

THE
NEW TESTAMENT

Recovery Version

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THE BOOKS OF THE NEW TESTAMENT

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Explanation

An outline is used throughout.

Margin references are marked first with the verse number and then with alphabetical letters.

Footnotes are marked first with the verse number and then with superior arabic numerals.

Italicized words in the text are not translations, but words supplied.

THE GOSPEL OF MATTHEW

THE GOSPEL OF THE KINGDOM

CHAPTER 1

I. The King's Antecedents and Status

1:1—2:23

A. His Genealogy

1:1-17

1 *The* ¹book of *the* ^ageneration of Jesus ^{2b}Christ, ^{3c}Son of David, ^{4d}Son of Abraham.

1¹ The Bible is a book of life, and this life is a living Person, the wonderful and all-inclusive Christ. The Old Testament gives a portrait of this wonderful Person in types and prophecies as the coming One. Now in the New Testament this wonderful Person has come. The first page of the New Testament, recommending this wonderful Person to us, gives us His genealogy. This genealogy can be considered as an abstract of the Old Testament, which is in itself the detailed genealogy of Christ. To understand this genealogy, we need to trace the origin and history of every incident.

Christ as the wonderful center of the entire Bible is all-inclusive, having many aspects. The New Testament at its beginning presents four biographies to portray the four main aspects of this all-inclusive Christ. The Gospel of Matthew testifies that He is the King, the Christ of God according to the prophecies of the Old Testament, Who brings the kingdom of the heavens to the earth. The Gospel of Mark tells us that He is the Servant of God, laboring for God faithfully. His account is most simple, for a servant does not need any detailed record. The Gospel of Luke presents a full picture of Him as the only proper and normal man Who ever lived on this earth, and thus the Savior of mankind. The Gospel of John unveils Him as the Son of God, the very God Himself, to be life to God's people. Among these four Gospels, Matthew and Luke have a record of genealogy; Mark and John do not. To testify that Jesus is the King, the Christ of God prophesied in the Old Testament, Matthew needs to show us the antecedents and status of this King, proving that He is the proper successor to the throne of David. To prove that Jesus is a proper and normal man, Luke needs to show the generations of this man, attesting that He is qualified to be the Savior of mankind. For a record of a servant, Mark does not need to tell us His origin. To unveil that Jesus is the very God, neither does John need to give us a human genealogy; rather he declares that as the Word of God He is the very God in the beginning.

The kingdom, of which Christ is the King, is composed of Abraham's descendants, including both his descendants in the flesh and those in faith. Hence, the genealogy of Christ in Matthew begins with Abraham, the father of the called race, not Adam, the father of the created race. God's kingdom is not built with the created race of Adam, but with the called race of Abraham, including both the real

1^a
Luke
3:
23-38;
cf.
Gen.
5:1
1^b
Matt.
1:
16-17
1^c
2 Sam.
7:
12-14;
Matt.
9:27;
12:23;
15:22;
20:
30, 31;
21:
9, 15;
22:
42, 45;
Luke
1:32;
John
7:42;
Rom.
1:3;
Rev.
22:16
1^d
Gen.
22:18;
Gal.
3:16

2^a 2 Abraham begot ^{1a}Isaac; and Isaac begot ^{2b}Jacob; and Jacob begot ^{3c}Judah and his ^{4d}brothers;

2^b 3 And Judah begot ^{1a}Pharez and Zarah of ²Tamar; and Pharez begot ^bHezron; and Hezron begot Aram;

2^b Israelites (Rom. 9:6-8) and the believers in Christ (Gal. 3:7, 9, 29). To prove that Jesus is a proper man to be the Savior of mankind by relating His genealogy, Luke traces back to Adam, the first generation of mankind.

2^c **1²** In the genealogy of Jesus given by Luke, proving that He is a proper man, the title "Christ" is not mentioned (Luke 3:23-38). But in the genealogy of Christ given here by Matthew, proving that He is the King, the Christ of God, the title "Christ" is emphasized repeatedly (vv. 1, 16-17).

2^c **1³** King Solomon is the type of Christ as "the Son of David," inheriting the throne and kingdom of David (2 Sam. 7:12-13; Luke 1:32-33). Solomon as the type of Christ did mainly two things: built the temple of God in the kingdom (1 Kings 6:2), and spoke the word of wisdom (1 Kings 10:23; Matt. 12:42). Christ, fulfilling this type, has spoken the word of wisdom in the Gospels and is now building the church, the real temple of God, in the kingdom of God.

2^d **1⁴** Isaac is the type of Christ as "the Son of Abraham," inheriting God's promise and blessing to Abraham (Gen. 22:17-18; Gal. 3:16, 14). Isaac, as the type of Christ, also did mainly two things: obeyed his father even to death and was resurrected from death (Gen. 22:9-10; Heb. 11:19), and married Rebekah, a Gentile wife (Gen. 24:61-67). Christ, fulfilling this type, was offered to God and resurrected, and is taking the church as His Bride out of the Gentiles.

2^e **2¹** Abraham begot eight sons (Gen. 16:15; 21:2-3; 25:2). Among these eight, only "Isaac" is counted as the promised seed (Rom. 9:7-8). Hence, Christ is his descendant to fulfill God's promise given to Abraham and him (Gen. 22:18; 26:4).

2^f **2²** Isaac begot twin sons, Esau and Jacob (Gen. 25:21-26), but only "Jacob" was chosen by God (Rom. 9:10-13). Hence, Christ is his descendant to fulfill God's promise given to Abraham, Isaac, and him (Gen. 22:18; 26:4; 28:14).

2^g **2³** The birthright of the promised seed consists of the double portion of the land, the priesthood, and the kingship. Reuben, as the firstborn son of Jacob, should have inherited the birthright. But, due to his defilement, he lost the birthright (Gen. 49:3-4; 1 Chron. 5:1-2). The double portion of the land went to Joseph through his two sons, Manasseh and Ephraim (Josh. 16 and 17); the priesthood went to Levi (Deut. 33:8-10); and the kingship was given to Judah (Gen. 49:10; 1 Chron. 5:2). Hence, Christ as the King of God's kingdom is the descendant of "Judah," inheriting the kingdom (Heb. 7:14).

2^h **2⁴** Neither the brothers of Isaac nor the brother of Jacob, but only "the brothers" of Judah are mentioned in this genealogy, because only Judah's brothers were chosen by God.

2ⁱ **3¹** "Pharez and Zarah" were twins. At the time of delivery, Zarah put out his hand, and the midwife marked it with a scarlet thread, indicating that he would be the firstborn. However, Pharez preceded

4 And Aram begot Aminadab; and Aminadab begot Nahshon; and Nahshon begot Salmon;

5 And Salmon begot Boaz of ^{1a}Rahab; and ^{2b}Boaz begot Obed of ^{3c}Ruth; and Obed begot ^{4d}Jesse;

him to be the firstborn (Gen. 38:27-30). Man did not choose him, but God sent him, proving that it was not up to man's but God's choice.

3² In all the genealogies of the Old Testament, no woman is recorded. But in this genealogy of Christ five women are mentioned. Only one of these five was a chaste virgin, Mary, a descendant of the chosen race of whom Christ was directly born (v. 16). All the rest—Tamar, Rahab, Ruth (v. 5), and Bathsheba, the wife of Uriah (v. 6)—were Gentiles; all were remarried, and three of them were extremely sinful, Tamar committing incest, Rahab being a prostitute, and Bathsheba committing adultery. This indicates that Christ is not only related to the Jews, but also to the Gentiles, and is the kingly Savior of typical sinners.

"Tamar" was Judah's daughter-in-law and probably a Gentile. Judah begot Pharez and Zarah of her by incest (Gen. 38:6-30). What an evil!

5¹ "Rahab" was a prostitute in Jericho (Josh. 2:1), a place cursed by God for eternity. After she turned to God and God's people (Josh. 6:22-23, 25; Heb. 11:31) and married Salmon, a leader of the leading tribe of Judah (1 Chron. 2:10-11), she brought forth Boaz, a godly man, out of whom Christ came. Regardless of our background, if we turn to God and His people and are joined to the proper person among God's people, we shall bring forth proper fruit and participate in the enjoyment of the birthright of Christ.

5² "Boaz" redeemed his kinsman's inheritance and married the man's widow (Ruth 4:1-17). By so doing he became a notable forefather of Christ, a great associate of Christ.

5³ The origin of "Ruth" was of incest, for she belonged to the tribe of Moab (Ruth 1:4), the fruit of Lot's incestuous union with his daughter (Gen. 19:30-38). Deuteronomy 23:3 forbade the Moabites to enter the congregation of the Lord, even to the tenth generation. But Ruth was not only accepted by the Lord, but also became one of the most important ancestors of Christ, because she sought God and God's people (Ruth 1:15-17; 2:11-12). Regardless of who we are and what our background is, as long as we have a heart which seeks God and His people, we are in a position to be accepted into the birthright of Christ.

Boaz's mother, Rahab, was a Canaanitess and a prostitute; and his wife, Ruth, was a Moabitess of incestuous origin and a widow. Both were Gentiles and of low class, yet they are associated with Christ. Christ is not only joined to the Jews, but also to the Gentiles, even to those of low estate.

5⁴ Isaiah 11:1 prophesied that Christ would be "a shoot (Heb.) out of the stem of Jesse and a Branch out of his roots." Christ came out of him. However, Isaiah 11:10 says that Christ is the root of Jesse, indicating that Jesse came out of Christ. Jesse was one who brought forth Christ, who branched out Christ by being rooted in Christ.

5^a

Josh.

2:1;

6:

22-23.

25;

Heb.

11:

31

5^b

Ruth

4:21,

13, 17

5^c

Ruth

1:

15-17;

2:

11-12;

4:

10-13;

cf.

Deut.

23:3

5^d

Ruth

4:22;

1 Chron.

2:12;

Isa.

11:

1, 10

6^a 6 And Jesse begot ^{1a}David the ^{2b}king; and David begot ^{3c}Solomon of the ^{4d}wife of Uriah;

1 Sam.
16:1,
11-13;
17:12;
Matt.
22:
42-45;
Acts
13:
22-23;
Rom.
1:3;
Rev.
22:16

6¹ "David" was the eighth son of his father, chosen and anointed by God (1 Sam. 16:10-13). The number eight signifies resurrection. That David as the eighth son was chosen by God indicates that his association with Christ was in resurrection. He was also a man after the heart of God (1 Sam. 13:14) to bring in God's kingdom for Christ.

David was the last of the generations of the fathers. He was also the first of the generations of the kings. He was the conclusion of one age and the beginning of the next. He was the landmark of two ages, for he brought in the kingdom of God and was so closely associated with Christ.

Psa.

6² In this genealogy, only of David does it say "the king," because it was through him that the kingdom with the kingship was brought in.

1 Chron.

6³ When David committed murder and adultery, he was rebuked by the prophet Nathan, whom God sent purposely to condemn him (2 Sam. 12:1-12). When he was condemned, David repented. Psalm 51 is the record of his repentance. He repented and God forgave him (2 Sam. 12:13). Then he begot "Solomon" (2 Sam. 12:24). Hence, Solomon is the issue of man's transgression and repentance plus God's forgiveness.

The genealogy in Matthew says that David begot Solomon, but the genealogy in Luke says that Nathan was the son of David (Luke 3:31). First Chronicles 3:1 and 5 tell us that they are two different persons. Luke's record is the genealogy of David's son Nathan, who was Mary's forefather; while Matthew's record is the genealogy of David's son Solomon, who was Joseph's forefather. One genealogy is the line of Mary, the wife's line; the other is the line of Joseph, the husband's line. Both Mary and Joseph were descendants of David. Under God's sovereignty they were betrothed and brought forth Christ. Christ may be counted as the descendant of David through both Solomon and Nathan. Hence, He has two genealogies.

Strictly speaking, Solomon was not a direct forefather of Christ. His relationship with Christ was indirect, through his descendant Joseph's marriage to Mary, of whom Christ was born (Matt. 1:16). The Old Testament did not say that Christ would be Solomon's descendant, but it prophesied repeatedly that Christ would be the descendant of David (2 Sam. 7:13-14; Jer. 23:5). Although Christ was not a direct descendant of Solomon, the Old Testament prophecies concerning Christ as the descendant of David were nevertheless fulfilled.

6⁴ Uriah was a Hittite, a heathen, and his wife was Bathsheba (2 Sam. 11:3). David murdered him and took his wife, Bathsheba. Hence, she was remarried as a result of murder and adultery (2 Sam. 11:26-27). David, as a man after the heart of God, did right in the eyes of the Lord all the days of his life, except for this one evil (1 Kings 15:5). Here, in this genealogy, it does not say "of Bathsheba," but "of the wife of Uriah," to emphasize this great sin of David, thus showing that Christ as the kingly Savior is not only related to the heathen, but also to sinners.

1 Chron.
29:
22-25;
cf.
Luke
3:31
2 Sam.
11:
2-27;
1 Kings
15:5;
cf.
Psa.
51
title

7 And Solomon begot ^{1a}Rehoboam; and Rehoboam begot Abijah; and Abijah begot Asa;

8 And Asa begot Jehoshaphat; and Jehoshaphat begot Joram; and ¹Joram begot Uzziah;

9 And Uzziah begot Jotham; and Jotham begot Ahaz; and Ahaz begot Hezekiah;

10 And Hezekiah begot Manasseh; and Manasseh begot Amon; and Amon begot Josiah;

11 And ¹Josiah begot ^{2a}Jeconiah and his ³brothers at the time of the ^bcarrying away to Babylon.

7^a
vv.
7-10,
1 Chron.
3:
10-14
11^a
1 Chron.
3:
15-16;
Jer.
22:
28-30
11^b
2 Kings
24:
14-17;
2 Chron.
36:
10, 20;
Jer.
27:20

7¹ Starting with "Rehoboam," the kingdom of David was divided (1 Kings 11:9-12; 12:1-17). Of the twelve tribes, one was kept for David's sake (1 Kings 11:13), that is, for Christ. Christ needed the kingdom that belonged to the house of David, because He had to be born as an heir to David's throne.

Following the division, the kingdom of David was in two parts. The northern part was called the kingdom of Israel, a universal name, because it was composed of the ten tribes of Israel; the southern part was called the kingdom of Judah, a local name, because it was composed of the two tribes of Judah and Benjamin. Although the kingdom of Israel was more universal than that of Judah, in the genealogy of Christ, not one name of the kings of Israel is included. They were excluded because they were not associated with Christ. They were for something other than Christ.

8¹ "Joram begot Uzziah." Compare this record with 1 Chronicles 3:11-12 which says, "Joram his son, Ahaziah his son, Joash his son, Amaziah his son, Azariah" (who is Uzziah—2 Kings 15:1, 13). Three generations—Ahaziah, Joash, and Amaziah—have been omitted. This must have been due to the evil marriage of Joram to the daughter of Ahab and Jezebel, which corrupted Joram's descendants (2 Chron. 21:5-6; 22:1-4). According to Exodus 20:5, three generations of Joram's descendants were cut off from the genealogy of Christ.

11¹ "Josiah begot Jeconiah." Compare this record with "the sons of Josiah . . . the second Jehoiakim . . . and the sons of Jehoiakim: Jeconiah his son" (1 Chron. 3:15-16). One generation—Jehoiakim—was omitted from the genealogy of Christ. This must have been because he was made king by Pharaoh of Egypt and collected taxes for Pharaoh (2 Kings 23:34-35).

11² "Jeconiah" was not reckoned as a king in the genealogy because he was born during the captivity and was carried away as a captive (2 Chron. 36:9-10, Jehoichin is Jeconiah). According to the prophecy of Jeremiah 22:28-30, none of Jeconiah's descendants would inherit the throne of David. If Christ had been a direct descendant of Jeconiah, He would not have been entitled to the throne of David. Although Jeremiah 22:28-30 says that all the descendants of Jeconiah are excluded from the throne of David, in the next chapter, verse 5, it says that God will raise up a Branch to David, a King who shall reign and prosper. This Branch is Christ. This prophecy confirms that Christ will

12^a 12 And after the ¹carrying away to Babylon, Jeconiah
1 Chron. begot ^aSalathiel; and Salathiel begot ^{2b}Zerubbabel;
3:17;
Luke 13 And Zerubbabel begot Abiud; and Abiud begot
3:27 Eliakim; and Eliakim begot Azor;
12^b 14 And Azor begot Zadok; and Zadok begot Achim;
Ezra and Achim begot Eliud;
3:2;
5:1-2;
Neh. 15 And Eliud begot Eleazar; and Eleazar begot
12:1; Matthan; and Matthan begot Jacob;
Hag. 16 And ¹Jacob begot ^{2a}Joseph the husband of ^{3b}Mary,
1:1; of whom was ^cborn ^dJesus, Who is called ^{4e}Christ.
Zech.
4:7-10

16^a be the descendant of David, although not a direct descendant of Jeconiah, and will inherit the throne of David.

11^s In this genealogy, there is no mention of the brothers of any kings. However, here the "brothers" of Jeconiah are mentioned, proving that Jeconiah was not reckoned as a king in this genealogy of Christ.

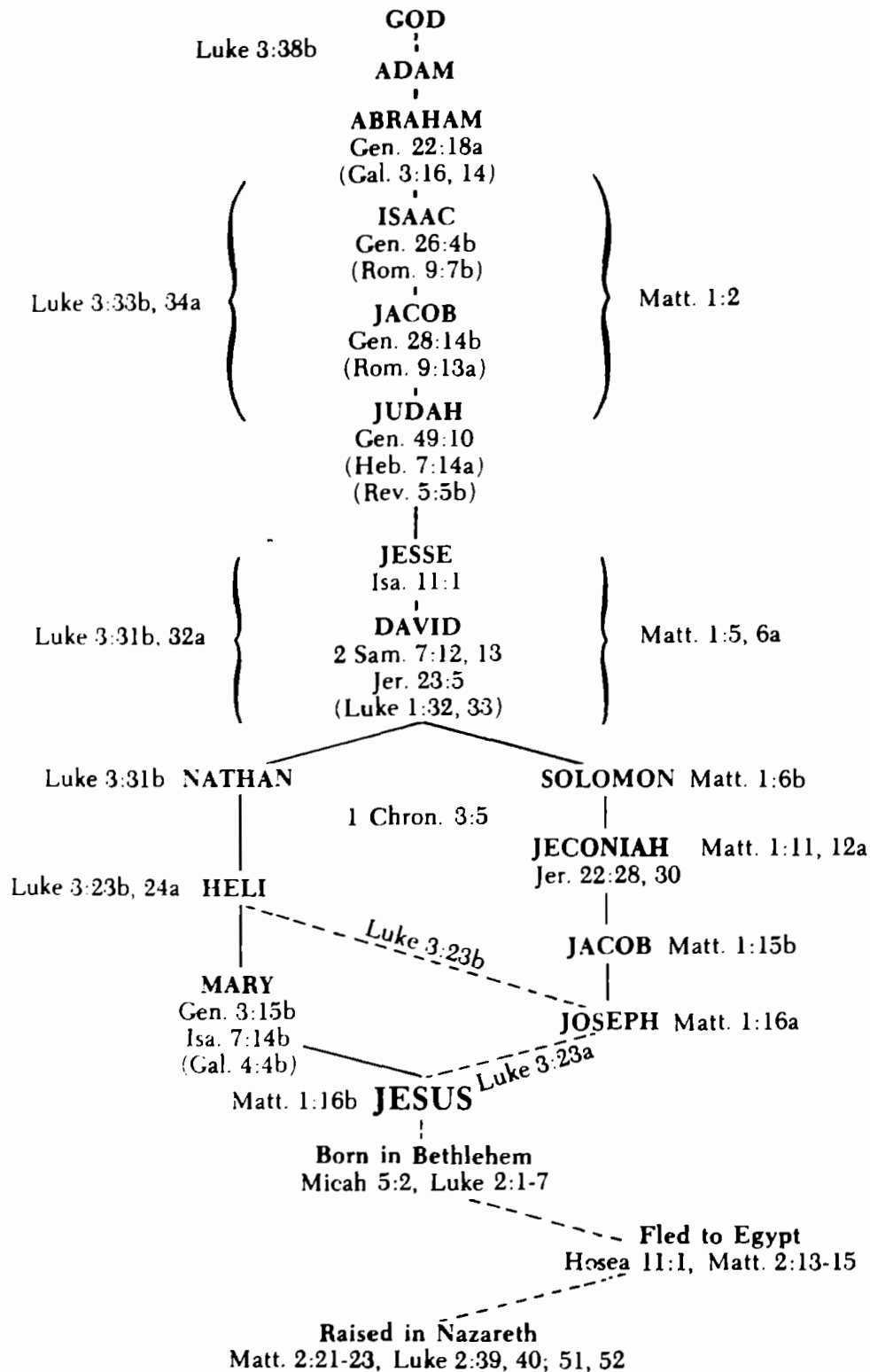
12¹ Even those who were carried away to Babylon as captives are included in this sacred record of Christ's genealogy, because they had an indirect relationship through the wife of one of their descendants, Mary, the mother of Jesus.

12² "Jeconiah begot Salathiel and Salathiel begot Zerubbabel." Compare this record with that in 1 Chronicles 3:17-19, which says, "the sons of Jeconiah . . . Salathiel . . . and Pedaiah . . . and the sons of Pedaiah were Zerubbabel . . .," showing that Zerubbabel was the son of Pedaiah, Salathiel's brother. Zerubbabel was not Salathiel's son, but his nephew, becoming his heir. Perhaps this was a case in accordance with Deuteronomy 25:5-6. Even that word in Deuteronomy is related to the genealogy of Christ.

Zerubbabel was one of the leaders who returned to Jerusalem from the captivity in Babylon (Ezra 5:1-2). He was also a leader in the building of God's temple (Zech. 4:7-10). The Old Testament predicted that Christ, as the descendant of David, would be born in Bethlehem (Micah 5:2; Matt. 2:4-6). Without the return from captivity, it would not have been possible for Christ to be born at Bethlehem. God's command that the captives return was not only for the rebuilding of the temple of God, but also to prepare for Christ to be born in Bethlehem. Christ needed some people in the proper place to bring Him to earth the first time. For His second coming, Christ also needs some of His captured people to return from their captivity to the proper church life.

16¹ The genealogy here says that "Jacob begot Joseph," but Luke 3:23 says, "Joseph . . . was the son of Heli." Luke's record was "as to the law" (literal translation of "as was supposed" in Luke 3:23), indicating that Joseph was not actually the son of Heli, but was reckoned as his son according to the law. Joseph was the son-in-law of Heli, Mary's father. This might have been a case according to Numbers 27:1-8 and 36:1-12, in which a regulation was made by God that if any parents had only daughters as heirs, the inheritance should go to the daughters; the daughters then must marry only a man of their

The Generation of Jesus Christ



17 Therefore ¹all the generations from Abraham ²to

own tribe in order to keep their inheritance within that tribe. Even such a regulation in the Old Testament is related to the genealogy of Christ, showing that all Scripture is a record concerning Christ.

16² At this point, the record of this genealogy does not say, "Joseph begot Jesus," as mentioned of all the foregoing persons; it says, "Joseph the husband of Mary, of whom was born Jesus." Jesus was born of Mary, not of Joseph, since it was prophesied that Christ would be the seed of the woman and born of a virgin (Gen. 3:15; Isa. 7:14). Christ could not have been born of Joseph, because Joseph was a man and a descendant of Jeconiah, of whose descendants none could inherit the throne of David (Jer. 22:28-30). However, Mary was a virgin and a descendant of David (Luke 1:27, 31-32), the right person of whom Christ should be born. The marriage of Joseph to Mary brought him into relationship with Christ and united into one the two lines of Christ's genealogy for the bringing forth of Christ, as shown in the chart on the previous page.

This chart shows that the generation of Jesus Christ begins from God and continues until it reaches Jesus. It proceeds from God to Adam, from Adam to Abraham, from Abraham through Isaac and Jacob, and on to David. After David, it is divided into two lines, the first running from Nathan to Mary, and the second from Solomon to Joseph. Eventually, these two lines are brought together by the marriage of Mary to Joseph to bring forth Jesus Christ. In this way, Christ was the apparent descendant of Jeconiah, who seemed to be in the line of the royal family; actually, He was not the descendant of Jeconiah, Joseph's forefather, but the descendant of David, Mary's forefather, so that He could qualify to inherit the throne of David.

16³ In the foregoing record, this genealogy has mentioned four heathen women, either remarried or sinful. In addition, it mentions here a chaste virgin. This indicates that all the persons mentioned in this genealogy were born in sin, except Christ, Who was born in holiness.

Abraham, David, and Mary were the three crucial persons to bring forth Christ. Abraham represents a life by faith, David represents a life under the dealing of the cross, and Mary represents a life of absolute surrender to the Lord. It was through these three kinds of lives that Christ was brought forth into humanity.

16⁴ "Christ" is emphasized here to prove that Jesus is the very Messiah, Christ, prophesied in the Old Testament.

17¹ This genealogy is divided into three ages: 1) "from Abraham to David," fourteen generations, the age before the establishment of the kingdom; 2) "from David to the carrying away to Babylon," fourteen generations, the age of the kingdom; 3) "from the carrying away to Babylon to the Christ," also fourteen generations, the age after the fall of the kingdom. According to actual history, there were forty-five generations. By deducting from these generations the three cursed generations and the one improper generation, and adding one by making David two generations (one of the age before the establishment of the kingdom, and one of the age of the kingdom), the generations become forty-two which are divided into three ages of fourteen

David *are* fourteen generations; and from David ³to the carrying away to Babylon fourteen generations; and from the carrying away to Babylon ⁴to the Christ fourteen generations.

B. His Birth
1:18-25

18 Now the ^{1a}birth of Jesus Christ was in this way: 18^a
Luke
2:4-7

generations each. The number fourteen is composed of ten plus four. Four signifies creatures (Rev. 4:6). Ten signifies fullness (25:1). Hence, fourteen signifies the creatures in full. Three times of fourteen generations indicates that the Triune God mingles Himself with the creatures in full. This genealogy is of three sections: the section of the fathers, the section of the kings, and the section of the civilians, including the captured ones and the recovered ones. God the Father fits into the section of the fathers, God the Son fits into the section of the kings, and God the Spirit fits into the section of the civilians. The generation of Christ indicates the mingling of the Triune God with His human creatures.

Three times fourteen is forty-two. Forty is the number of trials, temptations, and sufferings (Heb. 3:9; Matt. 4:2; 1 Kings 19:8). Forty-two signifies rest and satisfaction after trial. The children of Israel traveled through forty-two stations before they entered the good land of rest. The rest of the millennial kingdom will come after the forty-two months of the great tribulation (Rev. 13:5). After all the generations of trials, temptations, and sufferings, Christ came as the forty-second generation to be our rest and satisfaction.

17² David is the end of the generations of the fathers and the beginning of the generations of the kings. He was the one person used by God as a landmark both to conclude the section of the fathers and to begin the section of the kings.

17³ At the time of degradation, there was no person as a landmark to break the generations as did Abraham and David. So, "the carrying away" became a landmark, a landmark of shame.

17⁴ Luke's record begins with Jesus and traces back to God. Matthew's record proceeds from Abraham to Christ. Luke goes back and up to God; Matthew comes forward and down to Christ. All the generations were directed to Christ and brought forth Christ. Christ is the goal, the consummation, the conclusion, the completion, and the perfection of all the generations, fulfilling their prophecies, solving their problems, and meeting their needs. When Christ comes, light, life, salvation, satisfaction, healing, freedom, rest, comfort, peace, and joy, all come with Him. From this point on, the whole New Testament is a full expounding of this wonderful Christ, Who is everything to us. Hallelujah, Christ has come!

18¹ "The birth" of Christ was prepared and accomplished by God's sovereignty. By His sovereignty, God brought the ancestors of both Joseph and Mary back to Judea from the captivity in Babylon under

12;				
Phil.				
2:				
9-10;	Acts	22 ^a	13:35;	23 ^a
1 Tim.	13:23;	Matt.	21:4;	Isa.
2:4	1 Tim.	2:15,	26:	7:14;
21 ^c	1:15;	17, 23;	54, 56;	Gen.
Luke	Titus	8:17;	27:	3:15;
2:11;	2:14	12:17;	9, 35	Gal.
				4:4

bring forth a ¹Son, and they shall call His name ^{2b}Emmanuel, which being interpreted is, ^cGod ³with us.

24 And Joseph, being aroused from sleep, did as the angel of *the* Lord had commanded him, and took to him his wife;

25 And did not know her until she brought forth a Son; and he called His name ^aJesus.

^{23b}
Isa.
8:
8, 10
^{23c}
John
1:14;
1 Tim.
3:16;
Matt.
18:20;
28:20
^{25a}
Matt.
1:21

CHAPTER 2

C. *His Youth* 2:1-23

1. *The Seeking and Worship of the Gentile Magi* vv. 1-12

1 Now when Jesus was ^aborn in ^{1b}Bethlehem of Judea in *the* days of ^cHerod the king, behold, ^{2d}magi from *the* ^eeast arrived in Jerusalem,

2 Saying, Where is He Who is born ^{1a}King of the Jews? For we saw His ^{2b}star in the east and came to ^cworship Him.

^{1a}
Luke
2:4-7
^{1b}
Matt.
2:5-6
^{1c}
Luke
1:5
^{1d}
cf.
Dan.
2:48
^{1e}
cf.
Isa.
41:2

²³¹ This "Son" of "the virgin" is "the seed of the woman" prophesied in Genesis 3:15.

²³² Jesus was the name given by God, while "Emmanuel," meaning "God with us," was the name called by man. Jesus the Savior is God with us. God is He, and He is God incarnated to dwell among us (John 1:14). He is not only God, but God with us.

²³³ Christ as the very Emmanuel not only was with us when on earth, but also is with us since His ascension, whenever we are gathered together into His name (18:20). Moreover, He will be with us all the days until the completion of the age (28:20).

¹¹ "Bethlehem" means the house of bread.

¹² That is, learned men.

²¹ Luke's record concerning the youth of Jesus proves that He is a proper man (Luke 2:15-52); whereas Matthew's record, absolutely different from Luke's, testifies that Christ is the proper King, the Christ prophesied in the Scriptures.

²² The Jews had the Scriptures concerning Christ. The magi, the learned men from the east, saw the "star" of Christ (Num. 24:17). The

^{2a}
Jer.
23:5;
30:9;
Zech.
9:9;
Matt.
27:11;
Luke
19:38;
23:38;
John
1:49
^{2b}
Num.
24:17;
cf.
Rev.
22:16
^{2c}
Matt.
2:11;
4:10;
Rev.
19:10

4^a 3 Now when Herod the king heard *this*, he was troubled and all Jerusalem with him;

Mal.
2:7

4^b 4 And gathering together all the chief ^{1a}priests and ^bscribes of the people, he inquired of them where the Christ should be born.

Ezra
7:6

5^a 5 And they said to him, in ^aBethlehem of Judea, for so it has been written by the prophet:

John
7:42

6^a 6 ^aAnd you, Bethlehem, land of Judah, are by no means least among the governors of Judah; for out of you shall come forth a ^bRuler Who will ^cshepherd My people Israel.

Micah
5:2

6^b Gen.
49:10;

1 Chron.
5:2

7 Then Herod, secretly calling the magi, inquired carefully of them the time of the star's appearing,

6^c

Isa.

40:11;

Ezek.
34:

15, 23;

37:24;

John
10:11;

Heb.
13:20

9^a Matt.
2:2

11^a Isa.
9:6

11^b Matt.
1:18;

12:46;

Luke
2:5-7

8 And sending them to Bethlehem, he said, Go and make careful search concerning the child, and when you have found *him*, report to me, so that I also may come and worship him.

9 And having heard the king, they went their way; and behold, the ^{1a}star which they saw in the east went before them until it came and stood over *the place* where the child was.

10 And when they saw the star, they rejoiced *with exceeding great joy*.

11 And coming into the ¹house, they saw the ^achild with ^bMary His mother, and falling down they

Jews had head knowledge in dead letters concerning Christ, whereas the learned men received a living vision concerning Him. After receiving the living vision, the learned men were misled by their human concept to go to Jerusalem, the capital of the Jewish nation, where its king was presumed to be. This misleading was the cause of many young lives being killed (v. 16). When they were corrected by the Scriptures (vv. 4-6), they went to Bethlehem (vv. 8-9), and the star appeared to them again and led them to the place where Christ was (vv. 9-10).

4¹ "Priests" were those who taught people the law (Mal. 2:7), and "scribes" were those who knew the Scriptures (Ezra 7:6). Both priests and scribes had the knowledge concerning the birth of Christ (vv. 5-6), but they did not see the vision, nor did they have the heart to seek after Christ as did the magi from the east.

9¹ When the magi were corrected by the Scriptures and restored to the right track, the "star" appeared to them again. Living vision always goes along with the Scriptures.

11¹ The shepherds found the baby Jesus still in a manger (Luke 2:16); after this, the magi from the east saw the child in "the house."

²worshipped Him. And opening their treasures they offered to Him gifts—^dgold, and ^efrankincense, and ^fmyrrh.

12 And having been warned in a “dream not to return to Herod, they departed to their own country by ¹another way.

2. *Flight to Egypt* vv. 13-18

13 Now when they had departed, behold, an “angel of the Lord appeared to Joseph in a ^bdream, saying, Arise, take the child and His mother and flee into ^cEgypt, and be there until I tell you; for Herod is about to seek the child to destroy Him.

14 And he arose and took the child and His mother by night and departed into Egypt;

15 And was there until the death of Herod, that what was spoken by the Lord through the prophet might be ^{1a}fulfilled, saying, ^bOut of Egypt I called My ^{2c}Son.

16 Then Herod, when he saw that he was mocked by the magi, was greatly enraged, and sent and ¹killed all the boys who were in Bethlehem and in all its districts from two years old and under, according to the time which he had carefully inquired from the magi.

11² “They worshipped Him” as they would worship God (4:10).

11³ The “gifts” offered to Christ by the magi were “gold, frankincense, and myrrh.” In figure, gold signifies the divine nature; frankincense, the fragrance of resurrection; and myrrh, the fragrance of death. These gifts offered by the magi were undoubtedly under the inspiration of God’s Spirit, indicating the value of Christ’s divine nature and the preciousness of His resurrection and death. In the four Gospels, the biographies of Jesus, the “gold,” the “frankincense,” and the “myrrh” are always seen in Jesus’ life. It may have been that these precious treasures offered by the magi provided for the Lord’s trip from Judea to Egypt and from Egypt to Nazareth.

12¹ Once we have seen Christ, we never take the same way, but rather “another way.”

15¹ This fulfillment of the prophecy concerning Christ in Hosea 11:1 was carried out by God through the magi’s mistake in going to Jerusalem. God is sovereign, even over our mistakes.

15² This prophecy joins Christ to Israel.

16¹ This was the first martyrdom in the New Testament concerning Christ.

11^c
Psa.
72:10

11^d

Psa.
72:15;
Isa.
60:6

11^e

S.S.
3:6;
4:6

11^f

Exo.
30:23;
Psa.
45:8;
John
19:39

12^a

Matt.
1:20

13^a

Matt.
1:20

13^b

Matt.
1:20

13^c

Exo.
1:1

15^a

Matt.
1:22

15^b

Hosea
11:1;

Num.
24:8

15^c

cf.
Exo.
4:22

17^a 17 Then was ^afulfilled that which was spoken through Jeremiah the prophet, saying,

18^a 18 ^aA voice was heard in Ramah, weeping and great mourning, ¹Rachel weeping for her children; and she would not be comforted, because they were no more.

Matt.
1:20

**3. Return to the Land of Israel
and Growth in Nazareth
vv. 19-23**

20^a
cf.
Exo.
4:19;

19 Now when Herod had died, behold, an angel of *the* Lord appeared in a ^adream to Joseph in Egypt,

22^a 20 Saying, Arise, take the child and His mother and go into *the* land of Israel, for those who sought the ¹life of the child have ^adied.

Matt.
1:20
22^b
Luke
2:39;

21 And he arose and took the child and His mother and entered into *the* land of Israel.

22 But hearing that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there; and being warned in a ^adream, he departed into the parts of ^{1b}Galilee,

23^a
Luke
1:26;
Mark
1:9;

23 And came and dwelt in a city called ^{1a}Nazareth,

18¹ ^a"Rachel" was buried on the way to Bethlehem (Gen. 35:19; 48:7). ^a"Ramah," located in the territory of Benjamin (Jer. 40:1), the son of Rachel (Gen. 35:15-18), was 200 yards from Bethlehem. The young boys killed by Herod are considered the children of Rachel in this poetic prophecy.

20¹ Gk. soul.

22¹ ^a"Galilee" is of the Gentiles (4:15), despised by the people (John 7:41, 52). Christ was born in honored Judea, but raised in despised Galilee.

23¹ Under God's sovereign arrangement, Caesar Augustus ordered the first census of the Roman Empire (Luke 2:1-7). It was through that census that Christ was born in Bethlehem (Luke 2:1-7) to fulfill the prophecy concerning His birth (Micah 5:2). He stayed there a short time. Then, because of Herod's persecution, He fled to Egypt (vv. 13-15) and came back to the land of Israel (vv. 19-21). Due to Archelaus' reigning over Judea in the place of his father Herod, Christ was brought to "Nazareth," a despised city of Galilee (vv. 22-23; John 1:45-46), and was raised there. He was born in the esteemed town of Bethlehem, but grew up in the despised city of Nazareth. Hence, He was called a Nazarene. To follow Christ requires heeding not only the Scriptures concerning Him, but also the instant leadings, as Joseph had in his dreams. Caring only for the Scriptures without the instant leadings may cause us to miss Christ, as it did the Jewish priests and scribes.

John
1:
45-46

that what was spoken through the prophets might be ^{23b}fulfilled, He shall be called a ²Nazarene. ^{23b}
Matt.
1:22

CHAPTER 3

II. The King's Anointing

3:1—4:11

A. Recommended

3:1-12

1 Now in those days ^{1a}John the Baptist came, preaching in the ^{2b}wilderness of Judea, saying,

2 ^{1a}Repent, for the ^{2b}kingdom of the heavens has ³drawn near.

23² The word "prophets," in plural, indicates that this is not a particular prophecy, but a summary of the significance of several prophecies, such as Psalm 22:6-7. The title "Nazarene" may refer to the "Branch" in Isaiah 11:1, which in Hebrew is *netzer*. The Branch there, signifying Christ, is "a shoot (or sprout) of the stump of Jesse," the father of David. By the time Jesus was born, the throne of David had been overthrown. This means that the royal stem of David had been cut off. Now a new shoot sprouts from the stump of Jesse and grows out of his roots. The sprouting and growing of this shoot was in a situation of humiliation. Jesus was not born in a recognized and honored royal home, nor did He grow in a renowned city like Jerusalem. He was born to a poor home and grew up in a despised town. All this made Him a Nazarene, not a lofty branch of a stately tree, but a seemingly insignificant shoot from the stump of Jesse.

1¹ The dispensation of law was terminated by the coming of John the Baptist (11:13; Luke 16:16). Following the baptism of John, the preaching of the gospel of peace began (Acts 10:36-37). The preaching of John was the beginning of the gospel (Mark 1:1-5). Hence, the dispensation of grace began with John.

1² John the Baptist's preaching was the initiation of God's New Testament economy. He did this preaching not in the holy temple within the holy city, where the religious and cultured people worshipped God according to their scriptural ordinances, but in the wilderness, in a "wild" way, not keeping any old regulations. This indicates that the old way of the worship of God according to the Old Testament was repudiated, and a new way was about to be brought in. "Wilderness" here indicates that the new way of God's New Testament economy is against religion and culture. It also indicates that nothing old was left, and something new was going to be built up.

2¹ To "repent" is to have a change of mind issuing in regret, to have a turn in purpose.

^{1a}
Mark

1:4;
Luke

3:
2-3;
John

1:6-7,

28;

10:40

^{1b}

Judg.

1:16

^{2a}

Matt.

4:17;

Mark

1:15;

Luke

3:3;

15:10;

24:47;

Acts

2:38;

20:21;

26:20

^{2b}

Matt.

4:17;

10:7;

cf.

Mark

1:15;

Matt.

5:3,

10: 20;

7:21;

11:10;

13:24;

25:1;

cf.

Dan.

2:44;

4:26

3^a

Isa.
40:3;
Mark
1:3;
Luke
3:4;
John
1:23
3^b

3 For this is he who was spoken of through Isaiah the prophet, saying, "A voice of one crying in the ¹wilderness, ^bPrepare the ²way of *the* Lord, make His ²paths straight.

4 Now John himself had his ¹garment of "camel's hair and a ^bleather girdle about his loins; and his ¹food was ^clocusts and wild honey.

Mal.

3:1;
Mark
1:2;
Luke
1:76

4^a

Mark
1:6;
Lev.
11:4;
Deut.
14:7;
cf.
Zech.
13:4

4^b

2 Kings
1:8

4^c

Lev.
11:22

2² Repentance in the preaching of John the Baptist, as the opening of God's New Testament economy, was to have a turn for "the kingdom of the heavens." This indicates that God's New Testament economy is focused on His kingdom. For this we should repent, change our mind, have a turn in our pursuit of life. The goal of our pursuit has been toward other things; now our pursuit must turn towards God and His kingdom, which is specifically and purposefully called in Matthew (cf. Mark 1:15) "the kingdom of the heavens." The kingdom of the heavens, according to the context of the entire Gospel of Matthew, is different from the Messianic kingdom. The Messianic kingdom will be the restored kingdom of David (the rebuilt tabernacle of David—Acts 15:16), made up of the children of Israel, earthly and physical in nature; whereas the kingdom of the heavens is constituted of regenerated believers and is heavenly and spiritual. (See note 3⁴ in chapter 5.)

2³ This clearly indicates that before the coming of John the Baptist, the kingdom of the heavens was not there. Even after his appearance, during his preaching, the kingdom of the heavens was still not there; it had only "drawn near." At the time the Lord started His ministry and even at the time He sent His disciples to preach, the kingdom of the heavens had still not come (4:17; 10:7). Hence, in the first parable in chapter 13 (vv. 3-9), the parable of the seed, which indicates the Lord's preaching, the Lord did not say, "The kingdom of the heavens is like" Not until the second parable, the parable of the tares (v. 24), which indicates the establishment of the church at the day of Pentecost, did the Lord say this. Chapter 16:18-19, using the terms the "church" and the "kingdom of the heavens" interchangeably, proves that the kingdom of the heavens came when the church was established.

3¹ It was according to prophecy that John the Baptist began his ministry "in the wilderness." This indicates that the introduction of God's New Testament economy by John was not accidental, but planned and foretold by God through Isaiah the prophet. This implies that God intended His New Testament economy to begin in an absolutely new way.

3² To "prepare the way of the Lord" and "make His paths straight" is to change people's mind, to turn their mind toward the Lord and make their heart right, to cause every part and avenue of their heart to be straightened by the Lord through repentance for the kingdom of the heavens (Luke 1:16-17).

4¹ John was born a priest (Luke 1:5, 13). According to the regulations of the law, he should have worn the priestly garment, which was made mainly of fine linen (Exo. 28:4, 40-41; Lev. 6:10;

5 Then "Jerusalem, and all Judea, and all the district of the ^bJordan went out to him,

6 And were ^{1a}baptized by him in the ^{2b}Jordan River, ^cconfessing their sins.

7 But seeing many of the ^{1a}Pharisees and ^{2b}Sad-

Ezek. 44:17-18); and he should have eaten the priestly food, which was composed mainly of fine flour and the meat of the sacrifices offered to God by His people (Lev. 2:1-3; 6:16-18, 25-26; 7:31-34). However, John did altogether otherwise. He wore a "garment of camel's hair and a leather girdle," and he ate "locusts and wild honey." All these things are uncivilized, uncultured, and not according to the religious regulations. For a priestly person to wear camel's hair was an especially drastic blow to the religious mind, for the camel was considered unclean under the Levitical regulations (Lev. 11:4). In addition, he did not live in a civilized place, but in the wilderness (Luke 3:2). All this indicates that he had altogether abandoned the Old Testament dispensation, which had fallen into a kind of religion mixed with human culture. His intention was to introduce God's New Testament economy, which is constituted solely of Christ and the Spirit of life.

6¹ To "baptize" people is to immerse, to bury them in water, signifying death. John the Baptist did this to indicate that he who repents is good for nothing but burial. This also signifies the termination of the old person, that a new beginning may be realized in resurrection, to be brought in by Christ as the Life-giver. Hence, following John's ministry, Christ came. John's baptism not only terminated those who repented, but also ushered them to Christ for life. Baptism in the Bible implies death and resurrection. To be baptized into the water is to be put into death and buried. To be raised up from the water means to be resurrected from death.

6² "The Jordan River" was the water in which twelve stones representing the twelve tribes of Israel were buried, and from which another twelve stones representing the twelve tribes of Israel were resurrected and brought up (Josh. 4:1-18). Hence, to baptize people in the Jordan River implied the burial of their old being and the resurrection of the new. Just as the children of Israel's crossing the Jordan River ushered them into the good land, so to be baptized brings people into Christ, the real good land.

7¹ "Pharisees" were the strictest religious sect of the Jews (Acts 26:5), formed about 200 B.C. They were proud of their superior sanctity of life, devotion to God, and knowledge of the Scriptures. Actually, they were degraded into pretentious conduct and hypocrisy (23:2-33).

7² "Sadducees" were another sect among Judaism (Acts 5:17). They did not believe in the resurrection, nor in angels, nor in spirits (22:23; Acts 23:8). Both the Pharisees and the Sadducees were denounced by John the Baptist and the Lord Jesus as a brood of vipers (3:7; 12:34; 23:33). The Lord Jesus warned His disciples against their doctrines (16:6, 12). While the Pharisees were supposed to be orthodox, the Sadducees were the ancient modernists.

5^a
Mark
1:5
5^b
Luke
3:3
6^a
Mark
1:5;
Luke
3:7;
John
1:26
6^b
Josh.
3:
15-17;
4:9
6^c
Acts
19:18
7^a
Matt.
16:1,
6, 12;
23:
13, 15
7^b
Matt.
22:23;
Acts
4:1;
5:17;
23:6-8

7^c ducees coming to his ^cbaptism, he said to them, Brood of
Luke 3:3; ^avipers, who warned you to flee from the coming ^ewrath?

Acts 19:3-4 8 Produce then fruit ^aworthy of repentance.

7^a 9 And do not presume to say within yourselves, We
Matt. 12:34; have ^aAbraham for *our* father; for I tell you that God
 23:33; is able out of these ^bstones to ¹raise up ^cchildren to
Luke 3:7 Abraham.

7^e 10 And already the axe is laid at the root of the trees;
Rom. 2:5; every ^atree therefore that does not produce good fruit is
 5:9; cut down and cast into *the* ^bfire.

1 Thes. 1:10 11 I indeed baptize you in ^awater unto ^brepentance;
 8^a but ^cHe Who is coming after me is mightier than I,
Luke 3:8; Whose ^asandals I am not worthy to bear; He shall bap-
Acts 26:20 tize you in *the* Holy ^eSpirit and ¹fire;

9^a 9¹ Due to the impenitence of the Jews, both this word and the
John 8: word in verse 10 have been fulfilled. God has cut them off and raised
 33, 39 up the believing Gentiles to be children unto Abraham in faith (*Rom.*
Rom. 11:15a, 19-20, 22; *Gal.* 3:7, 28-29). John's word in this verse clearly in-
 9:7 dicates that the kingdom of the heavens preached by him is not con-
 9^b stituted of the children of Abraham by birth, but of the children of
cf. Abraham by faith; thus, it is a heavenly kingdom, not the earthly king-
Luke 19:40 dom of the Messiah.

9^c 11¹ According to the context, "fire" here is not the fire in *Acts* 2:3,
Gal. 3: which is related to the Holy Spirit, but the same fire in verses 10 and
 7, 29; 12, the fire in the lake of fire (*Rev.* 20:15), where the unbelievers will
Rom. 4:16 suffer eternal perdition. The word of John spoken here to the
 10^a Pharisees and Sadducees means that if the Pharisees and Sadducees
Matt. 7:19; would really repent and believe in the Lord, the Lord would baptize
Luke 13:6-9 them in the Holy Spirit that they might have eternal life; otherwise, the
 10^b Lord will baptize them in fire, putting them into the lake of fire for
Matt. 3:12 eternal punishment. John's baptism was only for repentance, to usher
 11^a people to faith in the Lord. The Lord's baptism is either for eternal life
Mark 1:8; in the Holy Spirit, or for eternal perdition in fire. The Lord's baptism
Luke 3:16 in the Holy Spirit began the kingdom of the heavens, bringing His
 11^b believers into the kingdom of the heavens; while His baptism in fire
 11^c will terminate the kingdom of the heavens, putting the unbelievers into
 11^d the lake of fire. Hence, the Lord's baptism in the Holy Spirit, based
 11^e upon His redemption, is the beginning of the kingdom of the heavens;
 11^f while His baptism in fire, based upon His judgment, is its ending.
 Thus, in this verse, there are three kinds of baptisms: the baptism in

11 ^b	11 ^c	11 ^d	11 ^e	<i>Acts</i>	11 ^f
<i>Acts</i>	<i>John</i>	<i>Mark</i>	<i>Mark</i>	<i>1:5;</i>	<i>Matt.</i>
13:24;	1:	1:7;	1:8;	2:4;	3:
19:4	15, 30;	<i>Luke</i>	<i>Luke</i>	10:	10, 12;
	<i>Acts</i>	3:16;	3:16;	44-45;	25:41;
	13:25	<i>John</i>	<i>John</i>	11:	<i>1 Cor.</i>
		1:27	1:33;	15-16;	12:13
					<i>Rev.</i>
					20:15

12 Whose "winnowing fork is in His hand, and He will thoroughly cleanse His threshing floor and will ^bgather His ¹wheat into His barn, but He will burn the ¹chaff with unquenchable ^cfire.

12^a
Luke
 3:17
 12^b
Matt.
 13:30;
Rev.
 14:15
 12^c
Isa.
 66:24;
Matt.
 13:
 49-50;
Rev.
 20:15
 13^a
Matt.
 2:22
 13^b
vv.
 13-17,
Mark
 1:
 9-11;
Luke
 3:
 21-22;
John
 1:
 31-34
 15^a
Matt.
 5:
 17-18

B. Anointed **3:13-17**

13 Then came Jesus from "Galilee to the Jordan unto John to be ^{1b}baptized by him.

14 But John would have prevented Him, saying, I have need to be baptized by You, and You are coming to me?

15 But Jesus answering said to him, Permit it now, for in this way it is fitting for us to "fulfill all ¹righteousness. Then he permitted Him.

16 And ¹having been baptized, Jesus went up into the water, the baptism in the Holy Spirit, and the baptism in fire. The baptism in water by John introduced people to the kingdom of the heavens. The baptism in the Holy Spirit by the Lord Jesus commenced and established the kingdom of the heavens on the day of Pentecost, and will carry it on to its consummation at the end of this age. The baptism in fire by the Lord, according to the judgment at the great white throne (*Rev.* 20:11-15), will conclude the kingdom of the heavens.

12¹ Those typified by the "wheat" have life within. The Lord will baptize them in the Holy Spirit and gather them into His barn in heaven by rapture. Those typified by the "chaff," as the tares in 13:24-30, are without life. The Lord will baptize them in fire, putting them into the lake of fire. Chaff here refers to the impenitent Jews, whereas the tares in chapter 13 refer to the nominal Christians. The eternal destiny of both will be the same—perdition in the lake of fire (13:40-42).

13¹ As a man, the Lord Jesus came to be baptized by John the Baptist according to God's New Testament way. Of the four Gospels, only John's does not give a record of the Lord being baptized, because he testifies that the Lord is God.

15¹ "Righteousness" is to be right by living, walking, and doing things in the way God has ordained. In the Old Testament, to keep the law that God gave was righteousness. Now God has sent John the Baptist to ordain baptism. To be baptized is also to fulfill righteousness before God, i.e., to fulfill the requirement of God. The Lord Jesus came to John, not as God, but as a typical man, a real Israelite. Hence, He must be baptized to keep this dispensational practice of God; otherwise, He would not be right with God.

16¹ The Lord was baptized not only to fulfill righteousness accord-

16^a immediately from the water, and behold, the ²heavens were ^aopened to Him, and He saw *the* ³Spirit of God descending as a ^{4b}dove and coming ^cupon Him;

Gen.
28:17;
Ezek.
1:1;
John
1:51;
Acts
7:56;
Rev.
4:1

17 And behold, a ^avoice out of the heavens, saying, ¹This is My beloved ^bSon, in Whom I ^cdelight.

16^b
John
1:32;
cf.

ing to God's ordination, but also to allow Himself to be put into death and resurrection that He might minister, not in the natural way, but in the way of resurrection. By being baptized He lived and ministered in resurrection even before His actual death and resurrection three and a half years later.

S.S.
1:15;
2:14

16² The Lord's being baptized, to fulfill God's righteousness and to be put into death and resurrection, brought Him three things: the open heavens, the descending Spirit of God, and the speaking of the Father. It will be the same today with us.

16^c
Isa.
11:2;
42:1;
61:1;
Luke
4:18;
cf.

16³ Before the "Spirit of God" descended and came upon Him, the Lord Jesus was born of the Spirit (Luke 1:35), proving that He already had the Spirit of God within Him. That was for His birth. Now, for His ministry, the Spirit of God descended upon Him. This was the fulfillment of Isaiah 61:1; 42:1; and Psalm 45:7 to anoint the new King and introduce Him to His people.

Judg.
6:34
1 Sam.
16:13;
Ezek.
11:5;
Acts
1:8

16⁴ A "dove" is gentle, and its eyes can see only one thing at a time. Hence, it signifies gentleness and singleness in sight and purpose. By the Spirit of God descending upon Him as a dove, the Lord Jesus ministered in gentleness and singleness, focusing solely on the will of God.

17^a
Matt.
17:5;
2 Pet.
1:17;
John
12:28

17¹ Or, This is My Son, the beloved. While the descending of the Spirit is the anointing of Christ, the speaking of the Father is a testimony to Him as the beloved Son. Here is a picture of the divine Trinity: the Son went up from the water, the Spirit descended upon the Son, and the Father spoke concerning the Son. This proves that the Father, the Son, and the Spirit exist simultaneously. This is for the accomplishment of God's economy.

17^b
Matt.
17:5;
Mark
9:7;
Luke
9:35
17^c
Isa.
42:1;
Matt.
12:18

CHAPTER 4

C. Tested
4:1-11

1 Then ¹Jesus was led up by the Spirit into the ^{1a} "wilderness to be ^{2b}tempted by the ^{3c}Devil.

2 And having ^afasted ^{1b}forty days and forty nights, He afterward was ^chungry.

3 And the ^{1a}tempter came and said to Him, If You are the ^{2b}Son of God, speak, that these ³stones may become loaves of bread.

¹ After being baptized in water and anointed with the Spirit of God, "Jesus," as a man, moved according to the leading of the Spirit. This indicates that His kingly ministry in His humanity was according to the Spirit.

¹² First of all, the Spirit led the anointed King "to be tempted by the Devil." This temptation was a test to prove that He was qualified to be the King for the kingdom of the heavens.

¹³ Gk. *diabolos*, meaning accuser, slanderer (Rev. 12:9-10). The Devil, who is Satan, accuses us before God and slanders us before men.

²¹ "Forty days and forty nights" is a time of testing and suffering (Deut. 9:9, 18; 1 Kings 19:8). The newly anointed King was led by the Spirit to fast for such a period of time that He might enter into His kingly ministry.

³¹ The "tempter" is the Devil (v. 1; 1 Thes. 3:5).

³² The newly anointed King fasted in His humanity, standing on the ground of a man. On the other hand, He was also "the Son of God," as God the Father had declared at His baptism (3:17). For Him to accomplish His ministry for the kingdom of the heavens, He had to defeat God's enemy, the Devil, Satan. This He must do as a man. Hence, He stood as a man to confront the enemy of God. The Devil, knowing this, tempted Him to leave the standing of man and assume His position as the Son of God. Forty days before, God the Father declared from the heavens that He was the beloved Son of the Father. The subtle tempter took that declaration of God the Father as the ground to tempt Him. If He assumed His position as the Son of God before the enemy, He would have lost the standing to defeat him. (See note 4².)

³³ To make the "stones become loaves of bread" would certainly be a miracle. This was proposed by the Devil as a temptation. Many times the thought of having a miracle performed in certain situations is a temptation from the Devil. The Devil's temptation of the first man, Adam, concerned the matter of eating (Gen. 3:1-6). Now his temp-

^{1a} vv.
1-11;
Mark
1:
12-13;
Luke
4:
1-13
^{1b}
Heb.
2:18;
4:15
^{1c}
Rev.
12:9;
20:10
^{2a}
Matt.
9:15;
17:21
^{2b}
Exo.
34:28;
1 Kings
19:8;
cf.
Deut.
8:2;
29:5
^{2c}
Mark
11:12
^{3a}
1 Thes.
3:5
^{3b}
Matt.
4:6;
27:
40, 43;
8:29;
3:17;
14:33;
16:16;
27:54;
John
1:49;
20:31

4^a 4 But He answered and said, ¹It is written, ^{2a}Man shall not live on ³bread alone, but on every ^{4b}word that proceeds out through *the* ⁵mouth of God.

4^b 5 Then the Devil took Him into the ^aholy city and set Him on the wing of the ^{1b}temple,

6 And said to Him, If You are *the* ^aSon of God, ¹cast Yourself down; for it is ²written, ^bHe shall give charge to His angels concerning You, and on *their* hands they shall bear You up, lest You strike Your foot against a stone.

Matt. 27:53;
Neh. 11;

1, 18;
Isa. 52:1;

Dan. 9:24;

Rev. 11:2

5^b Matt. 23:17;
Luke 2:37

6^a Matt. 4:3

6^b Psa. 91:
11-12

tation of the second man, Christ, also concerned the matter of eating. Eating is always a trap used by the Devil to snare man.

4¹ The newly anointed King confronted the enemy's temptation, not by His own word, but by the word of the Scriptures.

4² The tempter tempted the new King to take His position as the Son of God. But He answered with the word of the Scriptures, "Man," indicating that He stood in the position of man to deal with the enemy. The demons address Jesus as the Son of God (8:29), but the evil spirits do not confess that Jesus came in the flesh (1 John 4:3), because in confessing Jesus as a man, they admit they are defeated. Although the demons confess Jesus as the Son of God, the Devil will not allow people to believe He is the Son of God, because in so doing they will be saved (John 20:31).

4³ This word indicates that the Lord Jesus took the word of God in the Scriptures as His "bread" and lived on it.

4⁴ Gk. *rhema*, the instant word, differs from *logos*, the constant word. All the words quoted in this temptation by the Lord from Deuteronomy were *logos*, as the constant word in Scriptures. But, when He quoted them, they became *rhema* as the instant word applied to His situation.

4⁵ All Scripture is God-breathed (2 Tim. 3:16, Gk.). Hence, the words in the Scriptures are the words that proceed "out through the mouth of God."

5¹ The Devil's first temptation of the new King was in the matter of human living. Defeated in this, he turned his second temptation to religion, tempting the new King to demonstrate that He is the Son of God from the wing of the temple.

6¹ There was no need for the Lord Jesus to do this. It was simply a temptation to show that as the Son of God He was able to act miraculously. Any thought of doing things miraculously in religion is a temptation of the Devil.

6² Because the Lord Jesus defeated him by quoting the Scriptures, the tempter imitated His way and tempted Him by also quoting the Scriptures, however in a subtle way.

7 Jesus said to him, ¹Again it is written, ^aYou shall not tempt *the* Lord your God.

8 Again, the Devil took Him to a very high mountain and showed Him all the ^{1a}kingdoms of the ^bworld and their ^cglory;

9 And he said to Him, ¹All these will I give You if You will fall down and ^aworship me.

10 Then Jesus says to him, Go, ^{1a}Satan! For it is written, ^bYou shall worship *the* Lord your God, and Him ^{2c}only shall you serve.

11 Then the Devil ¹leaves Him; and behold, ^{2a}angels came and ministered to Him.

7¹ To quote the Scriptures concerning something in one aspect requires us to care for the other aspect as well, in order to be safeguarded from the deception of the tempter. This was what the new King did here to encounter the tempter's second temptation. Many times we need to tell the tempter, "*Again it is written.*"

8¹ Defeated in his temptation in the religious sphere, the Devil presented his third temptation to the new King, this time in the realm of the glory of this world. He showed Him "all the kingdoms of the world and their glory." The temptations of the subtle one always come in this way: firstly, in human living; secondly, in religion; and thirdly, in worldly glory.

9¹ Luke 4:6 says that the kingdoms of the world and their glory were delivered unto the Devil; hence, to whomever he wills he gives them. Before his fall, Satan as the archangel was appointed by God to be the ruler of the world (Ezek. 28:13-14). Hence, he is called the ruler of this world (John 12:31), holding all the kingdoms of this world and their glory in his hand. He presented all these to the newly anointed King as a temptation in order to secure worship. The heavenly King overcame this temptation, but the coming Antichrist will not (Rev. 13:2, 4).

10¹ "Satan" in Greek means adversary. He is not only God's enemy outside of God's kingdom, but also the adversary within God's kingdom, rebelling against God.

10² The new King rebuked the Devil's presentation and defeated him by standing on the ground of man to worship and serve God "only." To worship or to serve anything other than God for gain is always the Devil's temptation to secure worship.

11¹ The Devil's temptation of the first man, Adam, was a success; his temptation of the second man, Christ, was an absolute failure. This indicates that he will have no place in the new King's kingdom of the heavens.

11² The "angels came and ministered to" the tempted King as a suffering man (cf. Luke 22:43).

7^a
Deut.
6:16

8^a
Rev.
11:15
8^b

John
12:31;
14:30

8^c
cf.
Dan.
4:30

9^a
Rev.
13:4

10^a
Matt.
16:23;

1 Chron.
21:1;

Job
1:6;
Zech.
3:1;

Rev.
12:9

10^b
Deut.
6:13

10^c
1 Sam.
7:3

11^a
Luke
22:43;
Matt.
26:53;
Heb.
1:14

12^a
Matt.
14:3;
Mark
1:14;
Luke
3:20;
John
3:24

III. The King's Ministry 4:12—11:30

A. Beginning of the Ministry 4:12-25

12^b
Mark
1:14;
Luke
4:14;
John
1:43;
2:11

12 Now having heard that ^aJohn was delivered up, He ¹withdrew into ^bGalilee;

13^a
Matt.
2:23;
John
1:
45-46

13 And leaving ^aNazareth, He came and dwelt in ^bCapernaum, which is beside the sea, in *the* districts of ^cZebulun and ^dNaphtali;

13^b
Matt.
8:5;
11:23

14 That what was spoken through Isaiah the prophet might be fulfilled, saying,

13^c
Josh.
19:
10-16

15 ^aLand of Zebulun and land of Naphtali, way of *the* sea beyond the Jordan, ¹Galilee of the nations:

13^d
Josh.
19:
32-39

16 The people sitting in darkness saw a great ^{1a}light, and to those sitting in a region and shadow of death, to them light sprang up.

15^a
Isa.
9:1-2

17 From that time Jesus began to preach and to say, ^{1a}Repent, for the kingdom of the heavens has drawn near.

16^a
Luke
1:
78-79;
John
1:5;
7-9;
8:12;
9:5;
Isa.
60:
1-2

12¹ Although John the Baptist ministered in the wilderness, not in the holy temple in the holy city, it was still in Judea, not far from the "holy" things. Due to the people's rejection of John, the Lord Jesus "withdrew into Galilee" to begin His ministry, far away from the holy temple and holy city. This occurred sovereignly to fulfill the prophecy of Isaiah 9:1-2.

17^a
Matt.
3:2;
10:7;
Mark
1:15

15¹ "Galilee" was a place with a mixed population of both Jews and Gentiles. Hence, it was called "Galilee of the nations (Gentiles)" and was despised by the orthodox Jews (John 7:41, 52). The newly appointed King began His kingly ministry for the kingdom of the heavens in such a despised place, far from the capital of the country, dignified Jerusalem, with its sacred temple, the center of the orthodox religion. This implied that the ministry of the newly anointed King was for a heavenly kingdom, different from the earthly kingdom of David (the Messianic kingdom).

16¹ The new King's ministry for the kingdom of the heavens began not with earthly power, but with heavenly "light," which was the King Himself as the light of life, shining in the shadow of death.

17¹ The new King continued the preaching of His forerunner, John the Baptist (3:2).

18 And walking ^abeside the ¹sea of Galilee, He saw two brothers, ^bSimon who was called Peter and Andrew his brother, ²casting a net into the sea, for they were fishermen.

19 And He said to them, Come, ^afollow Me, and I will make you fishers of men.

20 And immediately, leaving the nets, they ^{1a}followed Him.

21 And going on from there, He saw two other brothers, James the *son* of Zebedee, and ^aJohn his brother, in the boat with Zebedee their father ¹mending their nets, and He ^bcalled them.

22 And immediately, leaving the boat and their father, they ^{1a}followed Him.

23 And Jesus went around the whole of Galilee, teaching in their ^{1a}synagogues, and preaching the

18¹ The new King's ministry was not in the capital, but "beside the sea." His forerunner's ministry began by the riverside and consisted of burying the religious and terminating their religion. The new King's ministry began by the seashore and consisted of catching men who were not so religious, who lived around the sea instead of in the holy place, and making them fishers of men for the establishment of the kingdom of the heavens.

18² When Peter and Andrew were called by the Lord, they were "casting a net into the sea." They were made fishers of men (v. 19). Eventually, Peter became the first great fisher for the establishment of the kingdom of the heavens on the day of Pentecost (Acts 2:37-42; 4:4).

20¹ Andrew, one of the two disciples of John the Baptist, had brought Peter to the Lord, in the place where John preached, prior to this (John 1:35-36, 40-42). That was the first time they met the Lord. Here the Lord met them the second time, this time at the sea of Galilee. They were attracted by the Lord as the great light in the darkness of death and "followed Him" for the establishment of the kingdom of the heavens in the light of life.

21¹ When James and John were called by the Lord, they were "mending their nets in the boat." Eventually, John became a real mender, mending the breakages in the church by his ministry of life. (See his three Epistles and Revelation chapters 2 and 3.)

22¹ One of the two disciples of John the Baptist in John 1:40 was John the Apostle. He also met the Lord prior to this, in the place where Peter first met the Lord, and here at the sea of Galilee was the second time. John and his brother, like Peter and Andrew, were attracted by the Lord and "followed Him."

23¹ A "synagogue" is a place for the Jews to read and learn the Scriptures (Luke 4:16-17; Acts 13:14-15).

18^a
vv.
18-22;
Mark
1:
16-20;
Luke
5:
1-11
18^b
John
1:
40-42;
Matt.
10:2;
16:16
19^a
Matt.
8:22;
9:9
20^a
Matt.
4:22;
Mark
10:28;
Luke
18:28
21^a
cf.
John
1:35,
37, 40
21^b
Gal.
1:15
22^a
Matt.
4:20
23^a
Matt.
9:35;
13:54;
Mark
1:39;
Luke
4:44;
John
6:59

23^b ^{2b}gospel of the kingdom, and ^chealing every disease and every sickness among the people.

Matt. 9:35;
24:14;
Mark 1:14;
Luke 4:43;
8:1;
16:16
24 And the report of Him went out into the whole of Syria; and they brought to Him all who were ill, suffering from various diseases and pains, those "possessed by demons, and epileptics, and paralytics, and He healed them.

25 And great ^{1a}crowds followed Him from Galilee, and Decapolis, and Jerusalem, and Judea, and beyond the Jordan.

Matt. 8:
16, 17;
9:35;
Mark 1:34;
6:
55-56;
Luke 7:21;
Acts 10:38

CHAPTER 5

B. The Decree of the Kingdom's Constitution

5:1—7:29

1. Concerning the Nature of the Kingdom People

5:1-12

24^a

Matt. 8:16;
9:32

25^a

Mark 3:7, 8

1^a

Matt. 4:25

1^b

Matt. 15:29;
17:1;

24:3;
Mark 3:13

2^a

Matt. 13:35

1 And seeing the "crowds, He went up into the ^{1b}mountain; and when He sat down, His ²disciples came to Him.

2 And He "opened His mouth and taught them, saying,

23² The gospel in this book is called "the gospel of the kingdom." It includes not only forgiveness of sins (cf. Luke 24:47) and the imparting of life (cf. John 20:31), but also the kingdom of the heavens (24:14) with the power of the coming age (Heb. 6:5) to cast out demons and heal diseases (Isa. 35:5-6; Matt. 10:1). Both forgiveness of sins and the imparting of life are for the kingdom.

25¹ Under the shining of the new King as the great light in darkness, "great crowds" were attracted and followed Him for the kingdom of the heavens.

1¹ The new King called His followers by the seashore, but He went "up into the mountain" to give them the constitution of the kingdom of the heavens. This indicates that we need to go higher with Him for the realization of the kingdom of the heavens.

1² When the new King sat down on the mountain, His "disciples," not "the crowds," came to Him to be His audience. Eventually, not only the believing Jews became His disciples, but also the disciplined nations (Gentiles, 28:19). Later the disciples were called Christians (Acts 11:26). Hence, the word the new King spoke on the mountain in chapters 5, 6, and 7 concerning the constitution of the kingdom of the heavens was spoken to the believers of the New Testament, not to the Jews of the Old Testament.

3 ¹Blessed *are* the ^{2a}poor in ³spirit, for theirs is the ^{4b}kingdom of the heavens.

3^a
Psa.
51:17;
Prov.
16:19;
29:23;
Isa.
57:15;
66:2;
Luke
6:20
3^b
Matt.
3:2;
4:17;
5:10

3¹ The word spoken by the new King as the constitution of the kingdom of the heavens is a revelation of the spiritual living and heavenly principles of the kingdom of the heavens. It is composed of seven sections. The first section, 5:3-12, depicts the nature of the people of the kingdom of the heavens under nine blessings. They are people who are poor in spirit, mourning for the present situation, meek in suffering opposition, hungry and thirsty for righteousness, merciful toward others, pure in heart, making peace with all men, suffering persecution for righteousness, reproached, and evil spoken of.

3² To be "poor in spirit" is not only to be humble, but also to be emptied in our spirit, in the depth of our being, not holding on to the old things of the old dispensation, but unloaded to receive the new things, the things of the kingdom of the heavens.

3³ "Spirit" here refers not to the Spirit of God, but to our human spirit, the deepest part of our being, the organ for us to contact God and realize spiritual things. We need to be poor, emptied, unloaded, in this part of our being that we may realize and possess the kingdom of the heavens. This implies that the kingdom of the heavens is a spiritual matter, not a material one.

3⁴ "The kingdom of the heavens" is a specific term used by Matthew, indicating that the kingdom of the heavens differs from the kingdom of God, the term used in the other three Gospels. The kingdom of God refers to God's reign in a general way, from eternity past to eternity future. It comprises eternity without beginning before the foundation of the world, the paradise of Adam, the chosen Patriarchs, the nation of Israel in the Old Testament, the church in the New Testament, the coming millennial kingdom with its heavenly part (the manifestation of the kingdom of the heavens), and the new heaven and new earth with the New Jerusalem without end for eternity. The kingdom of the heavens is a specific section within the kingdom of God, composed only of the church today and the heavenly part of the coming millennial kingdom. Hence, the kingdom of the heavens, a section of the kingdom of God, is also called the kingdom of God in the New Testament, especially in the other three Gospels. While the kingdom of God already existed with the nation of Israel in a general way in the Old Testament (21:43), the kingdom of the heavens had still not come in a specific way, but only drew near when John the Baptist came (3:1-2; 11:11-12).

There are three aspects, according to Matthew, concerning the kingdom of the heavens: the reality, the appearance, and the manifestation. The reality of the kingdom of the heavens is the inward contents of the kingdom of the heavens in its heavenly and spiritual nature, as revealed by the new King on the mountain in chapters 5, 6, and 7. The appearance of the kingdom of the heavens is the outward state of the kingdom of the heavens in name, as revealed by the King on the sea-shore in chapter 13. The manifestation of the kingdom of the heavens is the practical coming of the kingdom of the heavens in power, as unveiled by the King on the Mount of Olives in chapters 24 and 25. Both the reality and the appearance of the kingdom of the heavens are with the church today. The reality of the kingdom of the heavens is the

4^a 4 Blessed *are* those who ^{1a}mourn, for they shall be ^{2b}comforted.

Isa. 61:2-3;
Luke 6:21;
John 16:20
4^b 5 Blessed *are* the ^{1a}meek, for they shall ^{2b}inherit the earth.

6 Blessed *are* those who hunger and ^athirst for ^{1b}righteousness, for they shall be ^{2c}satisfied.

2 Cor. 1:7
5^a 7 Blessed *are* the ^{1a}merciful, for they shall ²receive mercy.

Psa. 37:11;

Eph. 4:2;
Titus 3:2;
James 3:13
5^b proper church life (Rom. 14:17), which is in the appearance of the kingdom of the heavens, known as Christendom. The manifestation of the kingdom of the heavens will be the heavenly part of the coming millennial kingdom, which is called the kingdom of the Father in 13:43; the earthly part of the millennial kingdom will be the Messianic kingdom, which is called the kingdom of the Son of Man in 13:41, and which will be the restored tabernacle of David, the kingdom of David (Acts 15:16). In the heavenly part of the millennial kingdom, which will be the kingdom of the heavens manifested in power, the overcoming believers will reign with Christ a thousand years (Rev. 20:4, 6); in the earthly part of the millennial kingdom, which will be the kingdom of the Messiah on earth, the saved remnant of Israel will be the priests, teaching the nations to worship God (Zech. 8:20-23).

Psa. 42:1-2;
Isa. 55:1;
John 7:37
6^b If we are poor in spirit, the kingdom of the heavens is ours: we are in its reality now in the church age, and we shall share in its manifestation in the kingdom age.

4¹ The entire situation of the world is negative toward God's economy. Satan, sin, self, darkness, and worldliness predominate among all people on earth. God's glory is insulted, Christ is rejected, the Holy Spirit is frustrated, the church is desolated, self is corrupted, and the whole world is evil. Hence, God wants us to "mourn" over such a situation.

4² If we mourn according to God and His economy, we shall be "comforted" by being rewarded with the kingdom of the heavens. We shall see God's heavenly ruling over all the negative situation.

5¹ To be "meek" means not to resist the world's opposition, but to suffer it willingly.

5² If we are meek, willing to suffer the world's opposition in this age, we shall "inherit the earth" in the coming age, as revealed in Hebrews 2:5-8 and Luke 19:17, 19.

6¹ "Righteousness" here is to be right in our behavior. We need to "hunger and thirst for" this righteousness, to seek after such righteousness, that we may enter into the kingdom of the heavens (vv. 10, 20).

6² If we hunger and thirst for righteousness, God will grant us to be "satisfied" with the very righteousness we seek.

7¹ To be righteous is to give one what he deserves, whereas to be "merciful" is to give one what he does not deserve. For the kingdom of the heavens, we need to be not only righteous but also merciful.

7² To "receive mercy" is to get what we do not deserve. If we are

Psa. 22:26;
36:8
7^a 2 Sam. 22:26;
Psa. 18:25;
Matt. 18:33;
James 2:13

8 Blessed *are* the ^{1a}pure in heart, for they shall ^{2b}see God.

9 Blessed *are* the ^{1a}peacemakers, for they shall be called ^{2b}sons of God.

10 Blessed *are* those who have been ^{1a}persecuted for the sake of ^brighteousness, for ²theirs is the ^ckingdom of the heavens.

11 Blessed *are* you when they ^{1a}reproach and ^bpersecute you, and say every ^cevil thing against you, lying, for ²My sake.

merciful to others, the Lord will give us mercy (2 Tim. 1:16, 18), especially at His judgment seat (James 2:12-13).

^{8¹} To be "pure in heart" is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). This is for the kingdom of the heavens. Our spirit is the organ to receive Christ (John 1:12; 3:6), whereas our heart is the ground where Christ as the seed of life grows (13:19). For the kingdom of the heavens we need to be poor in spirit, empty in our spirit, that we may receive Christ. We also need to be pure, single in our heart, that Christ may grow in us without frustration.

^{8²} If we are pure in heart in seeking God, we shall "see God." Seeing God is a reward to the pure in heart. This blessing is both for today and the coming age.

^{9¹} Satan, the rebellious one, is the instigator of all rebellion. For the kingdom of the heavens, under its heavenly ruling, we must be peacemakers with all men (Heb. 12:14).

^{9²} Our Father is the God of peace (Rom. 15:33; 16:20), having a peaceful life with a peaceful nature. As those born of Him, if we would be the peacemakers, we must behave in His divine life, according to His divine nature. Thus, we will express His life and nature and be "called sons of God."

^{10¹} The whole world lies in the evil one (1 John 5:19, Gk.) and is filled with unrighteousness. If we hunger and thirst for righteousness, we shall be "persecuted for the sake of righteousness." We need to pay a price for the righteousness we seek for the kingdom of the heavens.

^{10²} If we seek for righteousness at a cost, the kingdom of the heavens becomes ours: we are in its reality now, and we shall be rewarded with its manifestation in the coming age.

^{11¹} When we live a life for the kingdom of the heavens in its spiritual nature and according to its heavenly principles, we are "reproached," persecuted, and evil spoken of, mostly by the religious people who hold on to their traditional religious concepts. The Jewish religionists did all these things to the apostles in the early days of the kingdom of the heavens (Acts 5:41; 13:45, 50; 2 Cor. 6:8; Rom. 3:8).

^{11²} The persecution in verse 10 is for the sake of righteousness, because of our seeking for righteousness; whereas the persecution in verse 11 is directly for the sake of Christ, the new King, because of our following Him.

8^a
Psa.
24:4;
Prov.
22:11;
2 Tim.
2:22
8^b
Job
42:5;
Psa.
17:15;
2 Cor.
3:16;
1 John
3:2-3
9^a
Heb.
12:14;
James
3:18
9^b
Rom.
8:14;
1 John
3:1
10^a
1 Pet.
3:14
10^b
Matt.
5:
6, 20
10^c
Matt.
5:3
11^a
Luke
6:22;
Heb.
13:13;
1 Pet.
4:14
11^b
John
15:20
11^c
2 Cor.
6:8;
Rom.
3:8

12^a 12 ^aRejoice and be glad, for your ^{1b}reward is great in the heavens; for thus they ^cpersecuted the prophets before you.

Luke
6:23;
Acts
5:41;
1 Pet.
4:13

**2. Concerning the Influence
of the Kingdom People upon the World
5:13-16**

12^b
Matt.
16:27;
Heb.
10:35

13 ¹You are the ^{2a}salt of the earth; but if the salt has become ^{3b}tasteless, with what shall it be salted? It is ^cno longer good for anything but to be ^{4d}cast out and ⁵trampled under foot by men.

2 Chron.
36:16;
Matt.
23:37;

14 You are the ^{1a}light of the world. A ^{2b}city situated upon a mountain cannot be hidden;

Acts
7:52;
1 Thes.
2:15

15 Neither do *men* light a ^alamp and place it under

13^a
Lev.

12¹ This "reward" of the ninth blessing indicates that all the results of the foregoing eight blessings are also rewards. This reward is "great" and is "in the heavens," a heavenly reward, not an earthly one.

2:13;
2 Kings
2:
20, 21;
Col.

13¹ The second section of the new King's word on the mountain is in 5:13-16. It concerns the influence of the people of the kingdom of the heavens upon the world. They are the salt to the corrupted earth and the light to the darkened world.

4:6
13^b
Mark
9:50;
Luke
14:34

13² "Salt" by nature is an element that kills and eliminates the germs of corruption. To the corrupted earth, the people of the kingdom of the heavens are such an element, keeping the earth from being fully corrupted.

13^c
Gen.
19:26
13^d
Luke
14:35;
Matt.
25:30

13³ For the kingdom people to become "tasteless" means that they have lost their salting function. They have become the same as the earthly people, with no distinction from the unbelievers.

14^a
Phil.
2:15;
Eph.
5:8

13⁴ "To be cast out" is to be put away from the kingdom of the heavens (Luke 14:35).

13⁵ "To be trampled under foot by men" is to be treated as useless dust.

14^b
cf.
Rev.
21:10

14¹ "Light" is the shining of a lamp to enlighten those in darkness. To the darkened world, the people of the kingdom of the heavens are such a light effacing its darkness. In nature they are the healing salt, and in behavior they are the shining light.

15^a
Mark
4:21;
Luke
8:16;
11:33

14² As the shining light, the kingdom people are like "a city situated upon a mountain" that "cannot be hidden." This is ultimately consummated in the holy city of the New Jerusalem (Rev. 21:10-11, 23-24).

the ¹bushel, but on the ^{2b}lampstand, and it shines to all who are in the house. 15^b
cf.
Rev.
1:20

16 Thus let your light ^ashine before men, so that they may see your ^{1b}good works, and ^{2c}glorify your ³Father Who is in the heavens. 16^a
Isa.
58:8;
60:1, 3
16^b
1 Pet.
2:12
16^c
Matt.
9:8;
John
15:8

3. Concerning the Law of the Kingdom People 5:17-48

17 ¹Do not think that I came to abolish the ^alaw or the prophets; I did not come to abolish, but to ^{2ab}fulfill. 17^a
Matt.
7:12
17^b
Rom.
10:4;
3:31;
cf.
Rom.
8:4

15¹ "The bushel" is a grain measure. A lighted lamp placed "under the bushel" cannot shine out its light. The kingdom people as the lighted lamp should not be covered by the bushel, an item pertaining to eating, which causes anxiety (6:25).

15² The light as a city on a mountain shines over the outsiders, whereas the lighted lamp "on the lampstand" shines over those "who are in the house." As a city on a mountain the light cannot be hidden, and as the lamp on the lampstand the light should not be hidden.

16¹ "Good works" are the behavior of the kingdom people, through which men may see God and be brought to Him.

16² "To glorify" God the Father is to give Him the glory. Glory is God expressed. When the kingdom people express God in their behavior and good works, men see God and give the glory to God.

16³ The title "your Father" proves that the disciples, who were the new King's audience, were regenerated children of God (John 1:12; Gal. 4:6).

17¹ The third section of the King's word on the mountain, 5:17-48, concerns the law of the people of the kingdom of the heavens.

17² "To fulfill" the law here means: 1) that Christ has kept the law on the positive side; 2) that through His substitutionary death on the cross Christ has fulfilled the requirement of the law on the negative side; and 3) that Christ complements the old law by His new law in this section, as continually expressed by the word, "But I say to you" (vv. 22, 28, 32, 34, 39, 44). Christ's keeping of the law qualified Him to fulfill the requirement of the law through His substitutionary death on the cross. Christ's fulfilling the requirement of the law through His substitutionary death on the cross brought in the resurrection life to complement the law, to fill the law to the full. The old law, the lower law, with its keeping-demand and punishing-requirement, is over. The kingdom people, as the children of the Father, only need now to fulfill the new law, the higher law, by the resurrection life, which is the eternal life of the Father.

Concerning the law, there are two aspects, the commandments of the law, and the principle of the law. The commandments of the law are fulfilled and complemented by the Lord's coming, whereas the principle of the law is replaced by the principle of faith according to God's New Testament economy.

18^a For truly I say to you, Until the ^{1a}heaven and the earth pass away, one ²iota or one ³tittle shall by no means pass away from the law until all come to pass.

19 Whoever therefore shall annul one of the ^aleast of these ¹commandments, and shall teach men so, shall be called ^bleast in the ^ckingdom of the heavens; but whoever practices and teaches *them*, he shall be called ^dgreat in the kingdom of the heavens.

20 For I say to you, that unless your ^{1a}righteousness surpass *that* of the scribes and Pharisees, you shall by no means ^{2b}enter into the kingdom of the heavens.

18¹ After the millennial kingdom, the old heaven and old earth will pass away when the new heaven and new earth come in (Rev. 21:1; Heb. 1:11-12; 2 Pet. 3:10-13). What the law covers extends only to the end of the millennial kingdom, whereas what the prophets cover extends to the new heaven and new earth (Isa. 65:17; 66:22). This is why both the law and the prophets are referred to in verse 17, but only the law, not the prophets, is mentioned in verse 18.

18² That is, the Greek equivalent for the Hebrew letter *yod*, the smallest letter in Hebrew.

18³ That is, the smallest bend or point in the Hebrew letters that distinguishes certain letters of similar appearance.

19¹ "Commandments" here refers to the law in verse 18. The kingdom people not only fulfill the law, but complement the law. Hence, actually they do not annul any commandments of the law.

20¹ "Righteousness" here does not refer to the objective righteousness, which is the Christ we receive when we believe in Him that we may be justified before God (Phil. 3:9; 1 Cor. 1:30; Rom. 3:26); it refers to the subjective righteousness, which is the indwelling Christ lived out of us as our righteousness that we may live in the reality of the kingdom today and enter into its manifestation in the future. This subjective righteousness is not obtained by merely fulfilling the old law, but by completing the old law through the fulfillment of the new law of the kingdom of the heavens, given by the new King here in this section of the Word. This righteousness of the kingdom people, according to the new law of the kingdom, surpasses that of the scribes and Pharisees according to the old law. It is impossible for our natural life to gain this surpassing righteousness; it can only be produced by a higher life, the resurrection life of Christ. This righteousness, which is likened to the marriage garment (22:11-12), qualifies us to participate in the wedding of the Lamb (Rev. 19:7-8) and inherit the kingdom of the heavens in its manifestation, that is, to "enter into the kingdom of the heavens" in the future.

20² To enter into the kingdom of God requires regeneration as a new beginning of our life (John 3:3, 5), but to "enter into the kingdom of the heavens" demands surpassing righteousness in our living after regeneration. To enter into the kingdom of the heavens means to live in its reality today and to participate in its manifestation in the future.

21 You have heard that it was said to the ancients, ^{21^a} "You shall not murder, and whoever murders shall be liable to the ^bjudgment.

22 But ¹I say to you that every one who is ^{2a}angry with his ³brother shall be liable to the ^{4b}judgment; and whoever shall say to his ³brother, ⁵Raca, shall be liable to the ^{6c}Sanhedrin; and whoever shall say, ⁷Moreh, shall be liable to the ^{8d}Gehenna of fire.

^{22¹} What "you have heard" in verses 21, 27, 33, 38, 43 is the law of the old dispensation; whereas what "I say to you" in verses 22, 28, 32, 34, 39, 44 is the new law of the kingdom, complementing the law of the old dispensation.

^{22²} The law of the old dispensation deals with the act of murder (v. 21), but the new law of the kingdom deals with anger, the motive of murder. Hence, the demand of the new law of the kingdom is deeper than the requirement of the law of the old dispensation.

^{22³} The word "brother" proves that the King's word here is spoken to believers.

^{22⁴} In this verse there are three kinds of "judgment." The first is the judgment at the gate of the city, which is the district judgment. The second is the judgment by the Sanhedrin, which is the higher judgment. The third is the judgment by God through the Gehenna of fire, which is the highest judgment. These three kinds of judgment were mentioned by the new King, using figures of the Jewish background, because all His audience was Jewish. However, concerning the kingdom people, the believers of the New Testament, all these judgments refer to the judgment of the Lord at the judgment seat of Christ, as revealed in 2 Corinthians 5:10; Romans 14:10, 12; 1 Corinthians 4:4-5; 3:13-15; Matthew 16:27; Revelation 22:12; and Hebrews 10:27, 30. This clearly reveals that the New Testament believers, although forgiven by God forever, are still liable to the Lord's judgment, not for perdition, but for discipline, if they sin against the new law of the kingdom as given here. However, when we sin against the new law of the kingdom, if we repent and confess our sins, we shall be forgiven and cleansed by the blood of the Lord Jesus (1 John 1:7, 9).

^{22⁵} That is, stupid, good-for-nothing. An expression of contempt.

^{22⁶} The "Sanhedrin" is a council composed of the chief priests, the elders, the lawyers, and the scribes. It is the highest court of the Jews (Luke 22:66; Acts 4:5-6, 15; 5:27, 34, 41).

^{22⁷} That is, fool, a Hebrew expression of condemnation indicating a rebel (Num. 20:10). This expression is more serious than the expression of contempt, *Raca*.

^{22⁸} The Greek equivalent of the Hebrew *Ge Hinnom*, valley of Hinnom. It was a deep and narrow valley near Jerusalem, the refuse-place of the city, where the bodies of criminals and all kinds of filth were cast. It was also called Tophet, or Topheth (2 Kings 23:10; Isa. 30:33; Jer. 19:13). Because of its continual fire, it became the symbol of the place of eternal punishment, the lake of fire (Rev. 20:15). This word is also used in Matthew 5:29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; and James 3:6.

^{21^a}
Exo.
20:13;
Deut.

5:17
^{21^b}
Deut.
16:18;
² *Chron.*
19:5-6

^{22^a}
¹ *John*
3:15;
Job
5:2;
Psa.
37:8;
Prov.
19:19;
Eph.

4:26
^{22^b}
Matt.
5:21

^{22^c}
Matt.
10:17;
26:59;
Mark
15:1;
Acts
4:15;
5:
21, 41
^{22^d}
Matt.
5:
29-30;
10:28;
18:9;
Luke
12:5

23^a *Matt. 8:4; 23:18-19* 23 Therefore, if you are offering your ^{1a}gift at the ^{2b}altar and there remember that your ^cbrother has ³anything against you,

23^b *Exo. 27:1; Lev. 1:9, 12* 24 Leave your gift there before the altar and go away; ^{1f}first be ^{2a}reconciled to your brother, and then come and offer your gift.

23^c *Matt. 18:15, 21* 25 Be well disposed ¹quickly with your ^{2a}opponent, while you are with him ³in the way, lest the opponent ⁴deliver you to the judge, and the judge to the officer, and you be thrown into prison.

24^a *Eph. 4:32; Col. 3:13* 26 Truly I say to you, You shall by no means ¹come out from there until you have ^apaid the last ²quadrans.

25^a *Luke 12:58* 23¹ Sacrifice, as the sacrifice for sin, is for dealing with sin; whereas "gift" is for fellowship with God.

26^a *Luke 12:59; Matt. 18:34* 23² The "altar" was a piece of furniture (Exo. 27:1-8) in the outer court of the temple (1 Kings 8:64), on which all sacrifices and gifts were offered (Lev. 1:9, 12, 17). The King, in decreeing the new law of the kingdom, referred here to the gift and altar of the old dispensation because, during the transitory period of His ministry on earth, the ritual law of the old dispensation had not yet ceased.

(In the four Gospels, before His death and resurrection, in things regarding circumstances, the Lord treated His disciples as Jews according to the old law; whereas in things concerning spirit and life, He considered them as believers who constitute the church according to the New Testament economy.)

23³ "Anything against you" here must be due to the anger or scolding in verse 22.

24¹ We must "first be reconciled to" our brother that our remembrance of offense may be removed and that our conscience may be void of offense. Then we may come and offer our gift to the Lord to fellowship with Him with a pure conscience. The King of the kingdom will never tolerate two brothers not reconciled one to another either sharing the kingdom in its reality or reigning in its manifestation.

24² Or, placated.

25¹ "Be well disposed quickly" lest you die, your opponent die, or the Lord come back, and thus there be no opportunity for you to be reconciled to your opponent.

25² "Opponent" in Greek means an opponent in law, a plaintiff.

25³ "In the way" signifies that we are still living in this life.

25⁴ This will transpire at the judgment seat of Christ when He comes back (2 Cor. 5:10; Rom. 14:10). The "judge" will be the Lord, the "officer" will be the angel, and the "prison" will be the place of discipline.

26¹ To "come out from there" (prison) is to be forgiven in the coming age, the millennium.

26² A Roman "quadrans" is a small brass coin equal to a quarter of

27 You have heard that it was said, "You shall not commit adultery."

28 But I say to you, that every one who ^alooks at a woman to lust for her has already committed ^badultery with her in his ^{1c}heart.

29 So if your right ^aeye causes you to stumble, ¹pluck it out and cast it from you; for it is better for you that one of your members perish and not your whole body be cast into ^{2b}Gehenna.

30 And if your right ^ahand causes you to stumble, ¹cut it off and cast it from you; for it is better for you that one of your members perish and not your whole body go into ^{2b}Gehenna.

31 And it was said: "Whoever shall put away his wife, let him give her a divorce."

32 But I say to you that ¹every one who ^aputs away his wife, except in a case of ²fornication, makes her commit adultery, and whoever marries one that has been put away commits adultery.

33 Again, you have heard that it was said to the an-

an assarion, which is equal to one cent. The meaning here is that even with the smallest thing we need to make a thorough clearance. This shows the strictness of the new law.

28¹ The law of the old dispensation deals with the outward act of adultery, whereas the new law of the kingdom deals with the inward motive of the "heart."

29¹ This emphasis and the one in verse 30 of the new law of the kingdom, indicate the seriousness of sin in relation to the kingdom of the heavens and the need to put away the motive of sin at any cost. This should not be observed literally; it can only be carried out spiritually, as revealed in Romans 8:13 and Colossians 3:5.

29² See note 22^a.

30¹ See note 29¹.

30² See note 22^a.

32¹ What the King decreed in verses 21-30 as the new law of the kingdom complements the law of the old dispensation, whereas what the King proclaimed in verses 31-48 as the new law of the kingdom changes the law of the old dispensation. The law of the old dispensation concerning divorce was ordained because of the people's hardness of heart; it was not according to God's design in the beginning (19:7-8). The King's new decree recovers marriage back to the beginning designed by God (19:4-6).

32² The marriage tie can only be broken by either death (Rom. 7:3) or "fornication." Hence, divorce for any other reason is to "commit adultery."

27^a
Exo.
20:14;
Deut.
5:18
28^a
Joh
31:1
28^b
1 Cor.
6:9;
Gal.
5:
19-21;
Eph.
5:3-5
28^c
Matt.
15:19
29^a
Matt.
18:9;
Mark
9:47
29^b
Matt.
5:22
30^a
Matt.
18:8;
Mark
9:43
30^b
Matt.
5:22
31^a
Deut.
24:1, 3;
Matt.
19:3-9
32^a
Matt.
19:9;
Mark
10:
11-12;
Luke
16:18;
Rom.
7:3
33^a
Lev.
19:12;
Num.
30:2
33^b
Deut.
23:21;
Eccl.
5:4-5

34^a cients: "You shall not perjure yourself, but you shall render to the Lord what you have sworn.

34^b **34** But I say to you, "Do not swear at all, neither by the ^{1b}heaven, because it is *the* throne of God,

35 Nor by the ^aearth, because it is *the* footstool of His feet, nor by Jerusalem, because it is *the* ^bcity of the great King.

35^a **36** Neither shall you swear by your head, because you cannot make one hair white or black.

35^b **37** But let your word be, ^{1a}Yes, yes; No, no; for whatever is more than this is ²of the ^bevil one.

37^a **38** You have heard that it was said, "An eye for an eye, and a tooth for a tooth.

37^b **39** But I say to you, "Do not resist one who is evil; but whoever ^bstrikes you on your right cheek, ¹turn to him the other also.

37^c **40** And to him who would ^asue you and take your ¹tunic, let him have your cloak also.

37^d **41** And whoever shall compel you to go one mile, go with him two.

37^e **42** To him who asks of you, ^{1a}give; and from him who wants to ^bborrow from you, do not turn away.

38^a **43** You have heard that it was said, "You shall love your neighbor and hate your ^benemy.

38^b **34¹** The new law of the kingdom forbids the kingdom people to swear in any manner, "by the heaven," "by the earth," "by Jerusalem," or by their head, because the heaven, the earth, Jerusalem, and their head are not under their control, but under God's.

39^a **37¹** The kingdom people's word needs to be simple and true: "Yes, yes; No, no," not convincing others with many words.

39^b **37²** Gk. out of.

39^c **39¹** To turn the other cheek to the striker, to let the suer have the cloak (v. 40), and to go with the compeller the second mile (v. 41), prove that the kingdom people have the power to suffer instead of resisting, and to walk not in the flesh, nor in the soul for their own interest, but in the spirit for the kingdom.

40^a **40¹** A shirt-like undergarment.

42^a **42¹** "To give" and "not turn away" from the borrower proves that the kingdom people do not care for material things and are not possessed by them.

40^b

1 Cor.
6:7

42^a
Luke
6:30;

Deut.
15:
7-10

42^b
Luke
6:35;

Psa.
37:26;
112:5

43^a
Lev.
19:18

43^b
Psa.
41:
10-11

44 But I say to you, "Love your enemies, and ^bpray for those who ^cpersecute you,

45 That you may become ^{1a}sons of your Father Who is in *the* heavens, because He makes His sun to ^brise on *the* evil and *the* good, and sends ^{2c}rain on *the* just and *the* unjust.

46 For if you ^alove those who love you, what ¹reward have you? Do not also the ²tax collectors do the same?

47 And if you greet your brothers only, what are you doing extraordinary? Do not also the ^anations do the same?

48 You, therefore, shall be ^{1a}perfect ^bas your heavenly Father is perfect.

45¹ The title "sons of your Father" is a strong proof that the kingdom people, who are the audience here of the new King's decree on the mountain, are the regenerated believers of the New Testament.

45² Sending "rain on the just and the unjust" is in the age of grace, but in the coming age, the age of the kingdom, no rain will come upon the unjust (Zech. 14:17-18).

46¹ The kingdom people who observe the new law of the kingdom in its reality will be given a "reward" in the manifestation of the kingdom. The reward differs from salvation. One may be saved but will not be rewarded. (See note 35¹ in Hebrews 10.)

46² Persons who collected the taxes levied by the Romans. Nearly all of them abused their office by demanding more than they should by false accusation (Luke 3:12-13; 19:2, 8). To pay taxes to the Romans was very bitter to the Jews. Those engaged in collecting them were despised by the people and counted unworthy of any respect (Luke 18:9-10). Hence, they were classed with sinners (Matt. 9:10-11).

48¹ For the kingdom people to be "perfect as your heavenly Father" is to be perfect in His love. They are the Father's children, having the Father's divine life and divine nature. Hence, they can be perfect as the Father. The demand of the new law of the kingdom is much higher than the requirement of the law of the old dispensation. This higher demand can only be met by the Father's divine life, not by their natural life. The kingdom of the heavens is the highest demand, and the divine life of the Father is the highest supply to meet that demand. The gospel firstly presents the highest demand of the kingdom of the heavens in the Gospel of Matthew, and lastly affords us the highest supply of the divine life of the heavenly Father, in the Gospel of John, that we may live the life of the kingdom of the heavens. The demand of the new law of the kingdom in Matthew 5 through 7 is actually the regenerated kingdom people's expression from within their new life—the divine life. This demand, by opening up the inner being of the regenerated people, is to show them that they are able to attain to such a high degree.

44^a

Luke

6:

27, 35;

Rom.

12:20;

Prov.

25:

21-22

44^b

Luke

23:34;

Acts

7:60

44^c

Rom.

12:14;

1 Cor.

4:12

45^a

Luke

6:35;

Eph.

5:1;

Phil.

2:15

45^b

Job

25:3

45^c

Acts

14:17

46^a

Luke

6:

32-33

47^a

Matt.

6:7, 32

48^a

Matt.

19:21;

Phil.

3:

12, 15;

Col.

1:28;

4:12

48^b

Luke

6:36

CHAPTER 6

**4. Concerning the Righteous Deeds
of the Kingdom People
6:1-18**

^{1a} 1 ¹But take heed not to do your ²righteousness ³before men to be ^agazed at by them; otherwise, you surely have no reward with your ⁴Father Who is in the heavens.

^{2a} 2 When therefore you ^{1a}give alms, do not ²sound a trumpet before you as the ^{3b}hypocrites do in the ⁴synagogues and in the streets that they may be ^cglorified by men. Truly I say to you, They have their reward.

^{2b} 3 But you, when you ¹give alms, let not your ²left hand know what your right hand is doing,

¹ ¹ The fourth section of the King's decree on the mountain, 6:1-18, concerns the righteous deeds of the kingdom people.

² ¹ "Righteousness" here denotes righteous deeds, such as giving alms, mentioned in verses 2-4; praying, in verses 5-15; and fasting, in verses 16-18.

³ ¹ Man's flesh, seeking to glorify itself, always wants to do good deeds "before men" to be praised by them. But the kingdom people, who live in an emptied and humbled spirit and walk in a pure and single heart under the heavenly ruling of the kingdom, are not allowed to do anything in the flesh for the praise of men, but must do all things in the spirit for the pleasing of their heavenly Father.

⁴ ¹ To the kingdom people, God is not only their God, but also their Father; they are not only created by God, but also regenerated by the Father. They have not only the created natural human life, but also the uncreated spiritual divine life. Hence, the new law of the kingdom, decreed by the King on the mountain, is given to them with the intention that they should keep it not by their fallen human life, but by the Father's eternal divine life, not to gain man's glory, but to receive the Father's reward.

² ¹ Gk. do.

² ² Surely the heaven-ruled spirit of the kingdom people restricts them from such fleshly boasting.

³ ² A stage actor. It was a custom for Greek and Roman actors to speak in large masks with mechanical devices to increase the force of their voice; hence, a dissembler.

⁴ ² See note 23¹ in chapter 4.

³ ¹ Gk. do.

³ ² This word indicates that the kingdom people's righteous deeds should be kept secret as much as possible. What they do in their spirit

4 So that your alms may be in ^{1a}secret; and your Father Who ²sees in secret shall ^{3b}repay you.

4^a
Matt.
6:6, 18
4^b

5 And when you pray, you shall not be as the ^{1a}hypocrites; for they love to ^bpray standing in the ²synagogues and on the street corners that they may appear to men. Truly I say to you, They have ³their reward.

Luke
14:14
5^a

6 But you, when you pray, enter into your ¹private room, and having ^ashut your door, pray to your Father Who is in secret, and your Father Who ²sees in ^bsecret shall repay you.

Matt.
6:2
5^b
Luke
18:11;
20:47

7 And in praying do ¹not repeat empty words as the nations do; for they suppose that they will be heard through their ^amuch speaking.

6^a
2 Kings
4:
32-33;
Isa.
26:20

8 Therefore do not be like them, for God your Father ^aknows what things you have need of before you ¹ask Him.

6^b
Matt.
6:4, 18
7^a

under the heavenly rule to please solely their Father, must not be interfered with by their flesh lusting for man's glory.

1 Kings
18:
26-29

4¹ The kingdom people's living is by the Father's divine life according to their spirit. Thus they are required to do good things in secret, not in public. Any public exhibition does not correspond with the mysterious hidden nature of the divine life.

8^a
Matt.
6:32

4² The kingdom people as children of the heavenly Father must live in the presence of the Father and care for the Father's presence. Whatever they do in secret for the Father's kingdom, the Father "sees in secret" and shall repay them. Their heavenly Father's seeing in secret must be an incentive to doing their righteous deeds in secret.

4³ This may transpire in this age (2 Cor. 9:10-11) or in the coming age as a reward (Luke 14:14).

5¹ See note 2³.

5² See note 23¹ in chapter 4.

5³ Prayer to seek man's praise may gain reward from men, but does not receive an answer from the Father; thus it is vain prayer.

6¹ The kingdom people must have some experience of prayer in their "private room," contacting their heavenly Father in secret, experiencing some secret enjoyment of the Father, and receiving some secret answer from Him.

6² See note 4².

7¹ This does not mean that we should not repeat our prayer. The Lord repeated His prayer in Gethsemane (26:44), the Apostle Paul prayed the same prayer three times (2 Cor. 12:8), and the great multitude in heaven praised God with hallelujahs repeatedly (Rev. 19:1-6). It means that we should not repeat with "empty words," words in vain.

8¹ Although God our Father knows our need, we still need to "ask" Him, because he who asks receives (7:8).

9^a 9 "Pray, then, ¹like this: Our ^bFather Who is in the
 vv. 9-13; heavens, ²let Your name be ^csanctified;

Luke
 11:2-4

10 Let Your ^akingdom come; let Your ^bwill be done, as

Matt.
 6:32

11 Give ¹us ²today our ³daily bread;

9^a

12 And ^{1a}forgive us our debts, as we also forgive our

Isa.
 29:23;

13 And do not bring us into ^atrial, but ^bdeliver us from
 Ezek.
 36:23;
 1 Pet.
 3:15
 the ^{1c}evil one. ²For Yours is the ^{3d}kingdom, and the
 "power, and the ^{4e}glory forever. ^{4a}Amen.

10^a

9¹ "Like this" does not mean to recite. In the Acts and the Epistles
 Matt.
 3:2;
 there is no example of such reciting.

4:17;

9² In the example of prayer patterned by the Lord, the first three
 Dan.
 2:44;
 petitions imply the Trinity of the Godhead. "Let Your name be sanc-
 Rev.
 11:15

10^b fulfilled in this age, and it will be fulfilled in the coming kingdom age,
 Matt.
 7:21;
 when the name of God will be excellent in all the earth (Psa. 8:1), the
 12:50;
 kingdom of the world will become the kingdom of Christ (Rev. 11:15),
 26;
 and the will of God will be accomplished.

39, 42;

10¹ Following the rebellion of Satan (Ezek. 28:17; Isa. 14:13-15),
 John
 6:38;
 "the earth" fell into the usurping hand of Satan. Thus, the will of God
 Heb.
 10:7, 9

12^a the earth might be recovered for God's right, that the will of God
 Matt.
 18;
 might be done on earth as in heaven. This is the purpose of the new
 21-35
 King establishing the kingdom of the heavens with His followers. The
 kingdom people must pray for this until the earth is fully recovered for
 God's will in the coming kingdom age.

13^a

11¹ The patterned prayer firstly cares for God's name, God's king-
 1 Cor.
 10:13;
 dom, and God's will; then secondly for our need.

2 Pet.
 2:9

11² The King does not want His people to worry about
13^b "tomorrow" (v. 34); He only wants them to pray for their needs
 2 Tim.
 4:18;
 "today."

Heb.
 2:18

11³ "Daily bread" indicates living by faith. The kingdom people
13^c should not live on what they have stored; rather, they should live by
 faith on the Father's daily supply.

Matt.
 5:37;

12¹ Thirdly, the patterned prayer cares for the kingdom people's
 John
 17:15;
 failures before God and their relationship with others. They should
 2 Thes.
 3:3
 ask the Father to "forgive" their "debts," their failures, their tres-
 passes, as they forgive their debtors to maintain peace.

13¹

Fourthly, the patterned prayer cares for the kingdom people in
 1 Chron.
 29:11,
 dealing with "the evil one." They should ask the Father not to bring
 them into trial, but deliver them from the evil one, Satan, the Devil.

Rev.
 11:15,
 12:10

13^a Rev.
 12:10

13¹

Rom.
 16:27;

13^a

Rev.
 5:13

13^a

Psa.
 41:13;

2 Cor.

1:20;
 Rev.
 3:14

14 ¹For if you ^aforgive men their offenses, your heavenly Father will also forgive you; 14^a
Mark
11:25;

15 But if you do ^anot forgive men their offenses, neither will your Father forgive your offenses. Luke
6:37;
Eph.
4:32;
Col.
3:13

16 And whenever you ^{1a}fast, do not be as the ²hypocrites of a sad countenance; for they disguise their faces so that they may ^bappear to men *to be* fasting. Truly I say to you, They have their reward. 15^a
Matt.
18:35

17 But you, when you fast, ^aanoint your head and wash your face, 16^a
Isa.
58:6-7;

18 So that you may not appear to men *to be* fasting, but to your Father Who is in ^asecret; and your Father Who ¹sees in secret shall repay you. Matt.
9:14;
17:21;
Acts
13:2

5. Concerning the Dealing of the Kingdom People with Riches 6:19-34

19 ¹Do ^anot lay up for yourselves treasures on the earth, where ^bmoth and rust consume, and where thieves dig through and steal; 16^b
Matt.
6:1, 5

20 But lay up for yourselves ^{1a}treasures in heaven, where neither moth nor rust consumes, and where thieves do not ^bdig through nor steal; 17^a
Ecc.
9:8
18^a
Matt.
6:4, 6
19^a
Luke
12:
15-21;
Heb.
13:5

13² This clause is omitted in the earliest manuscripts.

13³ The "kingdom" is the realm for God to exercise His "power" that He may express His "glory."

13⁴ "Amen" in Greek means firm, steadfast, or trustworthy.

14¹ "For" indicates that the word in verses 14 and 15 is an explanation of why the kingdom people must forgive their debtors (v. 12). If they do not forgive man's offenses, neither will their heavenly Father forgive their offenses; hence, their prayer will be frustrated. 19^b
James
5:2-3
20^a
Matt.
19:21;
Luke
12:33;
18:22

16¹ To "fast" is not to refrain from eating; it is being unable to eat because of being desperately burdened to pray for certain things. It is also an expression of self-humbling in seeking mercy of God. To give alms is to give what we have the right to possess, whereas to fast is to give up what we have the right to enjoy. 20^b
Matt.
24:43;
Luke
12:39

16² See note 2³.

18¹ See note 4².

19¹ The fifth section of the King's decree, 6:19-34, concerns the kingdom people's dealing with riches.

20¹ To "lay up treasures in heaven" is to give material things to the poor (19:21), and to care for needy saints (Acts 2:45; 4:34-35; 11:29; Rom. 15:26) and the Lord's servants (Phil. 4:16-17).

21^a Luke 12:34 **21** For where your treasure is, there will your ^{1a}heart be also.

22^a vv. 22-23; Luke 11:34-36 **22** The ^alamp of the body is the eye. If therefore your eye is ¹single, your whole body will be illuminated;

23^a Matt. 20:15; Deut. 15:9; Prov. 28:22 **23** But if your eye is ^{1a}evil, your whole body will be dark. If then the ²light that is in you is ^bdarkness, how great the darkness!

24^a **24** No one can ¹serve ^atwo masters, for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot ¹serve God and ^{2b}mammon.

25^b **25** Therefore I say to you, ^a"Do not be ^banxious about your ¹life, what you should eat and what you should drink; nor for your body, what you should put on. Is not the ¹life ²more than food, and the body than clothing?"

26^b Luke 16:13 **26** Look at the ^abirds of the heaven, that they do not sow, nor reap, nor gather into barns, and your heavenly Father nourishes them. Are you not of more value than they?

25^a vv. 25-33; Luke 12:22-31 **25¹** The kingdom people must send their treasure to heaven so that their "heart" can also be in heaven.

25^b Matt. 6:27-28, 31, 34; Phil. 4:6; 1 Pet. 5:7 **25²** Our two eyes can focus on only one thing at a time. If we endeavor to see two things at once, our sight will be blurred. If we focus our eyes on one thing, our sight will be "single," and our "whole body will be illuminated." If we lay up our treasure both in heaven and on earth, our sight will be blurred. If we would have single sight, we must lay up our treasure in one place.

23¹ To see two objects at the same time is to make our eye "evil." Thus, our "whole body will be dark."

26^a **23²** If our heart is fixed on treasure laid up on earth, the "light" that is in us will become "darkness," and "great" will be the darkness.

24¹ Gk. serve as a slave.

24² An Aramaic word signifying "wealth," "riches." Here "mammon," standing in opposition to God, indicates that wealth or riches is the opponent of God, robbing God's people of their service to Him.

25¹ Gk. soul, in which is the desire, the appetite, for food and clothing (Isa. 29:8).

25² Our life is "more than food," and our body is more "than clothing." Both our life and our body came into existence by God, not by our anxiety. Since God has created us with a life and a body, surely He will care for their need. The kingdom people do not need to be anxious about this.

27 And which of you by being anxious can add one ^{28^a} cubit to his ¹stature? *Matt. 6:25*

28 And why are you ^aanxious concerning ^bclothing? ^{28^b} Consider the ^{1c}lilies of the field, how they grow; they do not toil, neither do they spin; *1 Tim. 6:8*

29 Yet I tell you that not even ^aSolomon in all his glory was clothed as one of these. ^{28^c} *S.S. 2:1-2*

30 Now if God thus clothes the ^agrass of the field, which today is and tomorrow is cast into *the* furnace, ^{29^a} shall He not much more ^bclothe you, you of ^clittle faith? *1 Kings 10:4-7*

31 Therefore do not be ^aanxious, saying, What shall we eat? or, What shall we drink? or, With what shall we be clothed? ^{30^a} *Isa. 40:6-8; James 1:10-11*

32 For all these things the nations are seeking; for your heavenly ¹Father knows that you ^aneed all these things. ^{30^b} *Deut. 29:5*

33 But seek first His ^{1a}kingdom and His ^{1b}righteousness, and all these things shall be added to you. ^{30^c} *Matt. 8:26; 14:31; 16:8; 17:20*

34 Therefore do not be ^aanxious for ^{1b}tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its *own* ²evil. ^{31^a} *Matt. 6:25, 28*

27¹ Or, the measure of his life (as "lifetime" in Psa. 39:5, Heb.).

28¹ "Lilies" signify a life under the care of God (S.S. 2:1-2). ^{32^a} *Matt. 6:8*

32¹ The kingdom people have the divine life of their heavenly Father as their strength to keep the new law of the kingdom. They also have their "heavenly Father" to care for their material need, so that they need not be anxious about it. Their heavenly Father is the source of their strength and supply. Hence, they need not be weak nor wanting. ^{33^a} *Matt. 5:3; 10, 20; 6:10; 7:21; Luke 12:31-32; Acts 14:22; Rom. 14:17*

33¹ The Father's "kingdom" is the reality of the kingdom of the heavens today and the manifestation of the kingdom of the heavens in the coming age; the Father's "righteousness" is the righteousness by keeping the new law of the kingdom, as mentioned in 5:20 and 6:1. Since the kingdom people "seek first" the kingdom and righteousness of their heavenly Father, not only His kingdom and His righteousness will be given to them, but also all their necessities will be "added." ^{33^b} *Matt. 5:6; 10, 20; Zeph. 2:3; Rev. 19:8*

34¹ The kingdom people should never live in "tomorrow," but always in today.

34² "Evil" here denotes trouble and affliction. This indicates that the King of the kingdom has made it clear to the kingdom people that their days on earth for the kingdom will be days of trouble and affliction, not of ease and comfort. ^{34^a} *Matt. 6:25*

34^b 4: *Matt. 13-14*

CHAPTER 7

**6. Concerning the Principles
of the Kingdom People in Dealing with Others
7:1-12**

1^a

vv.

1-2;

Luke

6;

37-38;

Rom.

14:3-4,

10, 13;

1 Cor.

4:5;

James

4;

11-12;

5:9;

2:13

2^a

Mark

4:24

3^a

vv.

3-5;

Luke

6;

41-42;

cf.

John

8:7

5^a

Matt.

6:2

6^a

cf.

Prov.

23:9;

Acts

13;

45-46

6^b

Matt.

15:26;

Phil.

3:2;

2 Pet.

2:22;

Isa.

56;

10-11;

Rev.

22:15

6^c

Matt.

13:46;

Rev.

21:21

6^d

Lev.

11:7;

2 Pet.

2:22

1 1^aDo 2not judge, lest you be judged;

2 For 1with what judgment you judge, you shall be judged; and with what "measure you mete, it shall be measured to you.

3 And why do you look at the "splinter in your brother's eye, but do not 1consider the log in your own eye?

4 Or how 1can you say to your brother, Let me remove the splinter from your eye, and behold, the log is in your eye?

5 1^aHypocrite, first remove the log from your eye, and then you will 2see clearly to remove the splinter from your brother's eye.6 Do not give that which is 1^aholy to the 2^bdogs,1¹ The sixth section of the new King's decree on the mountain, 7:1-12, concerns the principles of the kingdom people in their dealings with others.1² The kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, always judge themselves, not others.2¹ Under the heavenly ruling of the kingdom, the kingdom people will be judged with what they judge. If they judge others with righteousness, they will be judged by the Lord with righteousness; if they judge others with mercy, they will be judged by the Lord with mercy. Mercy boasts against judgment (James 2:13, Gk.).3¹ As the kingdom people, living in a humble spirit under the heavenly ruling of the kingdom, we must "consider the log" in our own eye whenever we "look at the splinter" in our brother's eye. The splinter in our brother's eye must remind us of the log in our own eye.4¹ Gk. will.5¹ See note 2³ in chapter 6.5² As long as the log remains in our eye, our sight is blurred and we cannot "see clearly."6¹ "That which is holy" must refer to the objective truth that belongs to God; "your pearls" must refer to the subjective experiences which are ours.6² Dogs do not have hoofs nor do they chew the cud, and hogs divide the hoof but do not chew the cud. Thus, both are unclean (Lev.

neither cast your ^{1c}pearls before the ^{2a}hogs, lest they trample them with their feet, and turn and tear you.

7 ^{1a}Ask and it shall be given to you; ^bseek and you shall find; knock and it shall be opened to you.

8 For every one who ¹asks receives, and he who ²seeks finds, and to him who ³knocks it shall be opened.

9 Or what man is there of you who, if his son shall ask him for a ^aloaf, will give him a stone?

10 Or if he shall also ask for a ^afish, will give him a serpent?

11 If you then being ^aevil know *how* to give good gifts to your children, ¹how much more shall your Father Who is in the heavens give ^{2b}good things to those who ask Him?

12 All things therefore whatever you wish that men would ^ado to you, so also you do to them; for this is the ^{1b}law and the prophets.

11:4, 7). "The dogs" and "the hogs" here refer to the people who are religious, but not clean, according to that which is revealed in 2 Peter 2:12, 19-22 and Philippians 3:2.

7¹ Firstly "ask," then "seek," and lastly "knock." To ask is to pray in a common way, to seek is to supplicate in a specific way, and to knock is to reach the door in the closest way.

8¹ This part of the King's promise in this verse is good for the kingdom people's prayer concerning their keeping of the new law of the kingdom. They ask for it and will receive it.

8² This part of the King's promise is good for 6:33. The kingdom people seek the Father's kingdom and His righteousness and will find them.

8³ This part of the King's promise is good for 7:14. The narrow gate will be opened to the kingdom people by their knocking.

11¹ This is a great promise, affirming that the kingdom people are under the care and supply of their "Father Who is in the heavens." Thus, they are well able to fulfill the new law of the kingdom and live in its reality that they may enter into its manifestation.

11² In the parallel verse, Luke 11:13, it is "the Holy Spirit" instead of "good things," because Luke's emphasis is the blessing of the gospel, the center of which is the Spirit (Gal. 3:8, 14). Since Matthew's stress is the kingdom of the heavens, the "good things" should refer to the blessings of the reality of the kingdom as revealed in chs. 5-7.

12¹ The new law of the kingdom does not contradict the "law and the prophets"; rather, it fulfills them and even complements them.

12^b

Matt.

5:17;

22:40;

Gal.

5:14

7^a
vv.
7-11;

Luke
11:

9-13;

Matt.

18:19;

21:22;

Mark

11:24;

John

14:13;

15:

7,16;

16:

23-24;

James

1:5-6;

1 John

3:22;

5:

14-15

7^b

1 Chron.

28:9;

2 Chron.

15:2;

Prov.

8:17;

Jer.

29:13

9^a

Matt.

14:

17, 19

10^a

Matt.

14:

17, 19;

Luke

24:42;

John

21:

9, 13

11^a

Matt.

12:34

11^b

Psa.

84:11;

James

1:17

12^a

Luke

6:31

Rom.

13:

8-10;

**7. Concerning the Ground
of the Kingdom People's Living and Work
7:13-29**

13^aLuke
13:2413^bHeb.
10:3914^aPsa.
118:

19:20

14^bMatt.
19:2414^cPsa.
16:11;Jer.
21:8.John
14:6.Acts
9:2.

9:23.

24:22

14^dMatt.
22:1415^aJer.
14:14.Matt.
24:

11:24.

Mark
13:22.Luke
6:26.Acts
13:6.2 Pet.
2:1.1 John
4:1.Rev.
16:13.

19:20

15^bEzek.
22:27.John
10:12Acts
20:2916^aMatt.
7:20.

12:33.

Luke
6:44

13 ¹Enter in through the "narrow gate; for the gate is wide and the way is broad that ²leads to ^{3b}destruction, and many are those who enter through it.

14 For the "gate is ^{1b}narrow and the "way is constricted which ²leads to ³life, and ⁴few are those who find it.

15 Beware of "false prophets, who come to you in sheep's clothing, but within are 'ravenous "wolves.

16 By their "fruits you shall know them. Do *men* gather grapes from thorns, or "figs from thistles?

17 Even so every "good tree produces "goodly fruit, but the corrupt tree produces "evil fruit.

18 A good tree cannot bear evil fruit, neither can a corrupt tree bear goodly fruit.

19 Every tree that does not produce goodly fruit is cut down and "cast into *the* fire.

13¹ The seventh section, the last of the King's decree, 7:13-29, concerns the ground of the kingdom people's living and work.

13² Gk. leads away.

13³ "Destruction" here does not refer to the perdition of the person, but to the destruction of his deeds and work (1 Cor. 3:15).

14¹ "The gate is narrow and the way is constricted," because the new law of the kingdom is stricter and the demand of the kingdom is higher than that of the old covenant. It deals not only with outward conduct, but also with inward motive. The old man, the self, the flesh, the human concept, and the world with its glory are all excluded; only that which corresponds to God's will can enter in. The kingdom people need firstly to enter such a narrow gate and then to walk in such a constricted way. It is not walking the way first and then entering the gate. To enter the gate is simply to begin walking the way, a way which is lifelong.

14² Gk. leads away.

14³ "Life" here refers to the ever blessed condition of the kingdom, which is filled with the eternal life of God. This life is in the reality of the kingdom today and will be in the manifestation of the kingdom in the coming age (19:29; Luke 18:30).

15¹ Gk. extortionate

16 ^a	17 ^a	17 ^b	17 ^c	19 ^a
Matt 7:20.	Matt 12:33.	cf Gal	cf Gal	Matt 3:10.
12:33.	Luke 3:12	5.	5.	Luke
Luke 6:44	6:44	22:23	19:21	3:9.
				John 15:6

20 So then, by their ^afruits you shall surely know them.

21 Not every one who says to Me, ^aLord, Lord, shall ^{1b}enter into the kingdom of the heavens, but he who does the ^cwill of My Father Who is in the heavens.

22 Many will say to Me in ¹that day, Lord, Lord, did we not ^aprophecy in Your name, and in Your name ^bcast out demons, and in Your name do many ^cworks of power?

23 And then I will declare to them, I never ^{1a}knew you; ^bdepart from Me, workers of ^clawlessness.

24 ^aEvery one therefore who hears these words of Mine and ^bdoes them shall be likened to a ^cprudent man, who built his house on the ^{1d}rock.

21¹ To “enter into the kingdom of the heavens” we need to do two things: call on the Lord, and do the will of the heavenly Father. To call on the Lord suffices for us to be saved (Rom. 10:13), but to enter into the kingdom of the heavens we also need to do the will of the heavenly Father. Hence, “Not everyone who says . . . Lord, Lord, shall enter into the kingdom of the heavens,” but those who call on the Lord and do the will of the heavenly Father.

Since entering into the kingdom of the heavens also requires doing the will of the heavenly Father, it is clearly different from entering into the kingdom of God by being regenerated (John 3:3, 5). This latter is by the birth of the divine life; the former is by the living of that life.

22¹ “That day” refers to the day of the judgment seat of Christ (1 Cor. 3:13; 4:5; 2 Cor. 5:10).

23¹ “Knew” here means approved. The same word in Romans 7:15 is translated “allow” by KJV. The Lord never approved those who prophesied, cast out demons, and did many works of power in His name (v. 22), but not according to the will of the heavenly Father (v. 21). The Lord did not deny that they did those things. But He considered those things as “lawlessness” because they were not done according to the will of the heavenly Father; they were not done in line with the divine will. Thus, they who do those things, even in the Lord’s name, shall not enter into the kingdom of the heavens, but shall “depart from” the Lord, that is, be rejected from the manifestation of the kingdom in the coming age.

24¹ “Rock” does not refer to Christ, but to His wise word, the word that reveals the will of His Father Who is in the heavens. The kingdom people’s living and work must be founded on the word of the new King for the accomplishment of the will of the heavenly Father. This is to enter the narrow gate and walk the constricted way which leads to life.

20^a
Matt.
7:16

21^a
Matt.
25:11,
Luke
6:46;

13:25;
Rom.
10:13

21^b
Matt.
5:20;

Acts
14:22;
2 Pet.
1:11;

cf.
John
3:5

21^c
Matt.
12:50;

Rom.
12:2;
Eph.
5:17;

Col.
1:9

22^a
1 Cor.
13:2

22^b
Mark
9:38

22^c
Mark
16:
17-18

23^a
Matt.
25:12;

Luke
13:25

23^b
Luke
13:27;

cf.
Matt.
25:41

23^c
cf.
Matt.
13:41;

24:12;
Heb.
1:9

24^a
vv.
24-27;

Luke
6:
47-49

24^b
James
1:22-25

24^c
Matt.
25:2;
Prov.
24:3

24^d
cf.
Matt.
16:18

25 And the ¹rain descended, and the rivers came, and the winds blew and fell on that house; and it did ²not fall, for it had been founded on the rock.

26^a And every one who hears these words of Mine and does ^anot do them shall be likened to a foolish man, who built his house on the ¹sand.

27^a And the ^arain descended, and the rivers came, and the winds blew and beat against that house; and it ¹fell, and the fall of it was great.

28^a And it came to pass, when Jesus finished these words, the crowds were ^aastounded at His teaching,

29 For He was teaching them ^aas *One* having ^{1b}authority, and not as their scribes.

25¹ "The rain" is of God, descending from the heavens; "the rivers" are of man, coming from the earth; and "the winds" are of Satan, blowing from the air. All these will test the living and work of the kingdom people.

25² The house built on the rock which does not fall is like the building work of gold, silver, and precious stones, which can stand the testing fire (1 Cor. 3:12-13).

26¹ "Sand" here refers to human concepts and natural ways. If we live and work according to our human concepts and natural ways, our living and work will be founded on sinking sand. This is to enter the wide gate and walk the broad way that leads to destruction.

27¹ The house built on the sand which falls is like the building work of wood, hay, and stubble, which shall be burned by the testing fire. However, the builder himself shall be saved (1 Cor. 3:12-15).

29¹ Christ, as the new King of the kingdom of the heavens, spoke with "authority" in decreeing the new law of the kingdom.

26^a
Ezek.
33:32
27^a
Ezek.
13:
10-14
28^a
Matt.
13:54;
22:33;
Mark
1:22;
6:2;
11:18;
Luke
4:32
29^a
John
7:46
29^b
Matt.
21:
23-24;
28:18

CHAPTER 8

C. Continuation of the Ministry**8:1—9:34****1. Signs with Dispensational Significance****8:1-17**

1 Now when He had ¹come down from the ^amountain, great ^bcrowds followed Him.

2 ^aAnd behold, a ^{1b}leper approached and ^{2c}worshipped Him, saying, Lord, if You are willing, You can cleanse me.

3 And stretching out His hand, He ^{1a}touched him, saying, I am willing; be cleansed. And immediately his leprosy was cleansed.

4 And Jesus says to him, See that you tell ^ano one, but go, ¹show yourself to the ^bpriest, and offer the ^cgift which Moses prescribed for a testimony to them.

¹ After the decree of the new law of the kingdom was given, the new King came down from the mountain to carry on His kingly ministry. The first thing He did was to cleanse the unclean, heal the sick, and cast the demons out of the possessed that they might become people of the kingdom of the heavens (vv. 2-17).

² The first class of people saved by the kingly Savior to be the people of the kingdom is represented by "a leper." According to the scriptural examples, leprosy comes from rebellion and disobedience. Miriam became leprous because of her rebellion against God's deputy authority (Num. 12:1-10). Naaman's leprosy was cleansed because of his obedience (2 Kings 5:1, 9-14). All fallen human beings became leprous in the eyes of God because of their rebellion. Now the kingly Savior comes to save men from their rebellion and cleanse them from their leprosy that they may become His kingdom people.

² The leper "worshipped" the new King and called Him, "Lord," recognizing that He is the Lord God. In reality the new King is Jehovah the Savior—Jesus. (See note 21¹ in chapter 1.)

³ A leper, according to the law, should be excluded from the people because of his uncleanness. No one could touch him (Lev. 13:45-46). But the new King, as a man and as the kingly Savior, "touched him." What mercy and sympathy! By His one touch, "immediately his leprosy was cleansed." What wonderful cleansing!

⁴ The new King told the cleansed leper still to do things according to the regulations of the old law for his cleansing, because the transitory period still remained, when the old law was not yet fulfilled by His redeeming death.

^{1a}
Matt.
5:1
^{1b}
Matt.
4:25;
5:1
^{2a}
vv.
2-4;
Mark
1;
40-44;
Luke
5;
12-14
^{2b}
Lev.
13:2,
44-46;
Num.
12:10,
14-15;
2 Chron.
26:21
^{2c}
Matt.
2:11;
9:18;
15:25;
20:20;
John
9:38
^{3a}
Matt.
8:15;
9:29;
20:34
^{4a}
Matt.
9:30;
Mark
7:36
^{4b}
Lev.
13:49;
14:2-9;
Luke
17:14
^{4c}
Lev.
14;
10-32

5^a 5 "And when He had entered into ^bCapernaum, a
 vv. 5-13; ^{1c}centurion approached Him, beseeching Him

6 And saying, Lord, My servant boy is lying in the
 Luke 7:1-10 house ¹paralyzed, terribly tormented.

5^b 7 And He says to him, I will come and heal him.

John 4:46 8 But the centurion answered and said, Lord, I am
 5^c not fit that You should enter under my roof; but only
 Matt. 27:54; speak a ^{1a}word, and my servant boy shall be healed.

Acts 10:1 9 For I also am a man under ¹authority, having
 8^a under myself soldiers; and I say to this one, Go, and he
 Psa. 107:20; goes; and to another, Come, and he comes; and to my
 Matt. 8:16 slave, Do this, and he does it.

10 Now when Jesus heard *it*, He marveled and said
 11^a to those who followed, Truly I say to you, With no one in
 Luke 13:29; Israel have I found so much faith.

Rom. 15:9-12; 11 And I say to you that many shall come ^{1a}from *the*
 Eph. 3:6 east and *the* west and shall recline *at the table* with
 Abraham and Isaac and Jacob in the ²kingdom of the
 heavens,

12^a 12 But the ¹sons of the kingdom shall be ^acast out into

Luke 13:28; 5¹ An officer over one hundred soldiers in the Roman army. The
 Matt. 22:13; 25:30 leper in verses 2-4 represents the Jews, whereas the "centurion" in
 verses 5-13 represents the Gentiles. Before God, the Jews became lep-
 rous, unclean, because of their rebellion and disobedience; whereas the
 Gentiles became paralyzed, dead in function, because of their sin-
 fulness. The kingly Savior came firstly to the Jews, and then to the
 Gentiles (Acts 3:26; 13:46; Rom. 1:16; 11:11). The believing Jews were
 saved by His direct touch (v. 3), whereas the believing Gentiles are
 saved through faith in His word (vv. 8, 10, 13).

6¹ Gk. a paralytic.

8¹ Gk. with a word, in contrast to coming.

9¹ The Gentile centurion recognized the "authority" of the kingly
 Savior and realized that His word was with healing authority. Thus he
 believed, not only in the kingly Savior, but also in His word, asking
 Him not to go personally but only to send His word. This is stronger
 faith, and it was marveled at by the Savior (v. 10).

11¹ This indicates that the Gentiles will participate in the gospel of
 the kingdom (Eph. 3:6, 8; Gal. 2:8-9; Rom. 1:13-16).

11² This refers to the manifestation of "the kingdom of the
 heavens." It will be in the manifestation of the kingdom that the
 overcoming Gentile believers will feast with Abraham, Isaac, and
 Jacob.

12¹ "The sons of the kingdom" refer to the saved Jews who are the
 good seed (13:38), but who do not have strong faith enabling them to
 enter the narrow gate and walk the constricted way (7:13-14). They
 will miss the feast in the manifestation of the kingdom (Luke 13:24-
 30).

the ²outer darkness; there shall be the ^{3b}weeping and the gnashing of teeth.

13 And Jesus said to the centurion, Go; as you have believed, let it be ^adone to you. And the servant boy was healed in that ^bhour.

14 ^aAnd when Jesus had come into Peter's house, He saw ¹his ^bmother-in-law laid aside and in a fever;

15 And He ^atouched her hand, and the fever left her; and she arose and ministered to Him.

16 And when evening had come, they brought to Him ¹many who were demon-possessed, and He cast out the spirits with a ^aword and healed ¹all those who were ill;

12² The "outer darkness" will be the darkness outside the bright glory in the manifestation of the kingdom of the heavens (25:30; 16:28). To be "cast out into the outer darkness" in the coming kingdom age differs from being cast into the lake of fire after the millennium and for eternity (Rev. 20:15).

12³ "Weeping" indicates regret, and "gnashing of teeth" indicates self-blame.

14¹ Peter's mother-in-law in verses 14 and 15 represents the Jews at the end of this age who will be saved by receiving the kingly Savior (Rom. 11:25-26). At that time, during the great tribulation, the Jews in the eyes of God will be "in a fever" (v. 14), hot in things other than God. The kingly Savior, after the fullness of the salvation of the Gentiles, will come back to this remnant of Jews that they might be saved (Rom. 11:25-26; Zech. 12:10). Peter's mother-in-law was healed in "Peter's house." At the end of this age all the remnant of the Jews will be saved in the house of Israel. They will also be saved by the kingly Savior's direct touch (v. 15), as the Jewish leper was (v. 3).

16¹ "Many" and "all those" represent all the people on earth in the millennium. The millennium will be the last dispensation of the old heaven and old earth; thus it is considered the "evening" of the old heaven and old earth. In the millennium, the power to cast out demons and heal illnesses will be to the uttermost. Hence, all the demon-possessed and all the sick will be healed. Such extensive power is the power of the coming age (Heb. 6:5). The casting out of demons and the healing of the sick in this age are just a foretaste of the extensive power of the coming age. The signs in verses 2 through 17 are recorded with dispensational significance.

The order of the four instances recorded in Matthew 8:2-16 differs from that in Mark 1:29-2:1 and Luke 4:38-41; 5:12-14; 7:1-10. The order of Mark's record, showing that Jesus is the Slave of God, is according to history. The order of Matthew's record, proving that Christ is the King of the kingdom of the heavens, is according to doctrine, putting certain instances together to present a doctrine. The order of Luke's record, revealing that Jesus is the proper man to be man's Savior, is according to morality. The order of John's record among the four Gospels, testifying that Christ is the Son of God and even God Himself, is also somewhat according to history.

12^b

Matt.

13:

42, 50;

22:13;

24:51;

25:30;

Luke

13:28

13^a

Matt.

9:29

13^b

Matt.

9:22;

John

4:53

14^a

vv.

14-16;

Mark

1:

29-34;

Luke

4:

38-41

14^b

cf.

1 Cor.

9:5

15^a

Matt.

8:3

16^a

Matt.

8:8

17^a 17 In order that what was spoken through Isaiah the prophet might be ^afulfilled, saying, ^bHe ¹Himself took our infirmities and ^cbore *our* diseases.

17^b
Isa.
53:4
17^c

2. The Way to Follow the King

8:18-22

cf.
1 Pet.
2:24

18 Now when Jesus saw great crowds around Him, He gave orders to ¹depart to the other side.

19^a
vv.
19-22;
Luke
9;
57-60

19 ^aAnd ^{1a}a scribe came up and said to Him, Teacher, I will ²follow You wherever You ³go.

20^a
Matt.
9:6;

20 And Jesus says to him, The foxes have ¹holes, and the birds of the heaven *have* roosts, but the ^{2a}Son of Man has ³nowhere that He may lay His head.

11:19;
12:8;
32, 40;

21 And another of the disciples said to Him, Lord, ^apermit me first to ¹go away and bury my father.

13;
37, 41;
16:13,
27, 28;
26:64

22 But Jesus says to him, ^aFollow Me and leave the ^{1b}dead to bury their own ^{1c}dead.

21^a
cf.
1 Kings
19:20

21¹ All healings accomplished on fallen people are due to the Lord's redemption. He "took our infirmities and bore our diseases" on His cross and accomplished full healing for us there. However, the application of healing by divine power can only be a foretaste in this age; the full taste will be accomplished in the coming age.

22^a
Matt.
4:19;
20, 22;
9:9;
John

21¹ In His ministry, as recorded in the four Gospels, the Lord always withdrew from the crowds; He did not want the curious ones to be with Him. He did not care for "great crowds," but only for the sincere seekers after Himself.

21;
19, 22
22^b
Eph.
2:1, 5;

19¹ Gk. one.

19² In saying this, he did not consider the cost. Hence, the King answered in verse 20 in a way to cause him to consider the cost.

2:13;
John
5:25

19³ Gk. depart.

20¹ Gk. burrows.

20² The new King in His kingly ministry continually took the standing of "the Son of Man" until chapter 16:13-17.

22^c
John
5:28

20³ The King of the kingdom did not even have a resting place, as the foxes and birds do, proving that the kingdom which He was establishing was not material in the earthly nature, but spiritual in the heavenly nature.

21¹ In so saying, this disciple, not a scribe, overly considered the cost of following the King of the heavenly kingdom. Hence, the King answered him in the way of encouraging him to follow Him and drop his consideration of cost, leaving the burial of his father to others.

22¹ The first "dead" refers to people who are spiritually dead, as mentioned in Ephesians 2:1, 5; the second "dead" refers to the physically dead father of the disciple.

3. The Authority of the King

8:23—9:8

a. Over the Winds and the Sea

8:23-27

23 ^aAnd as He stepped into the boat, His disciples followed Him.

24 And behold, a great ^{1a}tempest ^{2a}arose in the sea, so that the boat was covered by the waves, but He was sleeping.

25 And they came and roused Him, saying, Lord, ^asave us; we are perishing.

26 And He says to them, Why are you ^afearful, you of ^blittle ^{1a}faith? Then He arose and ^{2c}rebuked the winds and the sea, and there was a ³great ^dcalm.

27 And the men marveled, saying, What kind of *man* is this that even the winds and the sea ¹obey Him?

b. Over the Demons

8:28-34

28 ^aAnd when He had come to the other side into the country of the Gadarenes, there met Him two possessed by demons, coming out of the tombs, very fierce, so that no one was able to pass through that way.

24¹ Gk. quaking or shaking.

24² Gk. became, or came into being.

26¹ "Faith" comes from and depends upon the word of the Lord (Rom. 10:17). The Lord gave them the word in verse 18 "to depart to the other side." If they had believed that word, they would not have needed to pray as they did in verse 25. Their realization of the Lord's word was not in full; thus their faith was "little."

26² A rebuke is not given to things without life, but to things with personality. The King "rebuked the wind and the sea," because in the wind are the fallen angels of Satan (Eph. 6:12), and in the sea are the demons (Matt. 8:32). The fallen angels in the air and the demons in the water collaborated to frustrate the King from going to the other side of the sea, because they knew He would cast out the demons there (vv. 28-32).

26³ "Great" is in contrast to "little" in the first part of this verse.

27¹ Actually, it was not the wind and the sea, but the fallen angels above the winds and the demons under the sea that obeyed the King's authority.

23^a
vv.
23-27;
Mark
4:
36-41;
Luke
8:
22-25
24^a
John
6:18
25^a
Matt.
14:30
26^a
John
14:27
26^b
Matt.
6:30;
14:31;
16:8
26^c
Psa.
104:7
26^d
Psa.
107:
29
28^a
vv.
28-34;
Mark
5:1-17;
Luke
8:
26-37

29^a 29 And behold, they cried out, saying, ^{1a}What have we to do with You, ^{2b}Son of God? Have You come here to torment us before *the* ^{3c}time?

30 Now far off from them there was a herd of many hogs feeding.

31 And the demons ¹entreated Him, saying, If You cast us out, send us into the herd of hogs.

32 And He said to them, ¹Go! And they came out and went into the hogs; and behold, the whole herd ²rushed down the precipice into the sea and died in the waters.

33 And those who fed them fled, and going away into the city reported everything and what *happened* to those possessed by demons.

34 And behold, the whole city came out to meet Jesus, and when they saw Him, they entreated *Him* that He might ^{1a}depart from their districts.

29¹ Gk. What to us and to you? (a Hebrew idiom).

29² The King called Himself the Son of Man (v. 20), but the demons called Him the "Son of God," tempting Him to deviate from His standing as the Son of Man. (See note 3² in chapter 4.)

29³ "Before the time" implies that God has appointed a time for the demons to be tormented and that the demons knew that time. It will be after the millennium and for eternity. (See note 13¹ in Revelation 20.)

31¹ This indicates that the demons were under the power and authority of the King.

32¹ This was the King's authoritative order, and the demons obeyed it. The King answered the demons' entreaty to enter into the hogs because the hogs are unclean in the eyes of God (Lev. 11:7).

32² The hogs would not tolerate being possessed by the demons and "rushed . . . into the sea." The demons agreed, because the water is their lodging place (12:43-44). (See note on Gen. 1:2.)

34¹ The city people, having lost their hogs, rejected the King. They wanted their unclean hogs, but not the King of the heavenly kingdom. They were probably Gentiles. (Gadara was on the shore of the Sea of Galilee, opposite to Galilee of the Gentiles—4:15.) They rejected the heavenly King because of their unclean way of making a living.

CHAPTER 9

c. To Forgive Sins
9:1-8

1 And stepping into a boat, He crossed over and came to His ^{1a}own city.

2 "And behold, they brought to Him a paralytic, lying on a bed. And Jesus, ¹seeing their ^bfaith, said to the paralytic, Have ^ccourage, child, your ²sins are ^dforgiven.

3 And behold, some of the ¹scribes said within themselves, This *man* ^{2a}blasphemes.

4 And Jesus, ^{1a}knowing their ²inward reasonings, said, Why are you ^bthinking evil things in your hearts?

5 For which is ¹easier, to say, Your sins are forgiven; or to say, ²Rise and walk?

6 But that you may know that the "Son of Man has ¹authority on earth to ^bforgive sins—then He says to the

¹ It was Capernaum where the Lord now dwelt (4:13).

² They uncovered the roof where the Lord was and broke it up (Mark 2:4). By this the Lord saw their faith.

² This indicates that the paralytic was sick because of his sins.

³ See note 4¹ in chapter 2.

³ The scribes, assuming that they knew the Scriptures, thought that only God had authority to forgive sins, and that Jesus, Who in their eyes was only a man, blasphemed God when He said, "Your sins are forgiven." This indicates they did not realize that the Lord was God. By uttering such a word, they rejected the King of the heavenly kingdom. This was the first rejection by the leaders of the Jewish religion.

⁴ This was the Lord's perception in His spirit (Mark 2:8).

⁴ Or, cogitations, thoughts, evil surmisings with strong feeling or passion.

⁵ The Lord did not say, "Which is more difficult," because to Him nothing is difficult. For Him to say, "Your sins are forgiven," was easier than to say, "Rise and walk."

⁵ The Lord's salvation not only forgives our sins, but also makes us "rise and walk." It is not rise and walk first, and then be forgiven of our sins; that would be by works. Rather it is to be forgiven of our sins first, and then to rise and walk; this is by grace.

⁶ "To forgive sins" is a matter of "authority on earth." Only this kingly Savior, Who had been authorized by God and Who would die to redeem sinners, had such authority (Acts 5:31; 10:43; 13:38). This authority was for the establishment of the kingdom of the heavens (Matt. 16:19).

^{1a}
Matt.
4:13
^{2a}
vv.
2-8;
Mark
2:3-12;
Luke
5:
18-26
^{2b}
Matt.
8:10;
9:
22, 29;
15:28;
Mark
10:52;
Luke
7:50;
17:19;
Acts
14:9
^{2c}
Matt.
9:22;
14:27;
Mark
6:50;
John
16:33
^{2d}
Luke
7:48
^{3a}
Matt.
26:65;
John
10:36
^{4a}
Matt.
12:25;
Mark
12:15;
Luke
6:8;
John
2:25
^{4b}
Gen.
6:5
^{6a}
Matt.
8:20
^{6b}
Luke
7:49;
Acts
5:31

6^c paralytic, Rise, 2^c pick up your bed and 1^a go to your house.

John
5:8

7 And he 1^a rose and went away to his house.

8^a
Luke
7:16
8^b

8 And when the crowds saw *this*, they were in 1^a fear and 1^b glorified God, Who had given such authority to men.

Matt.
15:31

4. Feasting with the Sinners

9:9-13

9^a

vv.

9-13;
Mark

2:
14-17;

Luke
5:

27-32
9^b

Matt.
10:3

9^c
Matt.

4:19

10^a
Matt.

5:46;
11:19

10^b
Luke
15:2

9 1^a And as Jesus passed on from there, He saw a man called 1^b Matthew, sitting 2^a in the customs office, and says to him, 3^c Follow Me. And he rose and 1^a followed Him.

10 And it came to pass as He was reclining *at the table* in the 1^a house, that behold, many 2^a tax collectors and 1^b sinners came and reclined *at the table* together with Jesus and His disciples.

6² The Lord not only enabled the paralytic to walk, but also to pick up his bed and walk. Formerly the bed bore him; now he bears it. This is the power of the Lord's salvation.

6³ This paralytic was brought to the Lord by others, but he went home by himself. This indicates that it is not that the sinner can go *to* the Lord, but that the sinner can go *from* the Lord by the Lord's salvation.

7¹ The paralytic's rising and going proved that he was healed, and his being healed proved that his sins were forgiven.

9¹ "Matthew" was also called Levi (Mark 2:14; Luke 5:27). He was a tax collector (Matt. 10:3) who, after being saved, became an apostle by God's grace (Matt. 10:2-3; Acts 1:13). He was the writer of this Gospel.

9² Gk. on.

9³ To follow the Lord includes believing in Him. No one follows Him unless he believes in Him. To believe in the Lord is to be saved (Acts 16:31), and to follow Him is to enter the narrow gate and walk the constricted way to participate in the kingdom of the heavens (Matt. 7:13-14).

9⁴ According to the record in this verse, it seems that this was the first time the Lord met Matthew. There must have been some attracting power with the Lord, either in His word or appearance, that caused Matthew to follow Him.

10¹ This was Matthew's house (Luke 5:29; Mark 2:15). As the writer of this Gospel, Matthew purposely did not say that it was his house, and that it was he who had made a great feast for the Lord. This is his humility.

10² See note 46² in chapter 5.

11 And when the ¹Pharisees saw *it*, they said to His disciples, ²Why does your teacher eat with the tax collectors and sinners?

12 Now when He heard *this* He said, Those who are strong have no need of a ¹physician, but those who are ²ill.

13 Now go and ¹learn what *this* ²means, ³I desire ⁴mercy and not ⁵sacrifice, for I did not come to call *the* ⁶righteous, but ⁷sinners.

11¹ See note 7¹ in chapter 3.

11² This question indicates that the self-righteous Pharisees did not know the grace of God. They assumed that God only deals with man according to righteousness. By asking this, they were exposed as dissenters to the heavenly King, thus rejecting Him. This is a continuation of the rejection of the heavenly King begun in verse 3 by the leaders of the Jewish religion.

12¹ The King of the heavenly kingdom, in calling people to follow Him for the kingdom, ministered as "a physician," not as a judge. The judgment of the judge is according to righteousness, whereas the healing of the physician is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (8:2-4), paralytics (8:5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (8:16, 28-32), those sick of all kinds of illnesses (8:16), the despised tax collectors, and sinners (9:9-11). Had He visited these pitiful people as a judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. Rather He came to minister as a physician, to heal, recover, enliven, and save them, that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth.

12² The Lord's word here implies that the self-righteous Pharisees did not realize their need of Him as a physician. They considered themselves strong; hence, blinded by their self-righteousness, they did not know that they were "ill."

13¹ The self-righteous Pharisees assumed they knew all things concerning God. In order to humble them, the Lord told them to "learn" more.

13² Gk. is.

13³ "Mercy" is a part of grace for man to receive from God. (See note 16² in Hebrews 4.) But self-righteous men do not like to receive mercy or grace from God; they prefer to offer sacrifice to God, to give something to God. This contradicts God's way in His economy. Just as God desires to show mercy to pitiful sinners, so He wants us also to show mercy to others in love (Micah 6:6-8; Mark 12:33).

13⁴ There is none righteous, not even one (Rom. 3:10). All "the righteous" are self-righteous like the Pharisees (Luke 18:9). The kingly Savior "did not come to call" them, but "sinners."

13^a
Hosea
6:6;
Matt.
12:7
13^b
Micah
6:6-8;
Mark
12:33;
Prov.
21:3;
1 Sam.
15:22
13^c
Luke
15:7
13^d
1 Tim.
1:15

5. Fasting without the Bridegroom
9:14-17

14^a 14 "Then the ^bdisciples of John came to Him, saying,
^{vv.} ^{14-17;} ^{Mark} ^{2:} ^{18-22;} ^{Luke} ^{5:} ³³⁻³⁹ ^{14^b} ^{Matt.} ^{11:2;} ^{14:12;} ^{Luke} ^{11:1;} ^{John} ^{1:35;} ^{3:25} ^{14^c} ^{Luke} ^{18:12} ^{14^d} ^{Matt.} ^{15:2} ^{15^a} ^{John} ^{3:29} ^{14^e} ^{14^f} ^{14^g} ^{14^h} ^{14ⁱ} ^{14^j} ^{14^k} ^{14^l} ^{14^m} ^{14ⁿ} ^{14^o} ^{14^p} ^{14^q} ^{14^r} ^{14^s} ^{14^t} ^{14^u} ^{14^v} ^{14^w} ^{14^x} ^{14^y} ^{14^z} ^{14^{aa}} ^{14^{ab}} ^{14^{ac}} ^{14^{ad}} ^{14^{ae}} ^{14^{af}} ^{14^{ag}} ^{14^{ah}} ^{14^{ai}} ^{14^{aj}} ^{14^{ak}} ^{14^{al}} ^{14^{am}} ^{14^{an}} ^{14^{ao}} ^{14^{ap}} ^{14^{aq}} ^{14^{ar}} ^{14^{as}} ^{14^{at}} ^{14^{au}} ^{14^{av}} ^{14^{aw}} ^{14^{ax}} ^{14^{ay}} ^{14^{az}} ^{14^{ba}} ^{14^{bb}} ^{14^{bc}} ^{14^{bd}} ^{14^{be}} ^{14^{bf}} ^{14^{bg}} ^{14^{bh}} ^{14^{bi}} ^{14^{bj}} ^{14^{bk}} ^{14^{bl}} ^{14^{bm}} ^{14^{bn}} ^{14^{bo}} ^{14^{bp}} ^{14^{bq}} ^{14^{br}} ^{14^{bs}} ^{14^{bt}} ^{14^{bu}} ^{14^{bv}} ^{14^{bw}} ^{14^{bx}} ^{14^{by}} ^{14^{bz}} ^{14^{ca}} ^{14^{cb}} ^{14^{cc}} ^{14^{cd}} ^{14^{ce}} ^{14^{cf}} ^{14^{cg}} ^{14^{ch}} ^{14^{ci}} ^{14^{cj}} ^{14^{ck}} ^{14^{cl}} ^{14^{cm}} ^{14^{cn}} ^{14^{co}} ^{14^{cp}} ^{14^{cq}} ^{14^{cr}} ^{14^{cs}} ^{14^{ct}} ^{14^{cu}} ^{14^{cv}} ^{14^{cw}} ^{14^{cx}} ^{14^{cy}} ^{14^{cz}} ^{14^{da}} ^{14^{db}} ^{14^{dc}} ^{14^{dd}} ^{14^{de}} ^{14^{df}} ^{14^{dg}} ^{14^{dh}} ^{14^{di}} ^{14^{dj}} ^{14^{dk}} ^{14^{dl}} ^{14^{dm}} ^{14^{dn}} ^{14^{do}} ^{14^{dp}} ^{14^{dq}} ^{14^{dr}} ^{14^{ds}} ^{14^{dt}} ^{14^{du}} ^{14^{dv}} ^{14^{dw}} ^{14^{dx}} ^{14^{dy}} ^{14^{dz}} ^{14^{ea}} ^{14^{eb}} ^{14^{ec}} ^{14^{ed}} ^{14^{ee}} ^{14^{ef}} ^{14^{eg}} ^{14^{eh}} ^{14^{ei}} ^{14^{ej}} ^{14^{ek}} ^{14^{el}} ^{14^{em}} ^{14^{en}} ^{14^{eo}} ^{14^{ep}} ^{14^{eq}} ^{14^{er}} ^{14^{es}} ^{14^{et}} ^{14^{eu}} ^{14^{ev}} ^{14^{ew}} ^{14^{ex}} ^{14^{ey}} ^{14^{ez}} ^{14^{fa}} ^{14^{fb}} ^{14^{fc}} ^{14^{fd}} ^{14^{fe}} ^{14^{ff}} ^{14^{fg}} ^{14^{fh}} ^{14^{fi}} ^{14^{fj}} ^{14^{fk}} ^{14^{fl}} ^{14^{fm}} ^{14^{fn}} ^{14^{fo}} ^{14^{fp}} ^{14^{fq}} ^{14^{fr}} ^{14^{fs}} ^{14^{ft}} ^{14^{fu}} ^{14^{fv}} ^{14^{fw}} ^{14^{fx}} ^{14^{fy}} ^{14^{fz}} ^{14^{ga}} ^{14^{gb}} ^{14^{gc}} ^{14^{gd}} ^{14^{ge}} ^{14^{gf}} ^{14^{gg}} ^{14^{gh}} ^{14^{gi}} ^{14^{gj}} ^{14^{gk}} ^{14^{gl}} ^{14^{gm}} ^{14^{gn}} ^{14^{go}} ^{14^{gp}} ^{14^{gq}} ^{14^{gr}} ^{14^{gs}} ^{14^{gt}} ^{14^{gu}} ^{14^{gv}} ^{14^{gw}} ^{14^{gx}} ^{14^{gy}} ^{14^{gz}} ^{14^{ha}} ^{14^{hb}} ^{14^{hc}} ^{14^{hd}} ^{14^{he}} ^{14^{hf}} ^{14^{hg}} ^{14^{hh}} ^{14^{hi}} ^{14^{hj}} ^{14^{hk}} ^{14^{hl}} ^{14^{hm}} ^{14^{hn}} ^{14^{ho}} ^{14^{hp}} ^{14^{hq}} ^{14^{hr}} ^{14^{hs}} ^{14^{ht}} ^{14^{hu}} ^{14^{hv}} ^{14^{hw}} ^{14^{hx}} ^{14^{hy}} ^{14^{hz}} ^{14^{ia}} ^{14^{ib}} ^{14^{ic}} ^{14^{id}} ^{14^{ie}} ^{14^{if}} ^{14^{ig}} ^{14^{ih}} ^{14ⁱⁱ} ^{14^{ij}} ^{14^{ik}} ^{14^{il}} ^{14^{im}} ^{14ⁱⁿ} ^{14^{io}} ^{14^{ip}} ^{14^{iq}} ^{14^{ir}} ^{14^{is}} ^{14^{it}} ^{14^{iu}} ^{14^{iv}} ^{14^{iw}} ^{14^{ix}} ^{14^{iy}} ^{14^{iz}} ^{14^{ja}} ^{14^{jb}} ^{14^{jc}} ^{14^{jd}} ^{14^{je}} ^{14^{jf}} ^{14^{jj}} ^{14^{jk}} ^{14^{jl}} ^{14^{jm}} ^{14^{jn}} ^{14^{jo}} ^{14^{jp}} ^{14^{jq}} ^{14^{jr}} ^{14^{js}} ^{14^{jt}} ^{14^{ju}} ^{14^{jv}} ^{14^{jw}} ^{14^{jx}} ^{14^{jy}} ^{14^{jz}} ^{14^{ka}} ^{14^{kb}} ^{14^{kc}} ^{14^{kd}} ^{14^{ke}} ^{14^{kf}} ^{14^{kg}} ^{14^{kh}} ^{14^{ki}} ^{14^{kj}} ^{14^{kl}} ^{14^{km}} ^{14^{kn}} ^{14^{ko}} ^{14^{kp}} ^{14^{kq}} ^{14^{kr}} ^{14^{ks}} ^{14^{kt}} ^{14^{ku}} ^{14^{kv}} ^{14^{kw}} ^{14^{kx}} ^{14^{ky}} ^{14^{kz}} ^{14^{la}} ^{14^{lb}} ^{14^{lc}} ^{14^{ld}} ^{14^{le}} ^{14^{lf}} ^{14^{lg}} ^{14^{lh}} ^{14^{li}} ^{14^{lj}} ^{14^{lk}} ^{14^{ll}} ^{14^{lm}} ^{14^{ln}} ^{14^{lo}} ^{14^{lp}} ^{14^{lq}} ^{14^{lr}} ^{14^{ls}} ^{14^{lt}} ^{14^{lu}} ^{14^{lv}} ^{14^{lw}} ^{14^{lx}} ^{14^{ly}} ^{14^{lz}} ^{14^{ma}} ^{14^{mb}} ^{14^{mc}} ^{14^{md}} ^{14^{me}} ^{14^{mf}} ^{14^{mg}} ^{14^{mh}} ^{14^{mi}} ^{14^{mj}} ^{14^{mk}} ^{14^{ml}} ^{14^{mm}} ^{14^{mn}} ^{14^{mo}} ^{14^{mp}} ^{14^{mq}} ^{14^{mr}} ^{14^{ms}} ^{14^{mt}} 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^{14^{xi}} ^{14^{xj}} ^{14^{xk}} ^{14^{xl}} ^{14^{xm}} ^{14^{xn}} ^{14^{xo}} ^{14^{xp}} ^{14^{xq}} ^{14^{xr}} ^{14^{xs}} ^{14^{xt}} ^{14^{xu}} ^{14^{xv}} ^{14^{xw}} ^{14^{xx}} ^{14^{xy}} ^{14^{xz}} ^{14^{ya}} ^{14^{yb}} ^{14^{yc}} ^{14^{yd}} ^{14^{ye}} ^{14^{yf}} ^{14^{yg}} ^{14^{yh}} ^{14^{yi}} ^{14^{yj}} ^{14^{yk}} ^{14^{yl}} ^{14^{ym}} ^{14^{yn}} ^{14^{yo}} ^{14^{yp}} ^{14^{yq}} ^{14^{yr}} ^{14^{ys}} ^{14^{yt}} ^{14^{yu}} ^{14^{yv}} ^{14^{yw}} ^{14^{yx}} ^{14^{yy}} ^{14^{yz}} ^{14^{za}} ^{14^{zb}} ^{14^{zc}} ^{14^{zd}} ^{14^{ze}} ^{14^{zf}} ^{14^{zg}} ^{14^{zh}} ^{14^{zi}} ^{14^{zj}} ^{14^{zk}} ^{14^{zl}} ^{14^{zm}} ^{14^{zn}} ^{14^{zo}} ^{14^{zp}} ^{14^{zq}} ^{14^{zr}} ^{14^{zs}} ^{14^{zt}} ^{14^{zu}} ^{14^{zv}} ^{14^{zw}} ^{14^{zx}} ^{14^{zy}} ^{14^{zz}} ^{14^{aa}} ^{14^{ab}} ^{14^{ac}} ^{14^{ad}} ^{14^{ae}} ^{14^{af}} ^{14^{ag}} ^{14^{ah}} ^{14^{ai}} ^{14^{aj}} ^{14^{ak}} ^{14^{al}} ^{14^{am}} ^{14^{an}} ^{14^{ao}} ^{14^{ap}} ^{14^{aq}} ^{14^{ar}} ^{14^{as}} ^{14^{at}} ^{14^{au}} 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^{14^{ei}} ^{14^{ej}} ^{14^{ek}} ^{14^{el}} ^{14^{em}} ^{14^{en}} ^{14^{eo}} ^{14^{ep}} ^{14^{eq}} ^{14^{er}} ^{14^{es}} ^{14^{et}} ^{14^{eu}} ^{14^{ev}} ^{14^{ew}} ^{14^{ex}} ^{14^{ey}} ^{14^{ez}} ^{14^{fa}} ^{14^{fb}} ^{14^{fc}} ^{14^{fd}} ^{14^{fe}} ^{14^{ff}} ^{14^{fg}} ^{14^{fh}} ^{14^{fi}} ^{14^{fj}} ^{14^{fk}} ^{14^{fl}} ^{14^{fm}} ^{14^{fn}} ^{14^{fo}} ^{14^{fp}} ^{14^{fq}} ^{14^{fr}} ^{14^{fs}} ^{14^{ft}} ^{14^{fu}} ^{14^{fv}} ^{14^{fw}} ^{14^{fx}} ^{14^{fy}} ^{14^{fz}} ^{14^{ga}} ^{14^{gb}} ¹⁴

them? But *the* "days will come when the bridegroom is ³taken away from them, and then they will 'fast.

15^b
Luke
17:22

16 Now no one puts a patch of ¹unshrunk cloth on an ²old garment, for that which fills it up pulls away from the garment, and a worse tear is made.

15^c
Acts
13:2-3;
14:23

17 Neither do they put ¹new wine into ^{2a}old wine-

17^a
Josh.
9:4

question indicates that some of John's disciples had fallen into a new religion and also rejected the kingly Savior.

The question of John's disciples seemed to be one of doctrine. But the Lord answered, not with a doctrine, but with a Person, the most pleasant Person, the Bridegroom. The religious people always care for their doctrine with their doctrinal "why's." But Christ only cares for Himself. The living and walk of His followers should only be regulated and directed by Himself with His presence, not by any doctrine.

15³ This took place when the kingly Savior was taken up from the disciples into heaven (Acts 1:11). After that, they fasted (Acts 13:2-3; 14:23).

16¹ Or, new, raw, unwrought. The Greek word is *agnaphos*, formed with *a* which means not, and *gnapto* which means to card or comb wool; hence, to dress or full the cloth. Thus, the word means uncarded, unfulled, unfinished, unshrunk, untreated. The "unshrunk cloth" signifies Christ, from His incarnation to His crucifixion, as a piece of new cloth, untreated, unfinished; whereas the new garment in Luke 5:36 signifies Christ, after being treated in His crucifixion, as a new robe. (The Greek word for "new" in Luke 5:36 is *kainos*, the same as the word for "fresh" in Matthew 9:17.) Christ was firstly the unshrunk cloth for making a new garment, and then was made a new garment through His death and resurrection to cover us as our righteousness before God that we may be justified by God and acceptable to Him (Luke 15:22; Gal. 3:27; 1 Cor. 1:30; Phil. 3:9). "A patch of unshrunk cloth" put "on an old garment pulls away from the garment" by its shrinking strength, thus making the tear worse. To do this means to imitate what Christ did in His human life on earth. This is what today's modernists are attempting. They only imitate Jesus' human deeds to improve their behavior; they do not believe in the crucified Jesus as their Redeemer and the resurrected Christ as their righteousness that they might be justified by God and acceptable to Him. Their imitation of Christ's human living "pulls away" from their "old garment," their behavior by their old natural life. The kingdom people would not do this; they take the crucified and resurrected Christ as their new garment to cover them as their righteousness before God.

16² The "old garment" here signifies man's good behavior, good deeds, and religious practices by his old natural life.

17¹ The Greek word here is *neos*, which means new in time, recent, young. The "new wine" here signifies Christ as the new life, full of vigor, stirring people to excitement. The kingly Savior is not only the Bridegroom to the kingdom people for their enjoyment, but also their new garment to equip and qualify them outwardly for attending the wedding. Furthermore, He is also their new life to excite them inwardly for the enjoyment of Him as their Bridegroom. He, as the

skins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are destroyed; but they put new wine into ³⁰fresh wineskins, and both are preserved.

17^a
Job
32:19

**6. Signs with Dispensational
Significance Repeated
9:18-34**

18^a
vv.
18-26,
Mark
5:
22-43,
Luke
8:
41-56

18 ^{1a}As He was speaking these things to them, behold,

heavenly King, is the Bridegroom for the kingdom people's enjoyment, and His heavenly kingdom is the marriage feast (22:2) that they may enjoy Him. To enjoy Him as the Bridegroom in the kingdom feast, they need Him as their new garment outwardly and their new wine inwardly.

17^a "Old wineskins" signify religious practices, such as the fasting held by the Pharisees of the old religion and the disciples of John of the new religion. All religions are old wineskins. New wine put into old wineskins bursts the wineskins by its fermenting power. To "put new wine into old wineskins" is to put Christ as the exciting life into any kind of religion. This is what the so-called fundamentalists and Pentecostals are practicing today. They attempt to squeeze Christ into their different modes of religious ritual and formality. The kingdom people should never do this. They must put the new wine into fresh wineskins.

17^a The Greek word for "fresh" is *kalnos*, which means new in nature, quality, or form; unaccustomed, unused; hence, fresh. The "fresh wineskins" signify the church life in the local churches as the container of the new wine, which is Christ Himself as the exciting life. The kingdom people are built into the church (16:18), and the church is expressed through the local churches in which they live (18:15-20). They are regenerated persons constituting the Body of Christ to be the church (Rom. 12:5; Eph. 1:22-23). This Body of Christ as His fullness is also called "the Christ" (1 Cor. 12:12, Gk.), the corporate Christ. The individual Christ is the new wine, the exciting life inwardly, and the corporate Christ is the fresh wineskin, the container to hold the new wine outwardly. With the kingdom people, it is not a matter of fasting or any other religious practice, but a matter of the church life with Christ as their content. Christ came not to establish an earthly religion of rituals, but a heavenly kingdom of life, not with any dead religious practices, but with Himself, the living Person, as the Physician, the Bridegroom, the unshrunk cloth, and the new wine to His followers as their full enjoyment, that they might be the fresh wine skin to contain Him and become the constituents of His kingdom.

18^a Verses 18-34 give a brief picture of this age and the coming age. Hence, this record is again with dispensational significance, as that in 8:1-17. The daughter of the ruler of the synagogue represents the Jews, and the woman with the hemorrhage represents the Gentiles. When the daughter died, the woman was healed. After the woman was healed, the daughter was revived. Following this, two blind men and one dumb man were healed. This is a type, showing that when the Jews

a ²ruler came and ¹worshipped Him, saying, My daughter has just died, but come and lay Your hand on her, and she will live. 18^a
Matt.
8:2

19 And Jesus rose and followed him, and *so did* His disciples.

20 And behold, a woman who had a ^{1a}hemorrhage for ²twelve years ³approached from behind and touched the ^{4b}fringe of His garment; 20^a
Lev.
15:25
20^b

21 For she said within herself, If only I may ¹touch His garment, I ¹shall be ²healed. Matt.
14:36;
Num.
15:
38-39;
Deut.
22:12

22 And Jesus, turning and seeing her, said, Have ¹courage, daughter, your ^bfaith has ¹healed you. And the woman was ¹healed from that hour.

23 And when Jesus came into the ruler's ¹house and saw the flute players and the crowd making a tumult, 21^a
Matt.
14:36;
Mark
3:10;
Luke
6:19
22^a

are cut off, the Gentiles are saved; and after the fullness of the salvation of the Gentiles, the Jews will be saved (Rom. 11:15, 17, 19, 23-26); following this, the millennium will begin, in which all the blind and the dumb will be healed (Isa. 35:5-6). Matt.
9:2
22^b
Matt.
9:2

18² A "ruler" of the synagogue (Mark 5:22; Luke 8:41) named Jairus, which means "he will enlighten," or "enlightened," signifying that the Lord will enlighten the Gentiles, and they will be enlightened (Acts 13:46-48).

20¹ A bloody flux, a flow or issue of blood (Lev. 15:25). The life of the flesh is in the blood (Lev. 17:11). Hence, this disease signifies the life that cannot be retained.

20² The woman was sick "for twelve years," the age of the dead daughter of the ruler (Luke 8:42).

20³ The woman here and the centurion in 8:5-10, both representing the Gentiles, came to contact the Lord in the same way, with faith. She was healed while the Lord was on the way to the ruler's house. This signifies that the Gentiles are saved while Christ is on the way to the house of Israel.

20⁴ "His garment" signifies Christ's righteous deeds, and "the fringe" signifies the heavenly ruling (Num. 15:38-39). Out of Christ's heavenly-ruled deeds is the virtue that becomes the healing power (14:36).

21¹ This is her faith.

21² Gk. saved.

22¹ Gk. saved.

23¹ The daughter here and Peter's mother-in-law in 8:14-15, both representing the Jews at the end of this age, were healed in a "house" by the Lord's coming and direct touch. This indicates that at the end of this age all the remnant of the Jews will be saved in the house of Israel by the Lord's coming and His direct touch (Rom. 11:25-26; Zech. 12:10).

24^a 24 He said, Depart, for the girl has not died, but
John "sleeps. And they ridiculed Him.

11; 25 But when the ¹crowd was "put out, He entered and
11, 13; "took hold of her hand, and the girl was ²raised up.
1 Thes.

4:15 **25^a** 26 And the "report of this went out into all that land.

Acts 27 "And as Jesus passed on from there, two ¹blind
9:40 *men* followed Him, crying out and saying, Have mercy
25^b on us, ^{2b}Son of David!

Mark 28 And when He came into the ¹house, the blind *men*
9:27; came to Him; and Jesus says to them, Do you believe
Acts that I am able to do this? They say to Him, Yes, Lord.
3:7;
9:41

26^a 29 Then He "touched their eyes, saying, According to
Matt. your ^bfaith let it be "done to you.
4:24;

Mark 30 And their ^{1a}eyes were opened. And Jesus sternly
1:28; charged them saying, See, ^blet no one know *this*!
Luke

5:15 31 But they went out and "blazed Him abroad in all
27^a that land.

vv. 32 And as they were going out, behold, they brought
27-30; to Him a ^{1a}dumb *man* possessed with a demon.
cf.

Matt. 33 And when the demon was cast out, the dumb *man*
20;

30-34; **25¹** In His ministry, the Lord never cared for "the crowd." See note
Mark 18¹ in chapter 8.
10;

46-52; **25²** Gk. roused.

Luke **27¹** Blindness signifies lack of sight in seeing God and the things
18; related to Him (2 Cor. 4:4; Rev. 3:18).
35-43;

John **27²** In the millennial kingdom, which will be the restored tabernacle
9:1-7 of David (Acts 15:16), the Messianic kingdom, the Jews will recognize
27^b Christ as the "Son of David," and their blindness will be healed. This
Matt. is typified by the two blind men recognizing Christ in this way.
1:1

29^a **28¹** The two blind men were also healed in "the house" by the
Matt. Lord's direct touch (v. 29) as were the daughter of the ruler (v. 23) and
8:3 Peter's mother-in-law (8:14).
29^b

Matt. **30¹** The opening of the blind men's eyes signifies the recovery of in-
9:2 ward sight to see God and spiritual things (Acts 9:18; 26:18; Eph. 1:18;
29^c Rev. 3:18).

Matt. **32¹** Dumbness by demon possession signifies the inability to speak
8:13 for God (Isa. 56:10) and praise God (Isa. 35:6) due to the worship of
30^a dumb idols (1 Cor. 12:2).
Isa.

35:5; **30^b**

Luke *Matt.*

4:18; *8:4;*

Acts *12:16;*

26:18 *Mark*

5:43;

7:36

31^a

Matt.

9:26;

Mark

1:45

32^a

Matt.

12:22;

Luke

11:14

^{1a}spoke. And the crowds marveled, saying, It has never ²been ^bseen like this in Israel.

34 But the Pharisees said, He casts out the demons by the ^{1a}ruler of the demons.

D. Enlargement of the Ministry

9:35—11:1

1. The Need of Shepherding and Reaping

9:35-38

35 And Jesus went about all the cities and the ^avillages, ^bteaching in their synagogues and preaching the ¹gospel of the kingdom and healing ²every disease and every sickness.

36 And seeing the crowds, He was moved with ^acompassion concerning them, because they were harassed and cast away as ^{1b}sheep not having a ¹shepherd.

37 Then He says to His disciples, The ^{1a}harvest indeed *is* vast, but the workers *are* few.

38 Therefore, ¹beseech the ²Lord of the harvest that He may thrust out ^aworkers into His harvest.

33¹ The speaking of the dumb man signifies the recovery of the speaking and praising ability by being filled with the Lord in the spirit (Eph. 5:18-19).

33² Gk. appeared.

34¹ "The ruler of the demons" is the Devil, who is called Beelzebub (12:24). This blaspheming word by the Pharisees is a stronger continuation of the rejection of the heavenly King by the leaders of Judaism.

35¹ See note 23² in chapter 4.

35² "Every disease and every sickness" signify spiritual illness.

36¹ This indicates that the heavenly King considered the Israelites as "sheep" and Himself as their "Shepherd." When Christ came to the Jews the first time, they were like lepers, paralytics, demon-possessed, and all manner of pitiful persons, because they had no shepherd to care for them. Now in His kingly ministry for the establishing of His heavenly kingdom, He ministered to them not only as a Physician, but also as a Shepherd, as prophesied in Isaiah 53:6 and 40:11.

37¹ The heavenly King considered the people not only as sheep, but also as "the harvest." The sheep needed shepherding and the harvest needed reaping. Although the leaders of the nation of Israel rejected the heavenly King, there was still a good number among the people that needed reaping.

38¹ Firstly, in God's economy, He has a plan to accomplish; then it requires His people to "beseech," to pray, for it. In answering their

33^a

Isa.

35:6

33^b

Mark

2:12

34^a

Matt.

12:24;

Mark

3:22;

Luke

11:15

35^a

Mark

6:6;

Luke

13:22

35^b

Matt.

4:23

36^a

Matt.

14:14;

Mark

6:34

36^b

Num.

27:17;

1 Kings

22:17;

Ezek.

34:5;

Zech.

10:2

37^a

Luke

10:2;

John

4:35

38^a

Matt.

20:1-2

CHAPTER 10

2. *Appointment of the Twelve Apostles*
10:1-4

^{1a} *Mark* 3:13-15; *Luke* 6:7; *Luke* 6:13; *Luke* 9:1
^{1b} *Matt.* 9:35
1 ^aAnd calling His ¹twelve disciples to *Him*, He gave them ²authority over unclean spirits, so that they should cast them out and ^bheal every disease and every sickness.

2 ^aNow the names of the ¹twelve ²apostles are these: first, ^bSimon, who is called Peter, and Andrew his brother; and ^cJames the *son* of Zebedee, and John his brother;

^{2a} *vv.* 2-4; *Mark* 3:16-19; *Luke* 6:14-16; *Acts* 1:13
3 ^aPhilip and Bartholomew; ^bThomas and ^{1c}Matthew the ²tax collector; James the *son* of Alphaeus, and ³Thad-daeus;

4 Simon the ¹Cananaean and Judas ^{2a}Isca-riot, who also betrayed Him.

prayer, He will accomplish what they have prayed concerning His plan.

^{2b} *Matt.* 4:18
3² The King of the heavenly kingdom considered Himself not only the Shepherd of the sheep, but also "the Lord of the harvest." His kingdom was established with things of life that can grow and multiply. He is the Lord Who owns this crop.

Matt. 4:21
1¹ See note 12² in Rev. 21.

^{3a} *John* 1:43; *John* 14:9
1² The "authority" here to cast out unclean spirits and heal diseases is a foretaste of the power of the coming age (Heb. 6:5), that is, of the millennium, in which all demons will be cast out and all diseases will be healed (Isa. 35:5-6).

^{3b} 2¹ See note 12² in Rev. 21.

John 11:16; *John* 14:5; *John* 20:24; *John* 21:2
2² An apostle is a sent one. Now the twelve disciples (v. 1) were to be sent, thus becoming "the twelve apostles."

^{3c} 3¹ Mark and Luke listed Matthew before Thomas (Mark 3:18; Luke 6:15), but Matthew, the writer of this book, listed himself after Thomas, showing his humility.

Matt. 9:9
4^a 3² Matthew specifically designated himself here as "the tax collector," remembering his salvation perhaps with gratitude. Even a despised and sinful tax collector could become an apostle of the King of the heavenly kingdom. What a salvation!

John 6:71; *John* 13:26; *Luke* 22:3; *Matt.* 26:14
3^b He is Judas (Luke 6:16; Acts 1:13; John 14:22).

4¹ From the Hebrew *kanná*, zealous, referring to a Galilean sect known as the Zealots, not to the land of Canaan. (See Luke 6:15; Acts 1:13).

4² A Greek word, probably from Hebrew, which means a man of Kerioth. Kerioth is in Judah (Josh. 15:25). Thus, Judas would be the only apostle from Judea; all the rest were Galileans.

**3. The Way to Spread the Gospel
of the Kingdom to the House of Israel
10:5-15**

5 These twelve Jesus "sent forth, charging them, saying, Go not into *the* way of *the* ^{1b}nations, and do not enter into a city of *the* ^{1c}Samaritans;

6 But go rather to the lost "sheep of *the* house of ^{1b}Israel.

7 And as you go, preach, saying, The ^akingdom of the heavens has ^{1d}drawn near.

8 "Heal *the* sick, raise *the* dead, cleanse *the* lepers, cast out demons; ^{1e}freely you received, freely give.

9 "Do ^{1f}not acquire gold, nor even silver, nor even copper in your ²belts,

10 Nor a bag for *the* way, nor even two ¹tunics, nor even sandals, nor even a staff; for the "worker is worthy of his food.

11 And into whatever city or village you enter, inquire who in it is worthy; and there remain until you depart.

12 And as you enter into the house, greet it;

13 And if the house indeed be worthy, let your peace come upon it; but if it is not worthy, let your peace return to you.

5¹ The "nations" were the Gentiles, and the "Samaritans" were a mixture of Gentiles with Jews (2 Kings 17:24; Ezra 4:10; John 4:9). The twelve apostles were sent to the house of Israel (v. 6), and were charged not to go to the nations nor to the Samaritans.

7¹ Even by this time the kingdom of the heavens had not come, but had only "drawn near."

9¹ The twelve apostles (sent to the house of Israel, not to the Gentiles), as workers worthy of their food, did not need to bring their living necessities with them. (However, the Lord's workers sent to the Gentiles should take nothing from the Gentiles—3 John 7.) This principle was changed when the Lord was fully rejected by the house of Israel (Luke 22:35-38).

9² Gk. girdles.

10¹ A shirt-like undergarment.

9^a

vv.

9:15;

Mark

6:8-11;

Luke

9:3-5;

10:

4:12;

cf.

Luke

22:

35-36

10^a

1 Cor.

9:

7:14;

1 Tim.

5:18

5^a

Mark

6:7;

Luke

9:2

5^b

cf.

Matt.

4:15;

Acts

13:46

5^c

2 Kings

17:24;

Ezra

4:10;

Luke

17:16;

John

4:4, 9;

Acts

8:25

6^a

Psa.

119:

176;

Isa.

53:6;

Jer.

50:6;

1 Pet.

2:25

6^b

Matt.

15:24;

Acts

3:26;

13:46;

Rom.

1:16

7^a

Matt.

3:2;

4:17

8^a

Mark

6:13;

Luke

9:2

8^b

Rev.

21:6;

22:17

14^a And whoever does not receive you nor hear your words, as you go out of that house or city, "shake off the dust of your feet.

15^a Truly I say to you, It will be ¹more tolerable *for the* land of "Sodom and Gomorrah in *the* day of judgment than *for* that city.

4. Persecution and the Way to Meet It 10:16-33

16 Behold, I send you forth as "sheep in the midst of "wolves; become therefore ¹prudent as "serpents and guileless as "doves.

17 But ^abeware of men; for they will ¹deliver you up to ^{2b}Sanhedrins, and in their synagogues they will "scourge you;

18 And you shall be brought before governors and "kings also for My sake, for a ¹testimony to them and to the nations,

19 "But when they deliver you up, do not be "anxious *about* how or what you shall speak; for it shall be given to you in that hour what you shall speak;

20 For you are not the ones speaking, but the ^{1a}Spirit of your Father *is* the One speaking in you.

15¹ This indicates that the punishment of God's judgment is in varying degrees. To reject the Lord's apostles and their words (v. 14) will cause more punishment than the sin of Sodom and Gomorrah.

16¹ The Lord's apostles, "as sheep in the midst of wolves," not as serpents, need to be "prudent as serpents" to escape the hurt of the wolves, but "guileless as doves" not to hurt others.

17¹ The heavenly King's prediction here concerning the persecution of His apostles by Judaism indicated that the kingdom He was establishing through His apostles' preaching would be rejected by Judaism. This also proves that His kingdom is not earthly but heavenly.

17² See note 22^a in chapter 5.

20¹ The apostles not only have the authority of the heavenly King (v. 1), but also the Spirit of their heavenly Father. The King's authority deals with unclean spirits and diseases; the Father's Spirit deals with the opposers' persecution.

19 ^a	Mark	Luke	19 ^b	20 ^a	cf.
vv.	13:	21:	Luke	Luke	2 Sam.
19-22:	11-13;	12-19	12:11	12:12;	23:2

21 And brother shall deliver up ¹brother to death, and father *his* child, and ^achildren shall rise up against parents and put them to death.

21^a
Matt.
10:35;
Micah
7:6

22 And you shall be ^ahated by all because of My name; but he who ^bendures to *the* end, he shall be ¹saved.

22^a
Matt.
24:9;
John
15:
18-19;
1 John
3:13

23 And when they persecute you in this ^acity, ^bflee into ¹another; for truly I say to you, You shall by no means ²complete the cities of Israel until the ^cSon of Man comes.

24 A ^adisciple is not ¹above his teacher, nor a ^bslave above his lord.

22^b
Matt.
24:13;
Heb.
10:36

25 *It is* sufficient that he become as his teacher, and the slave as his lord. If they have called the master of the house ^{1a}Beelzebub, how much more those of his household!

23^a
Matt.
23:34

26 ^aTherefore do not fear them; for nothing is ^bcovered which shall not be revealed, and ^chidden which shall not be made known.

23^b
Matt.
2:13;

27 What I say unto you in the darkness, speak in the

Acts
14:6
23^c

21¹ To be the heavenly King's apostles for the preaching of the gospel of the kingdom, they must suffer the breaking of the closest human ties.

Matt.
8:20

22¹ To be "saved" here may mean to be saved from those who hate, but eventually it means to be saved into the manifestation of the kingdom of the heavens, a reward to the overcoming believers. This differs from eternal salvation as revealed in Ephesians 2:8.

24^a
Luke
6:40
24^b
John
13:16;
15:20

23¹ Gk. different one.

23² This word was not fulfilled by the twelve apostles' preaching before Christ's crucifixion. It will not be fulfilled until the great tribulation (24:21). What is predicted in verses 17-23 is very similar to 24:9-13. Here the heavenly King sent the apostles to preach the gospel of the kingdom to the Jews. After His resurrection, He sent His apostles to preach the gospel to the Gentiles. After the fullness of the salvation of the Gentiles, He will send His apostles to preach the gospel of the kingdom to the Jews again. At that time this word will be fulfilled, and He will come.

25^a
Matt.
12:
24, 27;
Mark
3:22;
Luke
11:15
26^a
vv.

24¹ According to the context, the word here means that in suffering persecution His apostles cannot be "above" Him, because His persecution was to the uttermost.

26-33;
Luke
12:2-9

25¹ The lord of flies, the name of the god of the Ekronites (2 Kings 1:2). It was changed in contempt by the Jews to Baalzebel, which means lord of the dunghill, and used for the ruler of the demons (12:24, 27; Mark 3:22; Luke 11:15, 18-19). The Pharisees, the leading ones of the Jewish religion, reviled the heavenly King by saying that He cast out demons by the ruler of demons in 9:34. This most blasphemous name expressed their strongest objection and rejection.

26^b
Mark
4:22;
Luke
8:17
26^c
1 Tim.
5:25

light; and what you hear in the ear, preach on the "housetops.

27^a

1 Sam.

9:25;

Zeph.

1:5;

Matt.

24:17;

Acts

10:9

28^a

Psa.

56:4

28^b

Isa.

8:

12-13;

Heb.

10:31

28^c

James

4:12

28^d

Matt.

5:22

30^a

Luke

21:18

31^a

Matt.

6:26;

12:12

32^a

Rom.

10:

9-10

32^b

Rev.

3:5

33^a

2 Tim.

2:12;

Mark

8:38;

Luke

9:26

34^a

vv.

34-36;

Luke

12:

51-53

35^a

Matt.

10:21

28 And do not "fear those who kill the body, but are not able to kill the soul; but "fear rather "Him Who is able to "destroy both soul and body in "Gehenna.

29 Are not two sparrows sold for a "penny? And not one of them shall fall to the earth without your Father.

30 But even the "hairs of your head are all numbered.

31 Therefore, do not fear: you are of "more value than many sparrows.

32 Every one therefore who shall "confess Me before men, I also will "confess him before My Father Who is in the heavens;

33 But whoever shall "deny Me before men, I also will "deny him before My Father Who is in the heavens.

5. The King's Disturbance and the Way of the Cross to Follow Him 10:34-39

34 "Do not suppose that I came to bring peace on the earth; I did "not come to bring peace, but a sword.

35 For I came to set a man against his "father and a daughter against her mother and a daughter-in-law against her mother-in-law;

28¹ God is the only One "Who is able to destroy both soul and body in Gehenna." This word implies that if the apostles sent by the Lord fail to suffer persecution, they will be disciplined by God. This will transpire in the coming age, after the judgment at the judgment seat of Christ, when believers will receive reward or punishment (2 Cor. 5:10; Rev. 22:12).

29¹ A brass coin equal to a tenth of a denarius. See note 7¹ in John 6.

33¹ This word was spoken by the heavenly King to His apostles who were sent by Him to preach the gospel of the kingdom. He foretold that they would be persecuted (vv. 17, 21-23). If anyone under persecution denies Him, He will deny him. This will transpire at His coming back (16:27). To be denied or confessed by Him at that time determines whether or not His apostles are worthy to enter the kingdom of the heavens in the coming age as a reward.

34¹ The whole earth is under Satan's usurpation (1 John 5:19). The heavenly King came to call some out from his usurpation. This certainly aroused Satan's opposition. He instigated the people under his usurpation to fight against the heavenly King's called ones. Thus, His coming did not "bring peace but a sword."

36 And a man's "enemies *shall be* those of his household.

37 He who loves "father or mother ¹above Me is not worthy of Me; and he who loves son or daughter above Me is not worthy of Me;

38 And he who does not ¹take his "cross and "follow after Me is not worthy of Me.

39 He who ¹finds his "soul-life shall ¹lose it, and he who loses his soul-life for My sake shall find it.

6. Identification with the King

10:40—11:1

40 He who ¹receives you receives Me, and he who "receives Me receives Him Who sent Me.

41 He who ¹receives a ²prophet in *the* name of a

36¹ The fighting instigated by the usurping Satan against the heavenly King's called ones is waged even in their household. The heavenly called ones are attacked in their homes by their kindred who remain under the evil one's usurping hand.

37¹ Our love must be absolute for the Lord. In our love nothing should be "above" Him. He is the One most worthy of our love, and we must be "worthy of" Him.

38¹ Christ was crucified by taking the Father's will (26:39, 42). When He was baptized He was counted as crucified, and from that time He bore His cross to do the will of God. His called ones were identified with Him. He asked them to "take" their "cross" and "follow after" Him; that is, to take the will of God by putting themselves aside. This demanded that they, at any cost, give their love first to Him that they might be worthy of Him.

39¹ To "find" the "soul-life" is to allow the soul to have its enjoyment and not to suffer. To "lose" the "soul-life" is to cause the soul to suffer the loss of its enjoyment. If the heavenly King's followers allow their soul to have its enjoyment in this age, they will cause their soul to suffer the loss of its enjoyment in the coming kingdom age. If they allow their soul to suffer the loss of its enjoyment in this age for the King's sake, they will cause their soul to have its enjoyment in the coming kingdom age, that is, to share the King's joy in ruling over the earth (25:21, 23).

40¹ The apostles sent by the heavenly King, having been entrusted with His authority (v. 1) and peace (v. 13), and having been indwelt by the Spirit of the Father and identified with Him in His suffering (vv. 22, 24-25) and death (vv. 21, 34-39), were one with Him. Thus, he who receives them receives Him. To participate in such an identification with the heavenly King requires us to love Him above all, at any cost, and to follow Him by taking the narrow way of the cross, as revealed in verses 37-39.

41¹ One who receives a prophet is joined to the prophet's word, and

36^a
Micah
7:6

37^a
Luke
14:26;
cf.

Deut.
33:
9-10

38^a
Matt.
16:24;
Mark
8:34;
Luke
9:23;
14:27

38^b
Matt.
4:19

39^a
Matt.
16:25;
Mark
8:35;
Luke
9:24;
17:33;
John
12:25

40^a
Matt.
18:5;
John
13:20;
Luke
10:16;
Gal.

40^b
Mark
9:37;
Luke
9:48

41^a
1 Kings
17:
10-15,
20-24;
2 Kings
4:8-17

prophet shall receive a prophet's reward, and he who receives a ²righteous man in *the* name of a righteous man shall receive a righteous man's reward.

42^aMatt.
25:4042^bMark
9:41

42 And whoever gives to one of these "little ones only a "cup of cold *water* to drink in *the* name of a disciple, truly I say to you, he shall by no means lose his 'reward.

CHAPTER 11

1 And it came to pass when Jesus had finished instructing His twelve disciples, He departed from there to "teach and to preach in their cities.

1^aMatt.
9:352^avv.
2-19;Luke
7:

18-35

2^bMatt.
4:12;

14:3;

John

3:24

2^cJohn
10:

37-38

3^aGen.
49:10;Psa.
118:

26;

John

4:25;

6:14;

11:27

E. Result of the Ministry

11:2-30

1. Strengthening His Imprisoned Forerunner

vv. 2-6

2 "Now when John heard in the "prison the 'works of the Christ, he sent by his disciples

3 *And* said to Him, ¹Are You the "coming One, or should we expect ²someone else?

one who receives a righteous man is joined to the righteousness of the righteous man. Thus, they shall receive a reward as the prophet and as the righteous man.

41² A "prophet" is one who speaks for God and speaks forth God. A "righteous man" is one who seeks after righteousness, who does righteousness, and who is persecuted for righteousness for the kingdom (5:6, 10, 20; 6:1). The heavenly King was such a Prophet sent by God (Deut. 18:15) and such a righteous man (Acts 3:14). His apostles sent by Him, having been identified with Him, were also such prophets and righteous men. Hence, whoever receives them shall receive a reward.

42¹ This "reward" will be given in the coming kingdom age (Luke 14:14).

3¹ John the Baptist's word here does not mean that he was in doubt concerning Christ. He questioned Christ in this way in order to provoke Him to deliver him. He knew that Christ was the "coming One," and had strongly recommended Him to the people (John 1:26-36). After that, he was put into prison (4:12) and waited, expecting that Christ would do something to deliver him out of it. However, Christ did nothing for him, although He did much to help others. When John heard this, he was stumbled (v. 6). Hence, he sent his disciples to Christ with such a provoking question.

3² Gk. a different one.

4 And Jesus answered and said to them, Go, report to John what you hear and see:

5 *The* ^{1a}blind receive sight, and *the* ²lame walk, *the* ^{3b}lepers are cleansed, and *the* ⁴deaf hear, and *the* ⁵dead are raised, and *the* ^{6c}poor have the gospel preached to them;

6 And blessed is he who shall not be ^{1a}stumbled in Me.

2. Appraising His Forerunner vv. 7-15

7 And as these were going away, Jesus began to say to the crowds ¹concerning John, What did you go out into the ²wilderness to ³see? A ^{3b}reed shaken by *the* wind?

8 But what did you go out to ¹see? A ²man dressed in

^{5a} The Lord mentioned "the blind receive sight" first, because there was no such miracle in the Old Testament. By this, He gave clear evidence to John that no other could have done such a miracle but the Messiah (Isa. 35:5). In spiritual significance, the blind receiving sight is also first. In the Lord's salvation, He firstly opens our eyes (Acts 26:18); then we can receive Him and walk to follow Him.

^{5b} The "lame" signifies those who cannot walk in God's way. After being saved, they can walk by new life (9:5-6; John 5:8-9).

^{5c} See note 2¹ in chapter 8.

^{5d} The "deaf" signifies those who cannot hear God. After being saved, they can hear the Lord's voice (John 10:27).

^{5e} The "dead" signifies those who are dead in sins (Eph. 2:1, 5), unable to contact God. After being regenerated, they can fellowship with God with their regenerated spirit.

^{5f} The "poor" signifies everyone without Christ, without God, who have no hope in the world (Eph. 2:12). Upon receiving the gospel, they are made rich in Christ (2 Cor. 8:9; Eph. 3:8).

^{6a} This word implies that John the Baptist was "stumbled" in the Lord, because the Lord did not act on his behalf according to his way. Here the Lord encouraged him to take the way the Lord had ordained for him that he might be "blessed." This blessing has much to do with the participation in the kingdom of the heavens.

^{7a} The Lord's reply to John implicitly indicated John's mistake. However, His words "to the crowds concerning John" testified explicitly for John.

^{7b} Gk. to view attentively.

^{7c} "A reed" signifies a weak and fragile person (12:20; 1 Kings 14:15). When John the Baptist was testifying for Christ in the wilderness, he was not like a reed, a weak person. However, now in prison he was somewhat like "a reed shaken by the wind."

^{8a} Gk. perceive.

5^a
Isa.
29:18;
35:5-6;
Matt.
9:
27-30
5^b
Matt.
8:2-3
5^c
Isa.
61:1;
Luke
4:18
6^a
Isa.
8:
14-15;
Matt.
13:57;
24:10;
26:31;
John
6:61;
16:1
7^a
Matt.
3:1;
Luke
1:80
7^b
Matt.
12:20

8^a soft "*clothing*? Behold, those who wear soft *clothing* are in the houses of kings.

cf.
Matt.
3:4

9 But why did you go out? To ¹see a "prophet? Yes, I say to you, and ²much more than a prophet.

9^a
Matt.
14:5;
21:26;
Luke
1:76

10 This is he concerning whom it has been written, ^aBehold, I send My messenger before Your face, who shall prepare Your way before You.

10^a
Mal.
3:1;
Mark
1:2

11 Truly I say to you, Among those born of women, there has not arisen a greater than John the Baptist; yet he who is ¹smallest ²in the kingdom of the heavens is greater than he.

12^a
Luke
16:16

12 And from the days of John the Baptist until now, the kingdom of the heavens is taken by ^{1a}violence, and violent men seize it.

13^a
Luke
16:16

13 For all the "prophets and the law prophesied ¹until John;

14^a
Mal.
4:5;
Luke
1:17;
Matt.
17:
10-13

14 And if you are willing to receive ¹it, he is ^{2a}Elijah, who is about to come.

8² John the Baptist, after testifying boldly for Christ in the wilderness, was imprisoned for so long a time that he became weak. Some might think that he would desire to "wear soft clothing in the houses of kings," but the Lord testified that he was neither a reed shaken by the wind nor a man dressed in soft clothing.

9¹ Gk. perceive.

9² The Lord testified that John was "much more than a prophet."

11¹ Gk. smaller. All the prophets prior to John prophesied only that Christ was coming, but John testified that Christ was come. The prophets were looking forward to Christ, but John saw Christ. Hence, John was greater than all the prophets. Although John saw the incarnated Christ and introduced Him to people, he did not have the resurrected Christ indwelling him. The kingdom people do. John could only say, "Here is Christ," but the kingdom people can say, "For to me to live is Christ" (Phil. 1:21). Hence, the "smallest in the kingdom of the heavens is greater than he." Whether one is greater or lesser depends upon his relationship to Christ. Christ is the deciding factor. The closer one is to Christ, the greater he is.

11² This word indicates that up to this time "the kingdom of the heavens" had not come and John the Baptist was not in it.

12¹ "From the days of John the Baptist until now," the Pharisees were violently frustrating people from entering the kingdom of the heavens. Hence, those who desired to enter must do so "by violence."

13¹ This proves that the Old Testament dispensation was terminated by the coming of John.

14¹ Or, him.

14² Malachi 4:5 prophesied that Elijah would come. When John the Baptist was conceived, it was said that he would go before the Lord in

15 He who has ^aears to hear, let him hear.

3. *Reproaching the Stubborn Generation* vv. 16-24

16 But to what shall I liken this ^ageneration? It is like children sitting in the market places, who call to the others

17 And say, We have ¹played the flute to you, and you did not dance; we have ¹sung a dirge, and you did not beat the breast.

18 For John came ¹neither ^aeating nor ^bdrinking, and they say, He has a ^{2c}demon.

19 The ^aSon of Man came ^{1b}eating and drinking, and they say, Behold, a gluttonous man and a wine drinker, a ²friend of ^ctax collectors and sinners. And ^{3d}wisdom has been justified by her ⁴works.

the spirit and power of Elijah (Luke 1:17). Hence, in a sense, John may be considered "Elijah, who is about to come" (v. 14; cf. 17:10-13). However, the prophecy of Malachi 4:5 will actually be fulfilled in the great tribulation, when the real Elijah, one of the two witnesses, will come to strengthen God's people (Rev. 11:3-12).

17¹ Christ and John the Baptist "have played the flute" to preach the gospel of the kingdom, but the Judaizers "did not dance" for the joy of salvation; John and Christ "have sung a dirge" to preach repentance, but they "did not beat the breast" for the grief of sin. The righteousness of God demanded them to repent, but they would not obey; the grace of God afforded them salvation, but they would not receive it.

18¹ John, coming to bring men to repentance (Mark 1:4) and cause them to grieve for sin, had no taste for eating and drinking (Luke 1:15-17); whereas Christ, coming to bring salvation to sinners and cause them to rejoice in it, had the joy of eating and drinking with them (9:10-11). The kingdom people, under no regulation, follow the divine wisdom, concentrating their attention upon the indwelling Christ, Who is their wisdom (1 Cor. 1:30), not upon outward manner of life.

18² Because John the Baptist lived in a strange and peculiar way, not eating nor drinking in the regular way, the opposers said, "He has a demon"—he is demon-possessed.

19¹ See note 18¹.

19² Christ is not only the Savior, but also the "friend" of sinners, sympathizing with their problems and sensing their griefs.

19³ "Wisdom" is Christ (1 Cor. 1:24, 30). Whatever Christ did was done by the wisdom of God, which is Himself. This wisdom was "justified," vindicated, by His wise "works," His wise deeds.

19⁴ Some authorities read, children (see Luke 7:35). The kingdom people are the "children of wisdom," who justify Christ and His deeds and follow Him as their wisdom.

15^a
Matt.
13:
9, 43;
Rev.
2:7

16^a
cf.
Psa.
78:8;
95:
10-11

18^a
cf.
Matt.
3:4
18^b
Luke
1:15
18^c
John
8:48

19^a
Matt.
8:20
19^b
Matt.
9:10;
John
2:2
19^c
Matt.
9:11
19^d

1 Cor.
1:
24, 30

20^a Acts 2:22
20 Then He began to reproach the cities in which most of His "works of power took place, because they did not repent:

21^a vv. 21;23; Luke 10:13-15
21 "Woe to you, Chorazin! Woe to you, "Bethsaida! For if the works of power which took place in you had taken place in "Tyre and Sidon, they would have repented long ago in "sackcloth and "ashes.

21^b Mark 8:22
22 Moreover I say to you, It shall be "more tolerable for Tyre and Sidon in *the* day of judgment than for you.

21^c Isa. 23:1-18; Ezek. 27:32; 28:2-23; Matt. 15:21; Mark 3:8; 7:24
23 And you, "Capernaum, you shall not be "exalted to heaven. You shall be "brought down to "Hades. For if the works of power which took place in you had taken place in Sodom, it would have remained until today.

21^d Job 42:6
24 Moreover, I say to you that it shall be "more tolerable for *the* land of "Sodom in *the* day of judgment than for you.

4. Acknowledging the Father's Will with Praise vv. 25-27

21^e Jonah 3:5-8
25 "At that time Jesus "answered and said, I "praise You, Father, "Lord of the heaven and of the earth,

22^a Matt. 11:24; 10:15
22¹ See note 15¹ in chapter 10.

23^a Isa. 14:13
23¹ "Hades," like Sheol in the Old Testament (Gen. 37:35; Psa. 6:5), is the place where the souls and spirits of the dead are kept (Luke 16:22-23; Acts 2:27).

23^b Matt. 4:13
24¹ See note 15¹ in chapter 10.

23^c Isa. 14:15; Ezek. 26:20
25¹ While the Lord was rebuking the cities, He fellowshipped with the Father. "At that time," "answering" the Father, He spoke the following praise to Him.

23^d Matt. 16:18; Luke 16:23; Acts 2:27; Rev. 1:18; 20:14
25² Gk. to make acknowledgment with praise. The Lord acknowledged the Father's way in carrying out His economy with praise. Although people, instead of responding to His ministry, slandered Him (vv. 16-19), and the leading cities rejected Him (vv. 20-24), He praised the Father, acknowledging the Father's will. He did not seek prosperity in His work, but the Father's will; He would not be satisfied and rest in man's understanding and welcome, but in the Father's knowing (vv. 26-27).

23^e Luke 10:12; Matt. 10:15
25³ In the Lord's praising address, "Father" refers to the Father's relationship with Him, the Son; whereas "Lord of the heaven and of the earth" refers to God's relationship with the universe. When God's people were defeated by His enemy, He was called the God of heaven (Ezra 5:11-12; Dan. 2:18; 2:37). But when there was a man standing for

24^a	25^a	Luke	25^b	19, 22;
Luke	Matt.	vv.	Gen.	Acts
10:12;	10:15	25-27;	14:	17:24

because You have hidden ⁴these things from *the* ⁵wise and intelligent and have revealed them to ⁶babes;

26 Yes, Father, for thus it was well-pleasing ¹in Your sight.

27 ^{1a}All was delivered to Me by My Father, and no one ^{2b}knows the Son except the Father, neither does anyone ^{2c}know the Father except the Son and *he* to whom the Son ³wills to ^dreveal *Him*.

**5. Calling the Burdened to Rest
and the Way to Rest
vv. 28-30**

28 ^aCome to Me all who ^{1b}labor and are burdened, and I will give you ²rest.

God on the earth, He was called the Possessor of heaven and earth (Gen. 14:19, 22). Now, the Lord, as the Son of Man, also called the Father, "Lord of the heaven and of the earth," indicating that He was standing on the earth for God's interest.

25^d The things regarding the knowledge of the Son and of the Father (v. 27).

25^s "The wise and the intelligent" refer to the people of the three cities condemned in verses 20-24, who were wise and intelligent in their own eyes. The Father's will was to hide the knowledge of the Son and the Father from such people.

25^e "Babes" refer to the disciples, who were the children of wisdom. (See note 19^d.) The Father was pleased to reveal both the Son and the Father to them.

26¹ Gk. before You.

27¹ "All" refers to all the remnant whom the Father has given the Son (John 3:27; 6:37, 44, 65; 18:9). This word implies that the wise and intelligent rejected the Son because the Father was not pleased to give them to the Son.

27² Full knowledge, not mere objective acquaintance. Concerning the Son, only the Father has such knowledge; and concerning the Father, only the Son has such knowledge. Hence, to know the Son requires the Father's revelation (16:17), and to know the Father requires the Son's revelation (John 17:6, 26).

27³ To deliberately exercise the will through counsel.

28¹ This refers not only to the labor of striving to keep the commandments of the law and religious regulations, but also to the labor of struggling to be successful in any work. Whoever labors thus is always heavily burdened. After the Lord had praised the Father, acknowledging the Father's way and declaring the divine economy, He called this kind of people to "come" to Him for rest.

28² "Rest" refers not only to being set free from labor and burden under the law and religion or under any work and responsibility, but also to perfect peace and full satisfaction.

27^a
John
3:35;
13:3;
3:27;
6:37;
44, 65;
18:9
27^b
John
10:15;
Matt.
16:17;
Phil.
3:10
27^c
John
7:29;
8:55;
17:25
27^d
John
17:
6, 26
28^a
John
6:37;
7:37
28^b
Matt.
23:4;
Luke
11:46;
Acts
15:10

29^a 29 ¹Take My ²yoke on you and ³learn from Me; for I
 Eph. am ^{3b}meek and ³lowly in heart, and you shall find ⁴rest
 4:20 to your ⁴souls;

29^b 30 For My ¹yoke is ^{2a}pleasant and My ¹burden is light.

Matt.
 21:5;
 2 Cor.
 10:1

29^c

Jer.
 6:16;

Heb.
 4:9

30^a

1 John
 5:3

CHAPTER 12

IV. The King's Being Rejected

12:1—27:66

A. Establishment of Rejection

12:1-50

1. Cause of Rejection

vv. 1-14

1^a 1 ^{1a}At that ²time Jesus went on the ³Sabbath
 vv. through the grainfields; and His disciples were hungry
 1-8; and began to pick *the* ⁴ears and to eat.

Mark
 2;

23-28;

Luke

6:1-5

1^b

Matt.

11:25

1^c

Matt.

12;

5, 10,

11, 12;

Luke

13:14;

14:1, 3;

John

5;

9-10;

9;

14, 16

1^d

Deut.

23:25

29¹ Gk. lift.

29² The Lord's "yoke" is to take the will of the Father. It is not to be regulated or controlled by any obligations of the law or religion, nor to be enslaved by any work, but to be constrained by the will of the Father. The Lord lived such a life, caring for nothing but the will of His Father (John 4:34; 5:30; 6:38). He submitted Himself fully to the Father's will (26:39, 42). Hence, He asks us to "learn" from Him.

29³ To be "meek" means not to resist any opposition, and to be "lowly" means not to be self-esteemed. In all the opposition the Lord was meek, and in all the rejection He was lowly "in heart." He submitted Himself fully to the will of His Father, not wanting to do anything for Himself nor expecting to gain something for Himself. Hence, regardless of the situation, He had rest in His heart; He was fully satisfied with His Father's will.

29⁴ The rest we find by taking the Lord's yoke and learning from Him is for our "souls." It is an inward rest, not anything merely outward in nature.

30¹ The Lord's "yoke" is the Father's will, and His "burden" is the work to carry out the Father's will. Such a yoke is "pleasant," not bitter, and such a burden is "light," not heavy.

30² Gk. signifies fit for use; hence, good, kindly, mild, gentle, easy, pleasant, in contrast to what is hard, harsh, sharp, bitter.

1¹ "At that time" joins chapter 12 to chapter 11. At the time the Lord called people to rest from striving to keep the law and religious regulations, He "went on the Sabbath through the grainfields," and His disciples "began to pick the ears and to eat," seemingly breaking the Sabbath.

2 But the Pharisees seeing *it* said to Him, Behold, your disciples are doing what it is ^{1a}not lawful to do on the Sabbath.

3 And He said to them, Have you not ^{1a}read what ^{2b}David did when he was hungry and those who were with him;

4 How he entered into the house of God, and they ate the ^{1a}showbread, which was not lawful for him to eat, nor for those who were with him, but for the ^bpriests only?

5 Or have you not ^{1a}read in the law that on the ^bSabbaths the priests in the temple profane the Sabbath and are guiltless?

2¹ The Sabbath was for the Jews to remember the completion of God's creation (Gen. 2:2); to keep the sign of God's covenant with them (Ezek. 20:12); and to remember God's redemption for them (Deut. 5:15). Hence, to profane the Sabbath was a serious matter in the eyes of the religious Pharisees. To them "it is not lawful," not scriptural. But they did not have adequate knowledge of the Scripture. According to their meager knowledge, they cared for the ritual of keeping the Sabbath, not for the hunger of the people. What folly to observe a vain ritual!

3¹ The Pharisees said that it was not lawful for the Lord's disciples to pick the ears in the grain fields and to eat, condemning them for acting contrary to Scripture. But the Lord answered, "Have you not read," pointing out to them another aspect in the Scriptures that justified Him and His disciples. This condemned the Pharisees for lacking adequate knowledge of the Scriptures.

3² The Lord's word here implies that He was the real David. In the ancient time, "David" and his followers, when rejected, entered into the house of God and ate the showbread (v. 4), seemingly breaking the Levitical law. Now the real David and His followers were also rejected and took action to eat, seemingly against the sabbatical regulation. Just as David and his followers were not held guilty, neither should Christ and His disciples be condemned.

Furthermore, the Lord's word here also implies the dispensational change from the priesthood to the kingship. In the ancient time, the coming of David changed the dispensation from the age of the priests to the age of the kings, in which the kings were above the priests. In the age of the priests, the leader of the people should listen to the priest (Num. 27:21-22). But in the age of the kings, the priest should submit to the king (1 Sam. 2:35-36). Hence, what King David with his followers did was not illegal. Now by the coming of Christ, the dispensation was also changed, this time from the age of the law to the age of grace, in which Christ was above all. Whatever He did was right.

4¹ Gk. loaves of the setting forth.

5¹ The Lord pointed out to the Pharisees another case in the Scriptures, exposing how little they knew the Scripture.

2^a
Exo.
20:10;
Isa.
58:13;
John
5:10
3^a
Matt.
12:5;
19:4;
21:
16, 42;
22:31
3^b
1 Sam.
21:1-6
4^a
Exo.
25:30;
Lev.
24:5-8
4^b
Exo.
29:
32-33;
Lev.
24:9
5^a
Matt.
12:3
5^b
Num.
28:
9-10;
cf.
John
7:
22-23

6^a 6 Now I say to you that a "greater *than* the "temple is here.

Matt. 12: 41, 42 7 But if you had known what *this* is: "I will have mercy and not sacrifice, you would not have condemned the guiltless.

6^b 1 Kings 8:27, Isa. 66:1, Hag. 2:9 8 For the "Son of Man is "Lord of the Sabbath.

9 "And departing from there, He came into their synagogue.

7^a 10 And behold, a man having a withered "hand. And they inquired of Him, saying, Is it "lawful to heal on the Sabbaths? that they might "accuse Him.

Hosea 6:6, Matt. 9:13 11 And He said to them, What man shall there be of you who shall have one sheep, and if it fall into a pit on the Sabbaths, will he not lay hold of it and "lift *it* out?

8^a 12 Of how much "more value then is a man *than* a

9^a vv. 9-14; Mark 3:1-6; Luke 6:6-11 6^b 6^c The Lord revealed to the Pharisees that He was "greater than the temple." This was another change, a type-fulfilling change from the temple to a Person. In the case of David, it was a change from one age to another. In this case, a case concerning the priests, it was a change from the temple to a Person Who is greater than the temple. Since the priests were guiltless in acting on the Sabbath in the temple, how could the Lord's disciples be guilty in acting on the Sabbath in Him Who is greater than the temple? In the first case, it was the king breaking the Levitical regulation; in the second case, it was the priests breaking the sabbatical regulation. In the Scripture, neither was guilty. Hence, what the Lord did here was scripturally right.

10^a Matt. 12: 2, 12; Luke 14:3 10^b John 8:6 11^a 8^b Here the Lord indicated the third change, a right asserting change from the Sabbath to the "Lord of the Sabbath." As the Lord of the Sabbath, He had the right to change the regulations concerning the Sabbath. Thus the Lord gave the condemning Pharisees a threefold verdict. He was the real David, the greater temple, and the Lord of the Sabbath. Therefore, He could do whatever He liked on the Sabbath, and whatever He did was justified by Himself. He was above all rituals and regulations. Since He was here, no attention should be paid to any rituals and regulations.

12^a Matt. 6:26, 10:31 10^b 10^c This chapter records the Lord's move on two Sabbaths (Luke 6:1, 6). What He did on the first Sabbath indicates that He cared for Himself as the Head of the Body. As the Head, He is everything — the real David, the greater temple, and the Lord of the Sabbath. What He did on the second Sabbath signifies that He cared for His members. On this Sabbath He healed a man's "withered hand," likening this man to a sheep (vv. 11-12). The hand is a member of the body, and the sheep is a member of the flock. The Lord would do anything for the healing of His members, for the rescue of His fallen sheep. Sabbath or no Sabbath, the Lord is interested in healing the dead members of His Body. Reputations do not matter, but the rescue of His fallen sheep means everything to Him.

sheep! Wherefore it is ^blawful to do good on the Sabbaths.

13 Then He says to the man, Stretch out your hand. And he stretched *it* out, and it was ¹restored sound as the other.

14 And going out, the Pharisees took ^acounsel against Him, how they might ^{1b}destroy Him.

2. Rejection Causing the Turn to the Gentiles

vv. 15-21

15 But Jesus, knowing *it*, departed from there. And many ^afollowed Him, and He healed them all,

16 And warned them that they should ^anot make Him ¹known;

17 That what was spoken through Isaiah the prophet might be ^afulfilled, saying,

18 ^aBehold, My ¹Servant Whom I have chosen, My ^bBeloved in Whom My soul delights; I will put My ^cSpirit upon Him, and He shall announce judgment to the ²nations.

19 He shall not strive nor cry out, nor shall anyone hear His voice in the streets.

20 A ¹bruised reed He shall not break, and ¹smoking

13¹ The Lord gave the man the word, "Stretch out your hand." In the Lord's word was the enlivening life. By stretching out his hand, the man took the Lord's life-giving word, and his withered hand was "restored" by the life in His word.

14¹ For the Lord to break the Sabbath in the eyes of the religious Pharisees was to destroy the covenant of God with the nation of Israel, that is, to destroy the relationship between God and Israel. Hence, they "took counsel against Him, how they might destroy Him." The breaking of the Sabbath caused the Jewish religionists to reject the heavenly King.

16¹ Gk. manifest.

18¹ Gk. boy attendant.

18² This indicates clearly that due to the Jews' rejection, the heavenly King with His heavenly kingdom would turn to "the nations," the Gentiles, and the Gentiles would receive Him and trust in Him (v. 21).

20¹ The Jews used to make flutes of reeds. When a reed was bruised, they broke it. They also made torches with flax to burn the oil. When the oil ran out, the flax smoked, and they quenched it. Some of the Lord's people are like the "bruised reed" that cannot give a musical sound; others are like the "smoking flax" that cannot give a shining

12^b
Matt.
12:10

14^a
Matt.
22:15;
26:4;
27:1;

Mark
3:6;

John
11:53
14^b

John
5:18;
7;

1. 25;
8:59

15^a
Matt.
19:2

16^a
Matt.
8:4;
9:30

17^a
Matt.
1:22

18^a
vv.
18-21;

Isa.
42:1-3
18^b

Matt.
3:17;
17:5

18^c
Isa.
61:1;

Luke
4:18

flax He shall not quench until He brings forth judgment unto victory;

21^a 21 And in His name *the* nations shall "hope.

Rom.
15:12

22^a

vv.
22, 24;

Luke

11:

14-15

22^b

Matt.

9:27

22^c

Matt.

9:32

23^a

Matt.

1:1

24^a

Matt.

10:25

24^b

Matt.

9:34

25^a

vv.

25-29;

Mark

3:

23-27;

Luke

11:

17-22

25^b

Matt.

9:4

26^a

cf.

Eph.

2:2;

6:12;

Col.

1:13

27^a

Matt.

12:24

27^b

Acts

19:

13-14

28^a

Matt.

12:18;

Acts

10:38

3. Climax of Rejection

vv. 22-37

22 "Then there was brought to Him one possessed by a demon, ^{1b}blind and ^cdumb; and He healed him, so that the dumb *man* spoke and saw.

23 And all the crowds were amazed and said, Is this not the ^{1b}Son of David?

24 But the Pharisees hearing *it* said, This *man* does not cast out the demons except by ^{1b}Beelzebub, ^bruler of the demons.

25 "But ^bknowing their thoughts He said to them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand.

26 And if Satan casts out Satan, he is divided against himself. How then shall his ^{1b}kingdom stand?

27 And if I by ^bBeelzebub cast out the demons, by whom do your sons ^bcast *them* out? Therefore they shall be your judges.

28 But if I by *the* ^{1b}Spirit of God cast out demons, then the ^{2b}kingdom of God is come upon you.

light; yet the Lord will not "break" the bruised ones nor "quench" the smoking ones.

22¹ A "blind and dumb" man signifies one who has no sight to see God and spiritual things; thus he is unable to praise God and speak for God. This is the real condition of all fallen people.

23¹ This is the recognizing of Christ as their Messiah, their King.

24¹ See note 25¹ in chapter 10.

26¹ Satan is the ruler of this world (John 12:31) and the ruler of the power of the air (Eph. 2:2). He has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12). Hence, he has "his kingdom," the authority of darkness (Col. 1:13, Gk.).

28¹ The "Spirit of God" is the power of "the kingdom of God." Where the Spirit of God is in power, there the kingdom of God is, and there the demons have no ground.

28² It was "the kingdom of God" here, not the kingdom of the

28^b Luke

Matt. 21: 17:

19:24; 31, 43; 20-21

29 Or how can anyone enter into the ¹house of the ²strong man and ⁴plunder his ³vessels unless he first ^{29^a}
⁴bind the strong *man*? And then he will plunder his house. ^{Isa. 49: 24-25}

30 He who is not with Me is ^aagainst Me, and he who is not gathering with Me is scattering. ^{30^a Luke 11:23;}

31 ^aTherefore I say to you, Every sin and ^bblasphemy shall be forgiven men, but the ¹blasphemy of the Spirit shall not be forgiven. ^{cf. Mark 9:40; Luke 9:50}

32 And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever ¹speaks against the Holy Spirit, it shall not be forgiven him, ^{31^a vv. 31-32; Mark 3: 28-30,}
^aneither in this ^{2b}age nor in the coming one. ^{Luke 12:10}

heavens. Even till now, the kingdom of the heavens had still not come. The kingdom of God, however, was there already.

29¹ "The house" here signifies the kingdom of Satan. ^{31^b 1 Tim. 1:13}

29² "The strong man" is Satan, the evil one. ^{32^a cf. 1 John 5:16}

29³ Or instruments, apparatus; hence, goods, stuff. The fallen people under Satan are his vessels, his instruments for his use. They are his goods kept in his house, his kingdom. ^{32^b Mark 10:30; Eph. 1:21}

29⁴ This indicates that when the Lord cast out demons, He first bound Satan.

31¹ The blasphemy of the Spirit differs from insulting the Spirit (Heb. 10:29). To insult the Spirit is to disobey Him willfully. Many believers do this. If they confess this sin, they will be forgiven and cleansed by the Lord's blood (1 John 1:7, 9). But to blaspheme the Spirit is to slander Him, as the Pharisees did in verse 24. It was by the Spirit that the Lord cast out a demon. But the Pharisees seeing it said that the Lord cast out demons by Beelzebub, ruler of the demons. This was blasphemy to the Spirit. By such blasphemy, the Pharisees' rejection of the heavenly King reached its climax.

32¹ In the economy of the Triune God, the Father conceived the plan of redemption (Eph. 1:5, 9), the Son accomplished redemption according to the Father's plan (1 Pet. 2:24; Gal. 1:4), and the Spirit reaches sinners to apply the redemption accomplished by the Son (1 Cor. 6:11; 1 Pet. 1:2). If the sinner blasphemes the Son as Saul of Tarsus did, the Spirit still has the ground to work upon him and cause him to repent and believe in the Son that he may be forgiven (see 1 Tim. 1:13-16). But if the sinner blasphemes the Spirit, the Spirit will have no ground to work upon him, and there will be none left to cause him to repent and believe. Hence, it is impossible for such a person to be forgiven. This is not only logical, according to reason, but governmental according to God's administrative principle, as revealed here by the Lord's word.

32² In God's governmental administration, His forgiveness is dispensational. For His administration, He has planned different ages. The period from the first coming of Christ to eternity is divided dis-

33^a 33 Either make the tree good and its "fruit good, or
Matt. make the tree corrupt and its fruit corrupt; for by the
7: fruit the tree is known.
16-20;

Luke 34 Brood of "vipers, how can you, being evil, speak
6: good things? For out of the abundance of the "heart the
43-44 mouth speaks.
34^a

Matt. 35 The good man out of the good treasure brings forth
3:7; good things, and the evil man out of the evil treasure
23:33 brings forth evil things.
34^b

Matt. 36 And I say to you that every "idle word which men
15: shall speak, they shall render "account concerning it in
18-19; the day of "judgment;
Luke *6:45*

36^a 37 For by your "words you shall be justified, and by
1 Pet. your words you shall be convicted.
4:5

36^b

Rom.

2:5, 16;

Acts

17:31

37^a

James

3:2

4. The Sign to the Rejecting Generation

vv. 38-42

38 Then some of the scribes and Pharisees answered

pensionally into three ages: 1) this age, the present one, from Christ's first to His second coming; 2) the coming age, the millennium, the one thousand years for restoration and heavenly reigning, from Christ's second coming to the end of the old heaven and old earth; 3) eternity, the eternal age of the new heaven and new earth. God's forgiveness "in this age" is for sinners' eternal salvation. This forgiveness is given both to sinners and believers. God's forgiveness in the coming age is related to the believers' dispensational reward. If a believer, after being saved, commits any sin, but will not make a clearance through confession and the cleansing of the Lord's blood (1 John 1:7, 9) before he dies or the Lord comes back, this sin will not be forgiven in this age, but will remain to be judged at the judgment seat of Christ (2 Cor. 5:10). He will not be rewarded with the kingdom to participate in the glory and joy with Christ in the manifestation of the kingdom of the heavens, but will be disciplined to make a clearance of this sin and be forgiven in the coming age (Matt. 18:23-35). This kind of forgiveness will maintain his eternal salvation, but will not qualify him to participate in the glory and joy of the coming kingdom.

36¹ Gk. *argos*, composed of two words: *a* meaning not, and *ergon* meaning work. An "idle word" is a non-working word, an inoperative word, having no positive function, useless, unprofitable, unfruitful, and barren. "In the day of judgment," those who speak such words "shall render account concerning" every one of them. Since this is the case, how much more must we account for every wicked word!

37¹ What a warning this is! We must learn to control and restrict our speaking.

Him, saying, Teacher, we want to see a ^{1a}sign from you. **38^a**

39 ^aBut He answered and said to them, An ^bevil and adulterous ¹generation seeks a sign, and no sign shall be given to it except the sign of Jonah the prophet.

40 For as Jonah was in the belly of the ¹sea monster ^athree days and three nights, so shall the ^bSon of Man be in the ^{2c}heart of the earth ^athree days and three nights.

41 Men, ^aNinevites, will stand up in the judgment with this generation and will condemn it, because they ^brepented at the preaching of Jonah, and behold, a ^{1c}greater *than Jonah is here*.

42 *The* ^aqueen of *the* south shall be raised in the judgment with this generation and shall condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, a ^{1b}greater than Solomon is here.

38¹ "A sign" is a miracle with some spiritual significance. The Jews always seek for signs (1 Cor. 1:22).

39¹ "Age" in verse 32 refers to time; "generation" here refers to people.

40¹ A great fish (Jonah 1:17).

40² "The heart of the earth" is called the lower parts of the earth (Eph. 4:9) and Hades (Acts 2:27), where the Lord went after His death. Hades, equal to Sheol in the Old Testament (see note 23¹ in chapter 11), has two sections: the section of torment and the section of comfort (Luke 16:23-26). The section of comfort is paradise, where the Lord went with the saved thief after they died on the cross (Luke 23:43). Hence, the heart of the earth, the lower parts of the earth, Hades, and paradise, are synonymous terms, referring to the one place where the Lord stayed for "three days and three nights" after His death and before His resurrection.

41¹ Gk. *pleion*, also in verse 42, meaning more in quantity and quality; hence, greater. It differs from *meizon*, the word for greater in verse 6, which means greater in external size or measure. Christ, as the prophet sent by God to His people (Deut. 18:15, 18), is "greater than Jonah" the prophet. Jonah was the prophet who turned from Israel to the Gentiles and was put into the belly of the great fish. Remaining there for three days, he came out of it to become a sign to that generation for repentance (Jonah 1:2, 17; 3:2-10). This was a type of Christ, Who would turn from Israel to the Gentiles, and Who would be buried in the heart of the earth for three days and then be resurrected, becoming a sign to this generation for salvation.

42¹ See note 41¹. Christ, as the Son of David to be the King, is

Matt.
16:1;
Mark
8:

11-12;
Luke
11:16;
John
2:18;
6:30
1 Cor.
1:22

39^a
vv.
39-42;
Luke
11:
29-32
39^b

Matt.
16:4;
Mark
8:38
40^a

Jonah
1:17
40^b

Matt.
8:20
40^c

Eph.
4:9;
Acts
2:27;
Luke
23:43
40^d

Matt.
16:21;
17:
22-23

41^a
Jonah
1:2

41^b
Jonah
3:5-8

41^c
Matt.
12:
6, 42

42^a
1 Kings
10:1;
2 Chron.
9:1

42^b
Matt.
12:
6, 41

5. The Rejecting Generation Becoming Worse
vv. 43-45

43^a 43 "Now when the unclean spirit goes out from a man,
 vv.
 43-45: it passes through ¹waterless places, seeking rest, and
 Luke does not find *it*.

11:
 24-26 44 Then it says, I will return into my house from
 which I came out; and having come, it finds *it* unoc-
 cupied, swept, and decorated.

45 Then it goes and takes with itself seven other
 spirits more evil *than* itself, and they enter in and make
 their home there; and the last *state* of that man becomes
 worse than the first. ¹Thus shall it also be to this "evil
45^a generation.
 Matt.
 12:39

"greater than Solomon" the king. Solomon built the temple of God and spoke the word of wisdom, to whom the Gentile queen came (1 Kings 6:2; 10:1-8). This is also a type of Christ, Who is building the church to be the temple of God and speaking the word of wisdom, to Whom the Gentile seekers turn.

Both of these types indicate that Christ, whether as the Prophet sent by God or the King anointed by God, would turn from Israel to the Gentiles, as prophesied in verses 18 and 21.

According to history, King Solomon preceded Jonah the prophet. But according to spiritual significance, Jonah came first, as recorded in Matthew. This also proves that Matthew's record is not according to the sequence of history, but of doctrine. According to doctrine, Christ must first die and be resurrected; then He builds the church and speaks the word of wisdom. This is the real sign to this generation, both to the Jews and to the Gentiles (1 Cor. 1:22, 24).

43¹ "The unclean spirit," a demon (v. 22), seeks for rest but cannot find it in "waterless places," because the lodging place of demons, after God's judgment by water in Genesis 1:2, is the sea. (See note there.) Since the demon cannot find rest in dry places, it returns into the man's body it originally possessed and makes its home there (vv. 44-45).

45¹ Doctrinally, verse 43 continues verse 22. In between is a record of the Jews' rejection of Christ and Christ's forsaking of them. Here the Lord likened the "evil generation" of the rejecting Jews to the demon-possessed man. In the eyes of the Lord, the rejecting Jews were like the demon-possessed people. The two signs of Jonah and Solomon indicated that the Gentiles would repent, but the case of the demon-possessed man indicated that the rejecting Jews would not repent. They would only sweep away the dirt and decorate by adding good things to beautify themselves, but would not receive Christ to fill them. Rather, they would remain empty and unoccupied. This is the real condition of today's Jews. Near the end of this age, they will be seven times more possessed by demons, and their state will become worse than ever.

6. Rejection Resulting in the King's Forsaking
vv. 46-50

46 "While He was still speaking to the crowds, behold, His ^hmother and His ^hbrothers stood outside seeking to speak to Him.

47 And someone said to Him, Behold, Your mother and Your brothers are standing outside seeking to speak to You.

48 And He answered and said to him who spoke to Him, ¹Who is My mother, and who are My brothers?

49 And stretching out His hand over His disciples, He said, Behold, My mother and My brothers!

50 For whoever ^{1a}does the will of My Father Who is in the heavens, he is My ^hbrother and sister and mother.

46^a
 vv.
 46-50;
 Mark
 3:
 31-35;
 Luke
 8:
 19-21
46^b
 Matt.
 13:55;
 John
 2:12
46^c
 Matt.
 13:55;
 John
 2:12;
 7:3, 5;
 Acts
 1:14;
 1 Cor.
 9:5
50^a
 Matt.
 7:21
50^b
 Matt.
 28:10;
 John
 20:17;
 Heb.
 2:11
1^a
 vv.
 1-9;
 Mark
 4:1-9;
 Luke
 8:4-8
1^b
 Matt.
 13:36;
 8:14;
 9:28

CHAPTER 13

B. The Unveiling of
the Kingdom's Mysteries
13:1-52

1. Preliminary Work of the Kingdom
vv. 1-23

1 "On that ¹day Jesus, going out of the ^hhouse, sat beside the sea;

48¹ This indicates that the heavenly King forsook His relationship with the Jews in the flesh. In this chapter, the Jews' rejection of Christ, having reached its climax, resulted in Christ's full forsaking of them. At this point, the break between them and Christ began, and they were severed from Christ (Rom. 11:17, 19-20).

50¹ After the break with the Jews, Christ turned to the Gentiles. Then His relationship with His followers was no more in the flesh, but in the spirit. Whoever does the will of His Father is His brother for helping, sister for sympathizing, and mother for tenderly loving.

1¹ At the end of chapter 12 the heavenly King, having been fully rejected by the Jewish leaders, made a break with them. "On that day" He went "out of the house" to sit "beside the sea." This is very significant. The house signifies the house of Israel (10:6), and the sea signifies the Gentile world (Dan. 7:3, 17; Rev. 17:15). The King's going out of the house to sit beside the sea signifies that after His break with the Jews, He forsook the house of Israel and turned to the Gentiles. It was after this that on the seashore He gave the parables concerning the mysteries of the kingdom. This signifies that the mysteries of the kingdom were revealed in the church. Hence, all the parables in this chapter were spoken to His disciples, not to the Jews.

2^a And great crowds were gathered to Him, so that He stepped into a ^{1a}boat to sit, and all the crowd stood on the shore.

Mark 3:9;

Luke 5:3

3^a

Matt. 13:37.

4^a

Matt. 13:19;

Luke 8:11;

cf.

Matt. 13:38

4^b

Matt. 13:19

5^a

Matt. 13:20

5^b

Matt. 13:21

6^a

Matt. 13:21;

James 1:11

3 And He spoke to them many things in parables, saying, ¹Behold, the ^{2a}sower went out to sow.

4 And as He sowed, some ^{1a}seeds indeed fell ^{2b}beside the way, and the ^{3b}birds came and devoured them;

5 And others fell on the ^{1a}rocky places, where they did not have much earth, and immediately they sprang up because they did not have ^bdepth of earth;

6 But when the ^{1a}sun rose, they were scorched; and because they had no root, they were dried up.

2¹ The "boat," which was in the sea but not of the sea, signifies the church, which is in the world but not of the world. It was in the boat, in the church, that the King of the heavenly kingdom, after forsaking the Jews and turning to the Gentiles, revealed the mysteries of the kingdom in parables.

3¹ At the beginning of the first of the seven parables concerning the mysteries of the kingdom, the Lord did not say "the kingdom of the heavens was likened to," as He did in the other six parables (vv. 24, 31, 33, 44, 45, 47), because the kingdom of the heavens began with the second parable. In the first parable, it was the Lord going out only to sow the seed for the kingdom. The seed had not yet grown to be the crop for the formation of the kingdom. Hence, the kingdom had not yet come, but only had drawn near in the Lord's preaching (4:17).

3² The sower was the Lord Himself (v. 37).

4¹ The "seeds" are the word of the kingdom (v. 19) with the Lord in this word as life.

4² "Beside the way" is the place close to the way. It is hardened by the traffic of the way, thus difficult for the seeds to penetrate it. This kind of wayside signifies the heart that is hardened by worldly traffic and does not open to understand, to comprehend, the word of the kingdom (v. 19).

4³ The "birds" signify the evil one, Satan, who came and snatched away the word of the kingdom sown in the hardened heart (v. 19).

5¹ The "rocky places" that do "not have much earth" signify the heart that is shallow in receiving the word of the kingdom, because deep within are rocks—hidden sins, personal desires, self-seeking, and self-pity—which frustrate the seed from gaining root in the depth of the heart.

6¹ The "sun" with its scorching heat signifies affliction or persecution (v. 21), which dries up the seed that is not rooted. The heat of the sun is for the growth and ripening of the crop once the seed is deeply rooted. But due to the seed's lack of root, the sun's growing and ripening heat becomes a death blow to the seed.

7 And others fell on the ^{1a}thorns, and the thorns came up and choked them.

7^a
Matt.
13:22;
Jer.
4:3

8 And others fell on the ^{1b}good earth and gave fruit, some indeed a ^{1c}hundredfold, and some sixty, and some thirty.

8^a
Matt.
13:23

9 He who has ^{1d}ears to hear, let him hear.

8^b
Gen.
26:12

10 "And the disciples came and said to Him, Why are You speaking in parables to them?

11 And He answered and said to them, Because to you it has been given to know the ^{1e}mysteries of the ^{1f}kingdom of the heavens, but to them it has not been given.

9^a
Matt.
13:43;
11:15

12 For ^{1g}whoever has, it shall be given to him, and he shall be in abundance; but ²whoever does not have, even what he has shall be taken away from him.

10^a
vv.
10-15;
Mark
4:
10-12;

13 Therefore I speak to them in parables, because seeing they do ^{1h}not see, and hearing they do not hear, neither do they understand.

Luke
8:
9-10

14 And in them is being fulfilled the prophecy of Isaiah, which says, "Hearing you shall hear and by no

11^a
Rom.
16:25;
Eph.
5:32;
1 Tim.
3:16

7¹ The "thorns" signify the anxiety of the age and the deceitfulness of riches, which choke the word from growing in the heart and cause it to become unfruitful (v. 22).

8¹ The "good earth" signifies the good heart that is not hardened by worldly traffic, without hidden sins, and without the anxiety of the age and the deceitfulness of riches. Such a heart gives every inch of its ground to receive the word that the word may grow, bear fruit, and produce even a hundredfold (v. 23).

11^b
Matt.
3:2

9¹ This word indicates that the opposing and rejecting Jews do not have "ears to hear." Hence, they cannot hear.

12^a
Matt.
25:29;
Mark
4:25;
Luke
8:18;

11¹ The King of the heavenly kingdom revealed the things of the kingdom in parables (v. 34) in order to make them "mysteries" to the opposing and rejecting Jews, that they might not understand them. From the time the King came to sow the seed until He comes back to reap the harvest, everything concerning the kingdom is a mystery to the natural mind. Only the enlightened mind of a submissive heart can understand these mysteries.

19:26
13^a
Deut.
29:4;
Isa.
29:10;
Jer.

12¹ This is the receiver and follower of the heavenly King, to whom the revelation concerning the kingdom will be given "in abundance."

5:21;
Ezek.
12:2;
Rom.
11:8

12² This is the opposing and rejecting Jew, from whom what the heavenly King has spoken and done will be "taken away." This is the real condition of the Jews today. They have no knowledge whatever concerning the kingdom of the heavens. It is altogether a mystery unknown to them.

14^a
Isa.
6:9-10;
John
12:40;

Acts
28:26

means understand, and seeing you shall see and by no means perceive;

15^a For the heart of this people has grown fat, and with their ears they have heard heavily, and their eyes they have closed; lest at any time they should perceive with the eyes and hear with the ears and understand with the heart and turn around, and I will heal them.

16^a But "blessed are your eyes, because they see; and your ears, because they hear.

17^a For truly I say to you, that many prophets and righteous men have desired to "perceive what you are seeing and did not perceive, and to hear what you are hearing and did not hear.

18^a "You, therefore, hear the parable of the sowing.

19^a When anyone hears the word of the kingdom and does not understand, the "evil one comes and snatches away that which has been sown in his heart; this is the one sown beside the way.

20^a And the one that was sown on the rocky places, this is he who hears the word and immediately receives it with joy;

21^a Yet he does not have root in himself but is short-lived, and when affliction or persecution occurs on account of the word, he is immediately "stumbled.

22^a And the one that was sown in the thorns, this is he who hears the word, and the "anxiety of the "age and the deceitfulness of "riches choke the word and "he becomes unfruitful.

23^a And the one that was sown on the good earth, this is he who hears the word and understands, who by all means bears "fruit and produces, some indeed a hundredfold, and some sixty, and some thirty.

17ⁱ What a blessing it is to see and hear the mysteries of the heavenly kingdom!

19ⁱ Gk. everyone.

19ⁱ The "evil one" is the Devil (vv. 38-39).

22ⁱ Or, it.

22^a	<i>Mark</i>	23^a
	<i>10:23;</i>	
<i>Matt.</i>	<i>1 Tlm.</i>	<i>Col.</i>
<i>19;</i>	<i>6:9-10,</i>	<i>1:5-6</i>
<i>23-24;</i>	<i>17</i>	

John
9;
39, 41
Luke
10:23;
Matt.
16:17;
John
20:29
Luke
10:24;
John
8:56;
Heb.
11:13;
1 Pet.
1;
10-12
vv.
18-23;
Mark
4;
13-20;
Luke
8;
11-15
Matt.
5:37
Matt.
11:6;
13:57;
John
6:61
Matt.
6:31;
Phil.
4:6;
1 Pet.
5:7
2 Cor.
4:4,
Rom.
12:2;
Gal.
1:4

**2. Establishment of the Kingdom
and Its False Constituents**
vv. 24-30, 36-43

24 Another parable He set before them, saying, The ^{1a}kingdom of the heavens was likened to a ^bman sowing good ^cseed in his ^cfield.

24^a
Matt.
13:31,
33, 44,
45, 47;
3:2
24^b

25 But while the ¹men slept, his ^aenemy came and sowed ^{2b}tares amidst the ³wheat and went away.

26 And when the blade sprouted and produced fruit, then the tares appeared also.

Matt.
13:37
24^c
Matt.
13:38

27 And the slaves came to the master of the house and said to him, Lord, did you not sow good seed in your field? From where then does it have tares?

28 And He said to them, A man, an enemy, did this. And the slaves say to him, Do you want us then to go and gather them up?

25^a
Matt.
13:39
25^b
Matt.
13:38;
cf.
2 *Pet.*
2:

29 But He says, No, lest while ¹gathering the tares you may root up the wheat at the same time with them.

24¹ With the second parable the Lord began to say, "The kingdom of the heavens was likened to," because the kingdom of the heavens began to be established when the church was built (16:18-19) on the day of Pentecost, the time when the second parable began to be fulfilled. It was from that time, after the church was founded, that the tares, the false believers, were sowed amidst the true believers, the wheat.

13-14,
17-22;
2 *Tim.*
2:
16-21

25¹ The "men" were the slaves (v. 27), referring to the Lord's slaves, mainly the apostles. It was when the Lord's slaves were sleeping, not watching, that the Lord's "enemy," the Devil, came and sowed false believers amidst the true ones.

25² A tare is a kind of darnel, a weed resembling wheat. The seeds are poisonous, producing sleepiness, nausea, convulsions, and even death. The sprout and leaves of the tares look the same as those of the wheat. It is impossible to discern one from the other until the fruit is produced. The fruit of the wheat is golden yellow, but that of the tares is black.

25³ In the Old Testament, the children of Israel in the kingdom of God were likened to grapes growing in the vineyard (21:33-34); whereas in the New Testament, the kingdom people in the kingdom of the heavens are likened to wheat growing in the field. The vineyard was fenced, limited only to the Jews; whereas the field is worldwide, open, unlimited to all peoples.

29¹ Both the tares and the wheat grow in the field, and the field is the world (v. 38). The false believers and the true ones live in the world. To gather up the tares from the field means to take away the false believers from the world. The Lord did not want His slaves to do this, lest while taking away the false believers from the world, the true

30^a 30 Allow both to ¹grow together until the ^aharvest, and in the time of the harvest I will say to the reapers, ^bGather first the tares and bind them into bundles to ^cburn them up, but the ^awheat bring together into My barn.

Matt.
13:39;

Rev.
14:15

30^b
Matt.

13:
40-41

30^c
Matt.

13:
40, 42;

3:12

30^d
Matt.

13:43;
3:12

31^a
vv.

31-32;
Mark

4:
30-32;

Luke
13:

18-19

31^b
Matt.

17:20;
Luke

17:6

32^a
Matt.

13:4;
cf.

Rev.
18:2

3. *Abnormal Development of the Outward Appearance of the Kingdom* vv. 31-32

31 ^aAnother parable He set before them, saying, The kingdom of the heavens is like a grain of ^{1b}mustard seed, which a man took and sowed in his field;

32 Which is indeed smaller *than* all the seeds, but when it is grown, it is greater *than* the herbs and becomes a ¹tree, so that the ^{2a}birds of heaven come and roost in its branches.

ones may be taken away from the world. The Catholic Church did much of this and by so doing killed many true believers.

30¹ "To grow together" in the world, not in the church.

31¹ The fruit, both of the wheat in the first two parables and the "mustard" here in the third parable, is for food. This indicates that the kingdom people, the constituents of the kingdom and the church, should be like a crop to produce food that satisfies God and man.

32¹ The church, which is the embodiment of the kingdom, should be like an herb to produce food, but it became a "tree," a lodge for birds, having its nature and function changed. (This is against the law of God's creation, that every plant must be after its kind—Gen. 1:11-12.) This happened when Constantine the Great mixed the church with the world in the first part of the fourth century. He brought thousands of false believers into Christianity, making it Christendom, no longer the church. Hence, this third parable corresponds to the third of the seven churches in Revelation 2 and 3, the church in Pergamos (2:12-17—see note 12² there). The mustard is an annual herb, whereas the tree is a perennial plant. The church, according to its heavenly and spiritual nature, should be like the mustard, sojourning on the earth. But with its nature changed, the church became deeply rooted and settled in the earth as a tree, flourishing with its enterprises as the branches to lodge many evil persons and things. This has formed the outward organization of the outward appearance of the kingdom of the heavens.

32² Since the birds in the first parable signify the evil one, Satan (vv. 4, 19), the "birds of heaven" must refer to Satan's evil spirits with the evil persons and things motivated by them. They lodge in the branches of the great tree, that is, in the enterprises of Christendom.

4. *Inward Corruption of the Outward Appearance of the Kingdom*

vv. 33-35

33 "Another parable He spoke to them: The kingdom of the heavens is like ^{1b}leaven, which a ^{2c}woman took and hid in ^dthree measures of ³meal until *the* whole was leavened.

34 All these things Jesus spoke in "parables to the crowds, and apart from a parable He spoke nothing to them;

35 So that what was spoken through the prophet might be fulfilled, saying, "I will open My mouth in parables; I will utter things ^bhidden ^{1c}from *the* foundation of *the* world.

(2. *Establishment of the Kingdom and Its False Constituents Continued*) *vv. 36-43*

36 Then, leaving the crowds, He went into the "house. And His disciples came to Him, saying, Make the "parable of the tares of the field clear to us.

37 And He answered and said, He who sows the good seed is the "Son of Man;

33¹ "Leaven" in the Scripture signifies evil things (1 Cor. 5:6, 8) and evil doctrines (Matt. 16:6, 11-12).

33² The church, as the practical kingdom of the heavens, with Christ—the unleavened fine flour—as its content, must be the unleavened bread (1 Cor. 5:7-8). However, the Catholic Church, which was fully and officially formed in the sixth century and which is signified by the "woman" here, took many pagan practices, heretical doctrines, and evil matters, and mixed them with the teachings concerning Christ to leaven the whole content of Christianity. This fourth parable corresponds to the fourth of the seven churches in Revelation 2 and 3, the church in Thyatira (2:18-29—see note 20¹ there). This became the inward corrupted content of the outward appearance of the kingdom of the heavens.

33³ "Meal," for making the meal offering (Lev. 2:1), signifies Christ as food both to God and man. "Three measures" is the quantity needed to make a full meal (Gen. 18:6). Hence, to hide the leaven "in three measures of meal" signifies that the Catholic Church has fully leavened in a hidden way all the teachings concerning Christ. This is the actual situation in the Roman Catholic Church. It is absolutely against the Scripture, which strongly forbids putting any leaven into the meal offering (Lev. 2:4-5, 11).

33¹ The kingdom people were chosen by God before the foundation of the world (Eph. 1:4), but the mysteries of the kingdom were hidden "from the foundation of the world."

33^a

Luke

13:

20-21

33^b

Matt.

16:

6, 11;

1 Cor.

5:6-8;

Gal.

5:9;

Lev.

2:5, 11

33^c

Rev.

2:20;

17:1,

3, 15

33^d

Gen.

18:6

34^a

Mark

4:

33-34

35^a

Psa.

78:2

35^b

Eph.

3:9;

Rom.

16:

25-26;

1 Cor.

2:7;

Col.

1:26

35^c

Matt.

25:34;

Heb.

4:3;

Luke

11:50

36^a

Matt.

13:1

36^b

Matt.

13:

24-30

37^a

Matt.

8:20

38^aMatt.
8:12**38^b**cf.
John

8:44;

Acts

13:10;

1 John

3:10

39^a

Matt.

4:1

39^b

Matt.

13:49;

24:3;

28:20;

Dan.

12:13

41^a

Matt.

8:20

41^b

Luke

1:

32-33;

Dan.

2:44;

7:14;

Eph.

5:5;

2 Pet.

1:11;

Rev.

11:15;

1 Cor.

15:24

41^c

Matt.

18:6-7;

Luke

17:1-2

41^d

Matt.

23:28;

2 Thes.

2:7

42^a

Matt.

13:50

42^b

Matt.

8:12;

22:13;

25:30

38 And the field is the world; and the ¹good seed, these are the "sons of the kingdom; and the ¹tares are the "sons of the evil *one*;

39 And the enemy who sowed them is the "Devil; and the harvest is the "consummation of *the* age, and the reapers are angels.

40 As therefore the tares are gathered and burned with fire, so shall it be at the consummation of the age;

41 The "Son of Man shall send His angels, and they shall gather out of His ^{1b}kingdom all "stumblingblocks and those who do "lawlessness,

42 And will cast them into the ^{1a}furnace of fire; there shall be the ^{2b}weeping and the gnashing of teeth.

43 Then the ¹righteous shall "shine forth as the sun in the ^{2b}kingdom of their Father. He who has "ears to hear, let him hear.

5. The Kingdom Hidden in the God-created World v. 44

44 The kingdom of the heavens is like a ¹treasure

38¹ This parable discloses that not long after the establishment of the kingdom by the building of the church, the situation of the kingdom of the heavens changed. It was established with "the sons of the kingdom," the wheat. But "the sons of the evil one," the tares, grew up to alter the situation. Hence, a difference has arisen between the kingdom of the heavens and its outward appearance. Whereas the sons of the kingdom, the wheat, constitute the kingdom, the sons of the evil one, the tares, have formed the outward appearance of the kingdom, which today is called Christendom.

41¹ The "kingdom" of the Son of Man, which is the earthly part of the millennium, the Messianic kingdom.

42¹ The lake of fire (Rev. 20:10, 15).

42² See note 12³ in chapter 8.

43¹ The sons of the kingdom (v. 38), who are the overcomers.

43² The "kingdom" of the Father is the heavenly part of the millennium, the manifestation of the kingdom of the heavens as a reward to the overcomers.

44¹ The previous three parables concerning the outward appearance of the kingdom were spoken publicly by the heavenly King

43^b

Matt.

6:

10, 13;

26:29;

Luke

12:32

43^c

Matt.

13:9

43^a

Dan.

12:3;

Matt.

5:

14-16;

Phil.

2:15;

Prov.

4:18

hidden in the ^{2a}field, which a ³man found and ⁴hid, and in his joy goes and sells all, whatever he has, and ⁵buys that field.

**6. The Church Produced out of
the Satan-corrupted World**
vv. 45-46

45 Again, the kingdom of the heavens is like a ¹merchant seeking fine pearls,

46 And finding one ^{1a}pearl of great value, he went and sold all, whatever he had, and ²bought it.

7. The Eternal Gospel and Its Result
vv. 47-50

47 Again, the kingdom of the heavens is like a ^{1a}net

in the boat to the crowds (vv. 2, 34); whereas the three parables following these were given privately in the house to the disciples (v. 36). This indicates that the things covered by these three parables are more hidden. The first is "a treasure hidden in the field." The treasure hidden in the field must consist of gold or precious stones, the materials for the building of the church and the New Jerusalem (1 Cor. 3:12; Rev. 21:18-20). Since the church is the practical kingdom today, and the New Jerusalem will be the kingdom in manifestation in the coming age, so the treasure hidden in the field signifies the kingdom hidden in God's created world.

⁴⁴ "Field" is the earth, which signifies the world created by God for His kingdom (Gen. 1:26-28).

⁴⁴ The "man" here is Christ, Who "found" the kingdom of the heavens in chapters 4:12 to 12:23, "hid" it in chapters 12:24 to 13:43, and "in His joy" went to the cross in 16:21; 17:22-23; 20:18-19; and 26:1 to 27:52 to "sell all" He had and "buy that field"—to redeem the created and lost earth—for the kingdom.

⁴⁵ The "merchant" is also Christ, Who was "seeking" the church for His kingdom. After finding it in chapter 16:18 and 18:17, He "went" to the cross and "sold all" He had and "bought it" for the kingdom.

⁴⁶ The "pearl," produced in the death waters (the world filled with death) by the living oyster (the living Christ), wounded by a little rock (the sinner) and secreting its life juice around the wounding rock (the believer—see note 21¹ in Revelation 21), is also the material for the building of the New Jerusalem. Since the pearl comes out of the sea, which signifies the world corrupted by Satan (Isa. 57:20; Rev. 17:15), it must refer to the church, which is mainly constituted with regenerated believers from the Gentile world, and which is "of great value."

⁴⁷ This parable corresponds with chapter 25:32-46. The "net" here does not signify the gospel of grace, which is preached in the church age, but the eternal gospel, which will be preached to the Gentile world in the great tribulation (Rev. 14:6-7—see note 6¹ there).

⁴⁴
Matt.
13:38
⁴⁴^b

Matt.
11:25
⁴⁴^c
Col.
1:20

⁴⁶^a
Rev.
21:21;
cf.
Matt.
7:6

⁴⁶^b
Acts
20:28;
Eph.
5:25

⁴⁷^a
vv.
47-50;
Matt.
25:
32-46

cast into the ²sea and gathering of ³every kind,

48 Which, when it was filled, they brought onto the shore, and sitting down they gathered the ¹good into vessels, but the ¹corrupt they cast out.

49^a So it will be at the ^aconsummation of the age: the angels shall go forth and shall separate the evil from *the* midst of the righteous,

50^a And shall cast them into the ^{1a}furnace of fire; there shall be the ^{2b}weeping and the gnashing of teeth.

50^b
Matt.
8:12

8. *The Treasure of Things New and Old*

vv. 51-52

51 Have you understood all these things? They say to Him, Yes.

52^a And He said to them, Therefore, every ^ascribe ^adiscipled to the kingdom of the heavens is like a man *that is* a householder, who brings forth out of his ¹treasure things ^anew and old.

52^b
Matt.
28:19;
Acts
14:21

C. *Increase of Rejection*

13:53—16:12

52^c
S.S.
7:13

1. *Rejection by the Galileans*

13:53-58

54^a
vv.
54-58;

53 And it came to pass when Jesus had finished these parables, he withdrew from there.

54^a And coming into His own country, He taught them in their ^bsynagogue, so that they were ^aastounded and said, Where *did* this *man* get this ^awisdom and these works of power?

54^b
Matt.
4:23
54^c
Matt.
7:28

55 Is not this the ¹carpenter's ^ason? Is not his ^bmother

54^d
Luke
2:52;
John
8:28;
1 Cor.
1:24

47² The "sea" signifies the Gentile world.

47³ "Every kind" signifies all the nations, all the Gentiles (25:32).

48¹ "The good" are the sheep; "the corrupt" are the goats (25:32).

50¹ The lake of fire (25:41; Rev. 20:10, 15).

50² See note 12³ in chapter 8.

55^a 52¹ After giving the seven parables concerning the mysteries of the kingdom, the Lord likened the discipled scribe to "a householder" who has a "treasure," a rich store of "things new and old," signifying not only the new and old knowledge of the Scriptures, but also the new and old experiences of life in the kingdom.

55^b 55¹ In chapter 12:24, the Pharisees opposed and rejected Christ to the uttermost. Here the Galileans knew Him according to the flesh.

55^c
Matt.
12:46

called Mary, and his ^abrothers James and Joseph and Simon and Judas?

56 And his sisters, are they not all with us? Where then *did* this *man* get all these things?

57 And they were ^astumbled in Him. But Jesus said to them, A ^bprophet is not unhonored except in his own country and in his home.

58 And He did ¹not do many works of power there because of their unbelief.

55^c
John
7:3;
Acts
1:14;
1 Cor.
9:5
57^a
Matt.
13:21
57^b
John
4:44

CHAPTER 14

2. Rejection by the Heathen Tetrarch 14:1-13

1 ^aAt that time ^bHerod the tetrarch heard the report concerning Jesus,

2 And said to his servants, "This is ^aJohn the Baptist; he has been raised from the dead, and therefore these ^bworks of power operate in him.

3 For Herod had seized John and bound him and put *him* in ^aprison because of ^bHerodias, the wife of his brother Philip.

4 For John had been saying to him, It is ^anot lawful for you to have her.

5 And desiring to kill him, he feared the crowd because they ^aheld him as a ^bprophet.

6 But when Herod's ^abirthday came, the daughter of Herodias danced in the midst and pleased Herod,

7 So that he promised with an oath to give her whatever she would ask.

8 And she, being instructed by her mother, said, Give me here on a platter the head of John the Baptist.

9 And the king was grieved, yet because of the oaths and those reclining *at the table* with *him*, he commanded *it* to be given;

not according to the spirit (2 Cor. 5:16). They were blinded by their natural knowledge.

58¹ The rejection of the Pharisees caused the heavenly King to forsake them. The unbelief of the Galileans caused the Lord not to do many works of power among them.

1^a
vv.
1-12;
Mark
6:
14-29;
Luke
9:
7-9
1^b
Luke
3:1;
Acts
13:1
2^a
Matt.
16:14
2^b
Matt.
13:54
3^a
Matt.
4:12;
Luke
3:20
3^b
Luke
3:19
4^a
cf.
Lev.
18:16;
20:21
5^a
Matt.
21:26;
Luke
20:6
5^b
Matt.
11:9
6^a
cf.
Gen.
40:20

10 And he sent and ¹beheaded John in the prison.

11 And his head was brought on a platter and given to the maiden, and she brought *it* to her mother.

12^a And his ^adisciples came and took the corpse and buried it, and came and brought word to Jesus.

13^a ^{vv.} Now when Jesus heard *it*, He ¹departed from there in a boat to a wilderness place privately; and when the crowds heard *of it*, they ²followed Him on foot from the cities.

3. Miracle of Feeding Five Thousand

14:14-21

14 And going forth, He saw a great crowd, and He had ^acompassion on them and healed their sick.

15 Now when evening was come, the disciples came to Him, saying, This place is a wilderness, and the hour has already passed; therefore send the crowds away so that they may go into the villages and buy food for themselves.

16^a But Jesus said to them, They do not need to go away; you ^{1a}give them *something* to ²eat.

16^a ^{2 Kings 4:42-44} 10¹ In 12:24 the Jewish religious leaders, representing the entire nation of the Jews, rejected the heavenly King to the uttermost. This forced Him to forsake His natural relationship with them (12:46-50). Then in 13:53-58 He was also rejected by the Galileans. Now in chapter 14, Matthew in his doctrinal arrangement unveils to us how Gentile politics treated the King's forerunner. It was evil and full of corruption and darkness. Up to this point Matthew has given a full picture of how all the Jews, Galileans, and Gentiles rejected the ministry of the kingdom of the heavens.

13¹ Due to the rejection of all the religious, cultured, political peoples, the heavenly King left them for "a desert place privately." This indicates that henceforth He would hide Himself privately in a desert, in a place without culture, from the religious, political, and cultured people. He did this "in a boat," implying He would do this through the church. Due to the rejection of the civilized world, the Lord, through the church, has always been hiding Himself privately from religious and political circles in a realm without much culture.

13² In spite of the rejection of all peoples, there was still a good number who "followed" the heavenly King. They did this by leaving their "cities." It was not that the King came to their cities to visit them, but that they left their cultured cities to follow Him in the desert. Through all the centuries, the true followers of Christ have left cultured spheres to follow their heavenly King outside the cultured world.

16¹ The disciples asked the Lord to send the crowds away that they may go and buy food for themselves (v. 15), but the Lord told the dis-

17 And they say to Him, We have nothing here except five ¹loaves and two ¹fishes.

18 And He said, ¹Bring them to Me.

19 And commanding the crowds to ¹recline on the grass, He took the ^afive loaves and two fishes, and ^{2b}looking up to heaven, He ^cblessed, and ^{3d}broke and ⁴gave the

disciples to "give" the crowds something to eat. Their concept was to ask people to do something; this is the principle of the law. But the Lord's concept is to give people something to enjoy; this is the principle of grace.

16² In this record of the miracle, the Holy Spirit's intention in His inspiration is to show that the real need of the followers of the heavenly King is the proper food to satisfy their hunger. The disciples of Christ did not know this, nor did the crowds who followed. The heavenly King knew this and would do something miraculously to impress them with their real need and His provision for that need. All they needed was His resurrection life to satisfy their spiritual hunger, as signified in this miracle.

What the heavenly King did also strongly and clearly indicates that He provides for the necessities of His followers while they follow Him in this rejecting world. This corresponds with His word in the heavenly constitution that the kingdom people need not be anxious concerning what they shall eat (6:31-33).

17¹ John 6:9 tells us that these five loaves are barley loaves. In figure, barley typifies the resurrected Christ (Lev. 23:10). Thus the barley loaves signify Christ in resurrection as food to us. While the "loaves" are of the vegetable life, signifying the generating aspect of Christ's life, the "fishes" are of the animal life, signifying the redeeming aspect of Christ's life. To satisfy our spiritual hunger, we need Christ's generating life as well as His redeeming life. Both of these aspects are symbolized by small items—loaves and fishes. This indicates that the heavenly King did not come to His followers in this age to reign over them as a great King, but as small pieces of food to feed them. See note 9² of John 6.

18¹ Whatever we have of the Lord we need to bring to the Lord that it might become a great blessing to many others. The Lord often uses what we offer to Him to provide for the need of many others. It is also in this way that He provides for His followers' need today.

19¹ This was to put the people into good order, showing the Lord's wisdom and orderliness.

19² By "looking up to heaven" the heavenly King indicated that His source was His Father Who is in the heavens.

19³ Whatever we bring to the Lord must be broken for it to become a blessing to others.

19⁴ The loaves were from the disciples, and they brought them to the Lord. After being blessed and broken by the Lord, they were given back to the disciples for distribution to the crowds, to whom the loaves became a great satisfaction. This indicates that the disciples were not the source of blessing; they were only the channels used by the Lord, Who is the source of the people's satisfaction.

19^a
Matt.
16:9

19^b
Mark
7:34;
John
11:41;
17:1

19^c
Matt.
26:26;
Mark
8:7

19^d
Matt.
15:36;
26:26;
1 Cor.
10:16

loaves to the disciples, and the disciples to the crowds.

20^a And they all ate and were satisfied; and they took up what was over and above of the ^abroken pieces, ¹twelve baskets full.

cf.
Matt.
15:37;
2 Kings
4:44

22^a

vv.
22-33;
Mark
6:
45-52;
John
6:
15-21

4. *Miracle of Walking on the Sea* 14:22-33

22 ^aAnd immediately He ¹compelled the disciples to step into the boat and to go before Him to the other side, while He sent the crowds away.

23 And having sent the crowds away, He went up into the mountain privately to ^{1a}pray. And when evening came, He was there alone.

23^a
Mark
1:35;
Luke
5:16;
6:12;
9:28

24 Now the boat was already many ¹stadia away from the land, in the midst of the sea, distressed by the waves, for the wind was contrary.

25^a
Mark
13:35

25^b

Job
9:8
26^a

Luke
24:37

25 And in *the* ¹fourth ^awatch of the night He came to them, ^{2b}walking on the sea.

26 And the disciples, seeing Him walking on the sea, were ^atroubled, saying, It is a phantom! And they cried out for fear.

20¹ "Twelve baskets full" of fragments indicate not only that the resurrected Christ is unlimited and inexhaustible, but also that the Lord's provision for us is abundant, more than sufficient to meet all our need.

22¹ The Lord "compelled" the disciples to leave Him in order that He might have more time to pray to the Father privately (v. 23).

23¹ The heavenly King, as the beloved Son of the Father (3:17), standing in the position of man (4:4), needed "to pray" privately to His Father Who is in heaven, that He might be one with the Father and have the Father with Him in whatever He did on earth for the establishment of the kingdom of the heavens. He did this not in the desert, but on the mountain, leaving all the people, even His disciples, that He might contact the Father alone.

24¹ A stadion, the singular of stadia, equals about 600 feet.

25¹ According to the Roman guards, there were four night watches, each of three hours, from sunset to sunrise. The first watch was the evening watch, the second the midnight watch, the third the cock-crowing watch, and the fourth the morning watch (Mark 13:35). The "fourth watch" was probably from 3 to 6 o'clock in the morning.

25² While His disciples were distressed by the waves, the Lord walked on them. This testifies that He is the Creator and the Ruler of the universe (Job 9:8).

27 But immediately Jesus spoke to them, saying, Have ^acourage; ¹It is I; do ^bnot fear.

28 And Peter answered Him and said, Lord, if it is You, command me to come to You on the waters.

29 And He said, Come. And Peter, coming down from the boat, walked on the waters and came toward Jesus.

30 But ¹seeing the strong wind, he was afraid; and beginning to sink, he cried out, saying, Lord, ^asave me!

31 And immediately Jesus stretched out His hand and took hold of him and said to him, You of ^alittle faith, why did you ^{1b}doubt?

32 And when they went up into the boat, the ¹wind ceased.

33 And those who were in the boat ^aworshipped Him, saying, Truly You are *the* ^{1b}Son of God.

**5. Healing by the Fringe
of the King's Garment
14:34-36**

34 ^aAnd crossing over, they came to the land, to ^bGen-
nesaret.

35 And when the men of that place recognized Him, they sent into all that surrounding country, and brought to Him all who were ill;

27¹ Or, I am.

30¹ Peter came down from the boat and walked on the waters by faith in the Lord's word (v. 29); however, when he saw the strong wind, his faith vanished. He should have walked only by faith in the Lord's word, not by the sight of the circumstances (2 Cor. 5:7).

31¹ Since the Lord said to Peter, "Come" (v. 29), Peter should have stood on that word and not doubted. Hence, the Lord rebuked him. Faith comes from the Lord's word and stands on the Lord's word. As long as we have the Lord's word, we should simply believe in His word and not doubt.

32¹ This miracle not only testifies that the Lord is the Ruler of the heavens and the earth, but also that He cares for the hardships of His followers while they follow Him in the way. When we have the Lord in our boat, the wind ceases. The record of the two miracles recorded in this chapter implies that while Christ was rejected by the religious and political peoples, He and His followers were in the barren desert and on the stormy sea. Nonetheless, He is able to provide for their need and carry them through the hardships.

33¹ To recognize that the Lord is the "Son of God" is to realize that He is equal to God (John 5:18). Hence, this indicates that the disciples acknowledged the Lord's divinity (1:23; 3:17).

27^a
John
16:33
27^b
Matt.
17:7;
28:10;
Isa.
41:13;
43:1-2
30^a
Matt.
8:25
31^a
Matt.
6:30;
8:26;
16:8
31^b
James
1:6
33^a
Matt.
8:2;
15:25
33^b
Matt.
27:54;
3:17;
16:16;
17:5
34^a
vv.
34-36;
Mark
6:
53-56
34^b
Luke
5:1

36^a And they besought Him that they might only touch the ^{1a}fringe of His garment; and as many as ^btouched were ²made thoroughly well.

Matt.
9:20
36^b
Matt.
9:21

CHAPTER 15

6. *Accusation by the Traditional Religionists* 15:1-20

1^a Then there ¹came to Jesus from ^bJerusalem Phari-
sees and scribes, saying,

vv.
1-20;
Mark
7:1-23
1^b
Mark
3:22;
John
1:19

2 Why do your disciples ¹transgress the ^atradition of the elders? For they do ^bnot wash their hands when they eat bread.

Mark
3:22;
John
1:19

3 And He answered and said to them, Why do you also ¹transgress the commandment of God because of your tradition?

2^a
Gal.
1:14;
Col.
2:8

4 For God said, ^{1a}Honor your father and mother; and, he who ^bspeaks evil of father or mother, let him die the death.

2^b
Luke
11:38

36¹ See note 20⁴ in chapter 9.

4^a

36² Gk. saved thoroughly.

Exo.
20:12;
Deut.
5:16;
Eph.
6:2

1¹ Although the Lord forsook the rejecting religionists, they still would not cease to trouble Him. They came to Him from their religious center, Jerusalem, in order to discover His faults. However, their troubling afforded Him another opportunity to reveal the truth about real cleanness (vv. 10-11, 15-20).

4^b
Exo.
21:17;
Lev.
20:9;

2¹ This reveals that the disciples did not keep old traditions in following the Lord. They only cared for the heavenly King's presence, not for anything else.

Prov.
20:20

3¹ The Jewish religionists accused the Lord's disciples of transgressing their tradition, but the Lord condemned them for transgressing the commandment of God because of their tradition. They ignored God's commandment by caring for their tradition. In principle, the religious people today do the same. Both the Roman Catholic Church and most Protestant denominations make void the word of God because of their traditions.

4¹ The Lord's dealing with the Pharisees and scribes here not only condemned them for making void the word of God because of their tradition, but also implied that man should honor his parents. God in His government among men has ordained that man should honor his parents. He has made this the first commandment concerning human relationships among the ten commandments (Exo. 20:12). Fallen human nature, however, always attempts to ignore the parents, that is,

5 But you say, Whoever says to his father or mother, It is a gift, whatever *it is* by which you would be profited from me;

6 He shall by no means honor his father or his mother; and you have made void the word of God because of your tradition.

7 ^{1a}Hypocrites! Isaiah has well prophesied concerning you, saying, 7^a
Matt.
23:13

8 ^aThis people honors Me with their lips, but their ¹heart is far away from Me; 8^a
Isa.
29:13

9 But in ¹vain do they worship Me, teaching as teachings *the* ^acommandments of men. 9^a
Titus
1:14

10 And He called the crowd to *Him* and said to them, ^aHear and understand: 10^a
Matt.
13:

11 Not that which enters into the mouth ^adefiles the man, but that which goes out of the mouth, this ¹defiles the man. 23, 51
11^a
cf.

12 Then the disciples came and said to Him, Do You know that the Pharisees were offended when they heard this word? Acts
10:
14-15;
Rom.
14:

13 And He answered and said, Every plant which My heavenly Father has ¹not ^aplanted shall be ^brooted up. 14, 20;
1 Tim.
4:3-4;
Titus
1:15

to rebel against God's government. The Lord as the heavenly King, in order to bring man back to God's government, emphasized that man should honor his parents. This corresponds with His word in the constitution of the kingdom of the heavens concerning the fulfillment of the law (5:17-19). Hence, the Apostle also emphasized this matter strongly (Eph. 6:1-3; Col. 3:20). We the kingdom people must honor our parents and not excuse ourselves as the Jewish religionists did. Any excuse indicates that we are not under the heavenly ruling, but follow our fallen human nature and the rebellious trend of today's generation. 13^a
Isa.
60:21;
61:3
13^b
Jude
12

7¹ See note 2³ in chapter 6.

8¹ The heavenly ruling of the kingdom requires inward reality, not mere outward practice, in that it deals with the real condition of the heart, not the expression of the lips.

9¹ This reveals that some worship to God may be in vain. The main cause of this is the teachings of the commandments of men. We must worship God according to His word, which is the truth.

11¹ In the kingdom life, defilement is not outward, but an inward matter.

13¹ This word of the heavenly King indicates that the hypocritical Pharisees were "not planted" by the heavenly Father. By their rejection of the heavenly King, they were uprooted from the kingdom of the heavens.

14^a 14 Leave them alone; they are ^{1a}blind leaders of *the* blind; and if a blind man leads a blind man, both will fall into a pit.

15 And Peter answered and said to Him, Explain the parable to us.

16 And He said, Are you also still ^awithout intelligence?

17 Do you not understand that everything that goes into the mouth passes into the ^astomach and is cast out into a drain?

18 But the things which go out of the mouth come out of the heart, and those ^adefile the man.

19 For out of the ^aheart come ^{1b}evil thoughts, murders, ^cadulteries, fornications, thefts, false witnessings, blasphemies.

20 These are the things which defile the man; but to eat with unwashed hands does not defile the man.

7. Faith of a Canaanite Woman **15:21-28**

21 ^aAnd Jesus went from there and departed into the parts of ^{1b}Tyre and Sidon.

22 And behold, a ^{1a}Canaaite woman came out from those regions and cried out, saying, Have mercy on me, ²Lord, ^bSon of David; my daughter is badly demon-possessed!

14¹ The self-righteous and arrogant religionists thought they were clear concerning the way to serve God, not realizing they were "blind leaders of the blind." Their eyes were veiled by their religion with their traditions; hence, they could not see the reality of God's economy that they might enter into the kingdom of the heavens. Their blindness led them to fall into a pit.

19¹ In the kingdom of the heavens defilement is not of material things but of moral matters. Material things have nothing to do with the heavenly ruling, but moral matters do. All the evils that issue from the heart prove we are not under the heavenly ruling.

21¹ The further troubling of the rejecting religionists caused the heavenly King to depart farther from them, even into the "districts of Tyre and Sidon," Gentile country.

22¹ Due to the rejection of the religious Jews, the opportunity to contact the heavenly King came to the Gentiles, even to a weak woman.

22² The title "Lord" implies Christ's divinity, and the title "Son of David." His humanity. As a Gentile woman, it was proper for her to

23 But He did not answer her a word. And His disciples came and asked Him, saying, Send her away, for she is crying out after us.

24 But He answered and said, I was not ¹sent except to the lost sheep of *the* ^ahouse of Israel.

25 But she came and ^{1a}worshipped Him, saying, ²Lord, help me!

26 But He answered and said, It is not good to take the children's ¹bread and throw *it* to the ^{2a}dogs.

27 And she said, Yes, Lord; for even the dogs eat of the ¹crumbs which fall from their masters' ^atable.

address Christ as the Lord. However, she had no right to call Him Son of David; only the children of Israel were privileged to do so.

24¹ The Lord was sent to the lost sheep of the house of Israel. However, at this time He came to a Gentile region, thus affording the Gentiles an opportunity to participate in His grace. This bears dispensational significance, showing that Christ came to the Jews first, but due to their unbelief His salvation turned to the Gentiles (Acts 13:46; Rom. 11:11).

25¹ This is worship as to God.

25² This second time she only called Christ Lord, not the Son of David, because she realized she was not a child of Israel but a heathen.

26¹ The heavenly King's ministry in all His visits created opportunities for Him to reveal Himself further. In the situations created in chapters 9 and 12, He had opportunities to reveal Himself as the Physician, the Bridegroom, the new cloth, the new wine, the Shepherd, the real David, the greater temple, the Lord of the harvest, the greater Jonah, and the greater Solomon. Here another opportunity was created for Him to reveal Himself as the "children's bread." The Canaanite woman considered Him the Lord, a divine person, and the Son of David, a royal descendant, great and high to reign. But He unveiled Himself to her as small pieces of bread, good for food. This implies that as the heavenly King, He rules over His people by feeding them with Himself as bread. We can be the proper people in His kingdom only by being nourished with Him as our food. To eat Christ as our supply is the way to be the kingdom people in the reality of the kingdom.

26² This indicates that in the eyes of the Lord all the heathen are dogs, which are unclean in the eyes of God (Lev. 11:26).

27¹ The Canaanite woman, not offended by the Lord's word, but rather admitting that she was a heathen dog, considered that at that time Christ, after being rejected by the children, the Jews, became crumbs under the table as a portion to the Gentiles. The holy land of Israel was the table on which Christ, the heavenly bread, came as a portion to the children of Israel. But they threw Him off the table to the ground, the Gentile country, so that He became broken crumbs as a portion to the Gentiles. What a realization this Gentile woman had at that time! No wonder the heavenly King admired her faith (v. 28).

24^a

Matt.
10:6

25^a

Matt.
8:2

26^a

Matt.
7:6;

Phil.

3:2;

2 Pet.

2:22;

Rev.

22:15

27^a

Luke

16:21

28^a Then Jesus answered and said to her, O woman, your ^afaith is great; let it be ^bdone to you as you desire. And her daughter was healed from that ^chour.

Matt.
8:10;
9:2

28^b
Matt.
8:13
28^c

8. *Healing for the Glorification of God* 15:29-31

Matt.
9:22;
John
4:
52-53

29 ^aAnd Jesus removed from there and came alongside the ^bsea of ¹Galilee; and He went up into the ^cmountain and sat there.

29^a
vv.
29-31;
Mark
7:

30 And great crowds came to Him, having with them *the lame, the crippled, the blind, the dumb*, and many others, and they cast them at His feet; and He healed them,

31-37
29^b
Matt.
4:18

31 So that the crowd marveled when they saw *the dumb speaking, the crippled whole, and the lame walking*, and *the blind seeing*; and they ^cglorified the ^dGod of Israel.

29^c
Matt.
5:1;
John
6:3

9. *Miracle of Feeding Four Thousand* 15:32-39

31^a
Matt.
9:33

32 ^aAnd Jesus called His disciples to *Him* and said, I have ^bcompassion on the crowd, because they have remained with Me now three days and do not have anything they can eat; and I am ¹not willing to send them away fasting, lest they faint in the way.

31^b
Matt.
11:5;
Isa.
35:5-6

31^c
Matt.
9:8

33 And the disciples say to Him, Where in a ¹desert are there so many loaves for us as to ^asatisfy so great a crowd?

31^d
Isa.
29:23;
Luke
1:68

34 And Jesus says to them, ¹How many loaves do you have? And they said, Seven, and a few small fishes.

32^a
vv.
32-39;

29¹ Due to the rejection of the Jewish religion, the Lord remained in Galilee of the nations as the healing light. He would not go to Jerusalem, the Jews' religious center, for them to be healed (13:15).

Mark
8:1-10
32^b

32¹ Christ would not allow His followers to hunger and faint in the way while following Him.

Matt.
9:36

33¹ Even in the barren desert, the Lord was able to feed His followers and satisfy them, regardless of how many there were. The disciples experienced this before, in 14:15-21; however, it seems that they had not learned the lesson of faith. They set their eyes on the environment instead of on the Lord. Yet the Lord's presence was better than a rich store.

33^a
2 Kings
4:43

34¹ The Lord always wants to use what we have to bless others.

35 And commanding the crowd to recline on the ground,

36 He ¹took the ^aseven loaves and the fishes, and giving ^bthanks, He broke *them* and gave *them* to the disciples, and the disciples to the crowds. 36^a
Matt.
16:10
36^b
Matt.
26:27;
John
6:11;
Acts
27:35
37^a
cf.
Matt.
14:20;
2 Kings
4:44

37 And they all ate and were satisfied; and they took up what was over and above of the ^abroken pieces, seven baskets full.

38 And those who ate were four thousand men, apart from women and children.

39 And having sent the crowds away, He stepped into the boat and came to the districts of Magadan.

CHAPTER 16

10. *Temptation by the Fundamentalists and the Modernists*

16:1-12

1 ^aAnd the Pharisees and Sadducees came, and ^btempting *Him* asked Him to show them a ^csign out of heaven. 1^a
vv.
1-12;
Mark
8:
11-21
1^b
Matt.
22:
18, 35;
Luke
11:16;
John
8:6
1^c
Matt.
12:38;
1 Cor.
1:22

2 But He answered and said to them, ¹When evening is come, you say, Fair weather, for the heaven is red;

3 And in the morning, Stormy today, for the heaven is red and overcast. You know *how* to ^adiscern the ¹face of the heaven, but you cannot ²discern the signs of the times. 3^a
Luke
12:
54-56
4^a
Matt.
12:39
4^b
Matt.
12:
39-40
4^c
Matt.
21:17

4 An ^aevil and adulterous generation seeks a sign, and a sign shall not be given to it, except the ¹sign of ^bJonah. And He ^cleft them and went away.

36¹ If we offer all we have to the Lord, He will take it, break it, and give it back to us for distribution to others, to whom it will become a satisfying and overflowing blessing (v. 37). Whatever we offer to the Lord, however little it is, will be multiplied by His blessing hand to meet the need of a great multitude (v. 38).

2¹ The following words, to the end of verse 3, are omitted by some authorities.

3¹ I.e. appearance.

3² See note 56⁴ in Luke 12.

4¹ Jonah was the prophet who turned from Israel to the Gentiles and was put into the belly of the great fish. After remaining there for three days, he emerged to become a sign to that generation for repent-

5 And the disciples came to the other side and had forgotten to take ¹bread.

6 And Jesus said to them, Take heed and beware ¹of the ^aleaven of the Pharisees and Sadducees.

6^a *Matt.* 13:33;
Luke 12:1;
1 Cor. 5:6-8;
Gal. 5:9
7 But they reasoned among themselves, saying, *It is* because we took no bread.

8 And Jesus knowing *it* said, Why are you reasoning among yourselves, you of ^alittle faith, because you have no bread?

8^a *Matt.* 6:30;
8:26;
14:31
9 Do you not yet understand nor remember the ^afive loaves of the five thousand and how many ¹baskets you took up?

9^a *Matt.* 14:
17-21;
John 6:9-13
10 Nor the ^aseven loaves of the four thousand and how many ¹baskets you took up?

11 How is it that you do not understand that I did not speak to you concerning bread? But beware ¹of the ^aleaven of the Pharisees and Sadducees.

10^a *Matt.* 15:
34-38
12 Then they understood that He did not say to beware ¹of the leaven of bread, but ¹of the ²teaching of the Pharisees and Sadducees.

ance (Jonah 1:2, 17; 2:2-10). This was a type of Christ as the prophet sent by God to His people (Deut. 18:15, 18), Who would turn from Israel to the Gentiles, and Who would be buried in the heart of the earth for three days and then be resurrected, becoming a sign to this generation for salvation. The Lord's word here implies that to that evil and adulterous, Jewish and religious, generation, the Lord would do nothing but die and be resurrected as a sign, the greatest sign to them, that they might be saved if they would believe.

5¹ From 15:1 through 16:12, Matthew's record is very much concerned with the matter of eating. Eating unclean things may defile us (15:1-20). Eating is the way to partake of Christ (15:21-28), and by eating we feed on the unlimited and inexhaustibly rich supply of Christ (15:32-39); but we must beware of eating any leaven (16:5-12).

6¹ Gk. from.

9¹ A hand basket for a journey.

10¹ Larger than the hand basket in verse 9.

11¹ Gk. from.

12¹ Gk. from.

12² The teaching of the Pharisees is hypocritical (23:13, 15, 23, 25, 27, 29), and the teaching of the Sadducees is like today's modernism, denying the resurrection, angels, and spirits (Acts 23:8). Hence, the teachings of both the Pharisees and the Sadducees are impure and evil, and are likened to leaven, which is forbidden to be seen with God's people (Exo. 13:7).

D. Path of Rejection**16:13—23:39****1. Before Going to Judea****16:13—18:35****a. Revelation of Christ and the Church****16:13-20**

13 ^aNow when Jesus came into the parts of ¹Caesarea Philippi, He asked His disciples, saying, Who do men say that the ^bSon of ²Man is?

14 And they said, ¹Some, ^aJohn the Baptist; and others, ^bElijah; and still others, Jeremiah, or one of the prophets.

15 He says to them, But you, who do you say that I am?

16 And Simon Peter answered and said, You are the ^{1a}Christ, the ^{1b}Son of the ^{2c}living God.

13¹ In the northern part of the Holy Land, close to the border, at the foot of Mount Hermon, on which the Lord was transfigured (17:1-2). It was far from the holy city with the holy temple, where the atmosphere of the old Jewish religion filled every man's thought, leaving no room for Christ, the new King. The Lord brought His disciples purposely to such a place with a clear atmosphere, that their thought might be released from the effects of the religious surroundings in the holy city and holy temple, and that He might reveal to them something new concerning Himself and the church, which is the pulse of His heavenly kingdom. It was here that the vision concerning Him as the Christ and the Son of the living God came to Peter (vv. 16-17). It was also here that the church was revealed and mentioned for the first time as the means of bringing in the kingdom of the heavens (vv. 18-19).

13² As a man, Christ was a mystery, not only to that generation, but also to people today.

14¹ At most, people can only realize that Christ is the greatest among the prophets. Without heavenly revelation, no one can know that he is the Christ and the Son of the living God (v. 16).

16¹ "The Christ," as the anointed One of God, refers to the Lord's commission; whereas "the Son of the living God," as the second of the Triune God, refers to His person. His commission is to accomplish God's eternal purpose through His crucifixion, resurrection, ascension, and second advent; whereas His person embodies the Father and issues in the Spirit for a full expression of the Triune God.

16² "The living God" is in contrast to dead religion. The Lord is the embodiment of the living God, having nothing to do with dead religion.

13^a

vv.

13-16;

Mark

8:

27-29;

Luke

9:18-20

13^b

Matt.

8:20

14^a

Matt.

14:2

14^b

Mark

9:11;

Luke

9:8;

John

1:21

16^a

Matt.

1:16;

John

11:27;

20:31;

Acts

9:22

16^b

Matt.

3:17;

17:5;

Acts

9:20;

1 John

4:15;

5:5

16^c

Deut.

5:26;

Acts

14:15;

2 Cor.

3:3;

1 Tim.

3:15;

Heb.

3:12

17^a 17 And Jesus answered and said to him, You are
Matt. ^ablessed, ^bSimon ¹Bar-jona, because ^{2c}flesh and blood did
 13:16 not ^dreveal *this* to you, but My ³Father Who is in the
 17^b heavens.
John
 1:42;

21: 18 And I ¹also say to you that you are ^{2a}Peter, and on
 15-17 ³this ^brock I will ^{4c}build ⁵My ^dchurch, and *the* ^{6e}gates of
 17^c ^fHades shall not prevail ^gagainst it.
Gal.

1:16; 19 I will give to you the ^{1a}keys of the ²kingdom of the

1 Cor.
 15:50;
Heb.

17¹ That is, son of Jonah.

2:14
 17^a

17² "Flesh and blood" refer to man, who is composed of flesh and blood.

Eph.
 1:17;
 3:5;

17³ Only the Father knows the Son (11:27); hence, only He can reveal the Son to us.

Gal.
 1:16

18¹ The Father's revelation concerning Christ is just the first half of the great mystery, which is Christ and the church (Eph. 5:32). Hence, the Lord needed "also" to reveal to Peter the second half, which is concerning the church.

18^a
John
 1:42

18² Or, a stone, material for God's building (1 Pet. 2:5).

18^b
Isa.

18³ "This rock" refers not only to Christ, but also to this revelation of Christ, which Peter received from the Father. The church is built on this revelation concerning Christ.

28:16;
 1 Pet.

18⁴ The Lord's building of His church began at the day of Pentecost (Acts 2:1-4, 41-42). Yet the Lord's prophecy here has still not been fulfilled, even by the twentieth century. Christendom, composed of the apostate Roman Catholic Church and the Protestant denominations, is not the Lord's building of His church. This prophecy is fulfilled through the Lord's recovery, in which the building of the genuine church is accomplished.

2:4;
 1 Cor.
 3:11

18^c
Eph.

18⁵ "My church" indicates that the church is of the Lord, not of any other person or thing; it is not like the denominations, which are denominated after some person's name or according to some thing.

2:
 20-22;
 4:16

18⁶ "Gates of Hades" refer to Satan's authority or power of darkness (Col. 1:13; Acts 26:18), which cannot prevail against the genuine church built by Christ upon this revelation concerning Him as the rock, with stones such as Peter, a transformed human being. This word of the Lord also indicates that Satan's power of darkness will attack the church; hence, there is spiritual warfare between Satan's power, which is his kingdom, and the church, which is God's kingdom.

18^d
Matt.
 18:17;

Rom.
 16:16

18^e
Isa.

38:10

18^f
S.S.

8:6;
Rev.
 1:18

19¹ According to history, "the keys" have been two: Peter used one to open the gate for the Jewish believers to enter the kingdom of the heavens on the day of Pentecost (Acts 2:38-42); and he used the other to open the gate for the Gentile believers to enter the kingdom of the heavens in the house of Cornelius (Acts 10:34-48).

18^g
cf.
Eph.

6:12

19^a
cf.
Isa.

22:22;
Rev.
 1:18;

19² "The kingdom of the heavens" here is interchangeably used for "church" in the previous verse. This is a strong proof that the genuine church is the kingdom of the heavens in this age. This is confirmed by Romans 14:17, referring to the proper church life.

3:7

heavens, and whatever you ^{3b}bind on the earth shall be *what* ⁴has been bound in the heavens, and whatever you ³loose on the earth shall be *what* ⁴has been loosed in the heavens.

20 Then He charged the disciples that they should tell ^{1a}no one that He is the Christ.

19^b
Matt.
18:18;
cf.
John
20:23
20^a
Luke
9:21

**b. First Unveiling
of the Crucifixion and Resurrection
16:21-27**

21 ^aFrom that time Jesus began to show to His disciples that He ¹must go to ^bJerusalem and suffer many things from the elders and chief priests and scribes, and be ^ckilled, and be raised on the third day.

22 And Peter, taking Him to *him*, began to rebuke Him, saying, *God* be merciful to You, Lord; this shall by ¹no means ²happen to You!

23 But He turned and said to Peter, Get behind Me, ^{1a}Satan! You are a stumbling block to Me; for you are ²not setting your ^bmind on the things of God, but on the things of men.

21^a
vv.
21-28;
Mark
8:31-
9:1;
Luke
9:
22-27
21^b
Matt.
20:
17-18;
Luke
13:33
21^c
Matt.
17:23;
20:
18-19;
Luke
18:33
23^a
Matt.
4:10
23^b
Rom.
8:6

19³ The Gospel of Matthew is concerned with the kingdom of the heavens, which is a matter of authority. The church revealed in this book represents the kingdom to reign. Hence, the authority to "bind" and to "loose," is given not only to Peter, the apostle for the church here, but also to the church itself (18:17-18).

19⁴ Whatever the church people bind or loose on earth, should be what "has been" bound or loosed in the heavens already. We can only bind or loose what has already been bound or loosed in the heavens.

20¹ The revelation concerning Christ with His church is always hidden from religious people.

21¹ After the revelation of the great mystery concerning Christ and the church, the crucifixion and resurrection of Christ are unveiled. For Christ to build His church, He must go to the religious center, pass through crucifixion, and enter into resurrection.

22¹ The natural man is never willing to take the cross.

22² Gk. be.

23¹ Christ perceived that it was not Peter but Satan who was frustrating Him from taking the cross. This reveals that our natural man, which is not willing to take the cross, is one with Satan.

23² When we are setting our mind, not on the things of God, but on the things of men, we become Satan, a stumbling block to the Lord in the fulfillment of God's purpose.

24 Then Jesus said to His disciples, If anyone desires to come after Me, let him ¹deny ²himself, and take up his ³cross, and ⁴follow Me.

24^aMatt.
10:3825^aMatt.
10:39;Luke
17:33;John
12:25;

Rev.

12:11

27^aMatt.
26:64;

Dan.

7:13;

John
1:5127^b1 Thes
4:16;

Jude

14;

Rev.

1:7;

22:7,

12, 20

27^c

2 Thes.

1:9;

cf.

Matt.
25:3127^dMatt.
13:4127^e2 Cor.
5:10;

1 Cor.

3:14;

Heb.

10:35;

Rev.

22:12

25 For whoever desires to save his ^asoul-life shall ¹lose it; but whoever ²loses his soul-life for My sake shall find it.

26 For what shall a man be profited if he should gain the whole world, but forfeit his ¹soul-life? Or what shall a man give in exchange for his soul-life?

27 ¹For the ^aSon of Man is about to ^bcome in the ^cglory of His Father with His ^dangels, and then He will ^ereward each man according to his doings.

24¹ To deny our self is to forfeit our soul-life, the natural life (v. 26; Luke 9:25).

24² In verses 23 through 25, three things are related to one another, "mind," "himself," and "soul-life." Our mind is the expression of our self, and our self is the embodiment of our soul-life. Our soul-life is embodied in and lived out by our self, and our self is expressed through our mind, our thought, our concept, our opinion. When we set our mind, not on the things of God, but on the things of man, our mind grasps the opportunity to act and express itself. This was what happened with Peter. Hence, the Lord's following word indicated that he had to deny "himself" and not save his soul-life, but rather lose it. To lose the soul-life is the reality of denying the self. This is to take up the cross.

24³ The "cross" is not merely a suffering; it is also a killing. It kills and terminates the criminal. Christ first bore the cross and then was crucified. We, His believers, have first been crucified with Him and then bear the cross today. To us, bearing the cross is to remain under the killing of the death of Christ for the terminating of our self, our natural life, and our old man. In so doing we deny our self that we may follow the Lord.

24⁴ Before the Lord's crucifixion, the disciples followed Him in an outward way. But since His resurrection, we follow Him in an inward way. Because in resurrection He has become the life-giving Spirit (1 Cor. 15:45) dwelling in our spirit (2 Tim. 4:22), we follow Him in our spirit (Gal. 5:16-25).

25¹ Or, destroy.

25² See note 39¹ in chapter 10.

26¹ In Luke 9:25 "soul-life" is replaced with "himself," indicating that our soul-life is our self.

27¹ "For" indicates that the Lord's rewarding of His followers at His coming back in verse 27 will be according to whether they lose or save their soul, as mentioned in verses 25-26.

27² This will transpire at the judgment seat of Christ when He comes back (2 Cor. 5:10; Rev. 22:12).

**c. Transfiguration
in the Miniature of the Kingdom
16:28—17:13**

28 Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man ^{1a}coming in His kingdom.

28^a
Luke
23:42

CHAPTER 17

1 ^aAnd after six days Jesus ^btakes with *Him* Peter and James and John his brother, and ¹brings them up into a ^{2c}high mountain apart.

1^a
vv.
1-8;
Mark
9:2-8;
Luke
9:
28-36
1^b
Mark
5:37;
Matt.
26:37
1^c
Rev.
21:10

28¹ This was fulfilled by the Lord's transfiguration on the mountain (17:1-2). His transfiguration was His "coming in His kingdom." It was seen by His three disciples, Peter, James, and John.

1¹ From 13:53 to 17:8 the record portrays the way to follow the heavenly King, from His rejection to the entering in of the manifestation of the kingdom. His followers not only shared His rejection by the Jews (13:53-58), but were also persecuted and even martyred by Gentile politics (14:1-12). Therefore, they were in the desert with Him in a situation of poverty, yet richly cared for by Him (14:13-21). When they were on the stormy sea under the contrary wind, He walked on the sea, calmed the storm, and brought them through (14:22-34). At that point, many sick ones were healed by touching Him (14:35-36), but the hypocritical worshippers of God came to heckle Him because His followers transgressed their tradition (15:1-20). Then His disciples followed Him to Gentile country, where the demon-possessed Gentile was healed (15:21-28). After this, they followed Him along the sea of Galilee and up the mountain, where all kinds of sick people were healed and the need of His followers and the crowd was again richly provided for in a barren desert (15:29-39). Following this, both the fundamentalists and modernists of that day came to tempt Him, and He indicated that He would die to be a unique sign to them (16:1-4). Then He charged His followers to beware of the leaven of both the fundamentalists and modernists (16:5-12). After all this, He brought His followers to the border of the holy land, close to Gentile country, that they might have a revelation of Him, of the church, and of the cross as the way for them to enter into the kingdom (16:13-28). Finally, He brought them into glory in the manifestation of the kingdom (17:1-8).

1² Since the Lord's transfiguration transpired six days after the revelations concerning Christ and the church in chapter 16 (given at the very foot of Mount Hermon), the "high mountain" here must be Mount Hermon. To receive the revelation concerning Christ and the church we must be far away from the religious environment; but to see the vision of the transfigured Christ we need to be on a high mountain, far above the earthly level.

2^a 2 And He was ^{1a}transfigured before them, and His face shone as the ^bsun, and His garments became ^cwhite as the light.

2^b 3 And behold, ^{1a}Moses and ^bElijah were seen by them, conversing with Him.

4 And Peter answered and said to Jesus, Lord, it is good for us to be here; if You are willing, I will make ¹three ^atabernacles here, one for You, and one for Moses, and one for Elijah.

5 While he was still speaking, behold, a bright ^acloud overshadowed them, and behold, a ^bvoice out of the cloud, saying, ¹This is My ^cbeloved Son, in Whom I delight; ^dhear ²Him!

6 And when the disciples ^aheard *this*, they ^bfell on their face and feared exceedingly.

7 And Jesus came to *them* and ^atouched them and said, Arise, and do not fear.

8 And lifting up their eyes, they saw ¹no one except Jesus Himself alone.

2¹ Gk. transformed.

3¹ Moses died and God hid his body (Deut. 34:5-6), and Elijah was taken by God into heaven (2 Kings 2:11). God purposely did these two things that Moses and Elijah might appear with Christ on the mount of His transfiguration. They were also preserved by God to be the two witnesses in the great tribulation (Rev. 11:3-4). Moses represented the law, and Elijah the prophets; and the law and the prophets were the constituents of the Old Testament as a full testimony of Christ (John 5:39). Now Moses and Elijah appeared to converse with Christ concerning His death (Luke 9:31) according to the Old Testament (Luke 24:25-27, 44; 1 Cor. 15:3).

4¹ Peter's absurd proposal was to put Moses and Elijah on the same level with Christ, which means to make the law and the prophets equal to Christ. This was absolutely against God's economy. In God's economy the law and the prophets were only a testimony to Christ; they should not be put on the same level with Him.

5¹ This declaration of the Father to vindicate the Son was given firstly after Christ's rising from baptism, which signified His resurrection from the dead. This instance is the second time the Father declared the same thing, this time to vindicate the Son in His transfiguration, which prefigures the coming kingdom.

5² In God's economy, after Christ came, we should "hear Him," no longer the law or the prophets, since the law and the prophets were all fulfilled in and by Christ.

8¹ Peter proposed to keep Moses and Elijah, i.e., the law and the prophets, with Christ, but God took Moses and Elijah away, leaving

Rev.
1:17

9 ^aAnd as they were coming down from the mountain, Jesus commanded them, saying, Tell the ¹vision to no one, until the ^bSon of Man is ^craised from among the dead.

10 And His disciples asked Him, saying, Why then do the scribes say that ^{1a}Elijah must come first?

11 And He answered and said, ¹Elijah indeed is coming and will ^arestore all things;

12 But I say to you that ^{1a}Elijah already came, and they did not recognize him, but ^bdid to him whatever they wished; thus also the Son of Man is about to suffer by them.

13 Then the disciples understood that He spoke to them concerning John the Baptist.

d. Casting out of an Epileptic Demon
17:14-21

14 ^aAnd when they came to the crowd, a man came to Him, falling on *his* knees before Him and saying,

15 Lord, have mercy on my son, for he is ¹an epileptic and suffers grievously; for often he falls into the fire and often into the water.

16 And I brought him to your disciples, and they were not able to heal him.

“no one except Jesus Himself alone.” The law and the prophets were shadows and prophecies, not the reality; the reality is Christ. Now that Christ, the reality, is here, the shadows and prophecies are no longer needed. No one except Jesus Himself alone should remain in the New Testament. Jesus is today’s Moses, imparting the law of life into His believers. Jesus is also today’s Elijah, speaking for God and speaking forth God within His believers. This is God’s New Testament economy.

^{9¹} The vision of the transfigured, glorified Jesus cannot be realized by anyone except in the resurrection of Christ.

^{10¹} This was according to Malachi 4:5-6.

^{11¹} This will be fulfilled at the time of the great tribulation, when Elijah will be one of the two witnesses (Rev. 11:3-4), as prophesied in Malachi 4:5-6.

^{12¹} This refers to John the Baptist (v. 13), who came in the spirit and power of Elijah (Luke 1:13-17) and was rejected (11:18) and beheaded (14:3-12).

^{15¹} Gk. moonstruck. Epileptic gives the true character of the disease.

^{9^a}
vv.
9:13;
Mark
9:9-13
^{9^b}
Matt.
8:20
^{9^c}
Matt.
16:21;
17:23;
20:19
^{10^a}
Mal.
4:5
^{11^a}
Acts
1:6;
3:21
^{12^a}
Matt.
11:14;
Luke
1:17
^{12^b}
Matt.
14:
3, 10
^{14^a}
vv.
14-21;
Mark
9:
17-29;
Luke
9:
38-42

17^a 17 And Jesus answered and said, O ^aunbelieving and
 Rom. 11:20 ^bperverted generation, ¹how long shall I be with you?
 17^b ¹How long shall I bear with you? Bring him here to Me.

Phil. 2:15 18 And Jesus ^arebuked it, and the demon came out
 18^a from him, and the boy was healed from that hour.

Mark 1:25 19 Then the disciples, coming to Jesus privately,
 20^a said, Why were we not able to cast it out?

Matt. 6:30 20 And He says to them, Because of the ^alittleness of
 20^b your faith; for truly I say to you, If you have faith as a
 Luke 17:6; grain of ^bmustard, you shall say to this ^cmountain, Move
 Matt. 13:31 from here to there, and it shall move; and nothing shall
 20^c be ^dimpossible to you.

Matt. 21:21; 1 Cor. 13:2 21 ¹But this kind does not go out except by prayer and
 20^d fasting.

**e. Second Unveiling
 of the Crucifixion and Resurrection
 17:22-23**

22^a 22 ^aAnd while they ¹were gathering together in
 vv. 22-23; ^bGalilee, Jesus said to them, The Son of Man is about to
 Mark 9: be delivered into *the* hands of men,

30-32; 23 And they shall ^akill Him, and on the third day He
 Luke 9: shall be raised up. And they were exceedingly grieved.
 44-45

**f. Application of the Revelation
 and Vision of Christ's Sonship
 17:24-27**

23^a 24 And when they came to ^aCapernaum, those who
 Matt. 16:21; received the ^{1b}half-shekel came to Peter and said, Does
 20: not your teacher pay the ¹half-shekel?
 18-19

24^a 25 He says, ¹Yes. And when he came into the house,
 Mark 9:33

24^b 17¹ Gk. until when.

Exo. 30: 21¹ Most authorities omit verse 21.

13-16; 22¹ Some authorities read "abode."

38:26 24¹ Gk. didrachma. A Jewish poll tax for the temple (Exo. 30:12-16; 38:26).

25¹ On the mount of transfiguration, Peter heard the voice from heaven, charging him to hear Christ (17:5). If he had still remembered that word, he would have referred the poll-tax gatherers' question to Christ to hear what He would say. But he answered instead of listening to what Christ would say.

Jesus ²anticipated him, saying, What do you ^athink, ²⁵
 Simon? From whom do the kings of the earth receive ^{Matt.}
 custom or poll tax, from their sons or from strangers? ^{18:12;}
^{22:17}

26 And when he said, From strangers, Jesus said to him, Then the ¹sons are free.

27 But that we may not ^astumble them, ¹go to *the* sea ²⁷
 and cast a hook, and take the first fish that comes up, ^{Matt.}
 and when you open its mouth you will find a ²shekel; ^{18:7;}
 take that and ³give it to them for Me ⁴and you. ^{1 Cor.}
^{10:32}

²⁵ Peter had spoken presumptuously. Hence, the Lord stopped him and corrected him before he began to speak to Him.

²⁶ The sons of kings are always free from paying custom or poll tax. The half-shekel was paid by God's people for His temple. Since Christ is the Son of God, He was free from paying it. Hence, this was contrary to Peter's answer concerning this matter.

Peter had received the revelation concerning Christ being the Son of God (16:16-17) and had seen the vision of the Son of God (17:5). Now, in application, he was put to the test by the poll-tax gatherers' question. He failed in his answer by forgetting the revelation he received and the vision he saw. He forgot that the Lord was the Son of God, Who did not need to pay the poll tax for His Father's house.

²⁷ After shutting Peter's mouth, the Lord, as the New Testament prophet, today's Elijah, told him to go fishing that he might find a shekel. This prophecy was fulfilled. Peter, no doubt, was troubled that he had to go fishing and wait for a fish to appear with a shekel.

²⁷ Gk. stater. Equal to two didrachmas, or one shekel.

²⁷ After convincing Peter that He did not need to pay the half-shekel, the Lord, as the New Testament law-giver, today's Moses, gave the command to Peter to pay it for Him. The Lord did this purposely to teach Peter that in God's New Testament economy, He is the unique One; neither Moses, Elijah, Peter, nor anyone else has the position to speak and give the command.

²⁷ While the Lord was correcting and teaching Peter, He took care of his need. This is always the Lord's way in dealing with us.

CHAPTER 18

g. Relationships in the Kingdom

18:1-35

1^a

vv.

1-5;

Mark

9;

33-37;

Luke

9;

46-48

1^b

Matt.

20:26;

23:11

3^a

Matt.

19:14;

Mark

10:15;

Luke

18:17;

Psa.

131:2

3^b

Matt.

5:20;

7:21;

cf.

John

3:5

4^a

Matt.

23:12;

James

4:10

6^a

1 Cor.

8:13

6^b

Mark

9:42;

Luke

17:2

7^a

Matt.

13:41;

Luke

17:1

8^a

Matt.

5:30

8^b

Matt.

25:41

9^a

Matt.

5:29

1 "In that hour the disciples came to Jesus, saying, Who then is ¹greatest ¹in the kingdom of the heavens?

2 And He called a little child to *Him* and stood him in their midst,

3 And said, Truly I say to you, Unless you turn and become as ^alittle children, you shall by no means ^benter into the kingdom of the heavens.

4 Whoever therefore shall ^ahumble himself as this little child, he is the greatest in the kingdom of the heavens.

5 And whoever receives one such child in My name, receives Me;

6 And whoever ^astumbles one of these little ones who believe ¹in Me, it is ²better for him that a great ^bmillstone be hanged around his neck, and *that* he be drowned in the depth of the sea.

7 Woe to the world because of ^astumbling blocks! For it is necessary for stumbling blocks to come, but woe to that man through whom the stumbling block comes.

8 And if your ^ahand or your foot stumbles you, ¹cut it off and cast *it* from you. It is good for you to enter into life maimed or lame, rather than having two hands or two feet to be cast into the eternal ^bfire.

9 And if your ^aeye stumbles you, ¹pluck it out and cast *it* from you. It is good for you to enter into life one-

1^a Chapter 18 deals with how to be in the kingdom of the heavens: 1) to become as little children (vv. 2-4); 2) not to stumble others nor to set up any stumbling block (vv. 5-9); 3) not to despise even a little believer (vv. 10-14); 4) to hear the church and not be condemned by it (vv. 15-20); and 5) to forgive a brother to the uttermost (vv. 21-35). All this indicates that to enter into the kingdom of the heavens we must be humble and not despise any believer, but love our brother and forgive our brother.

6¹ Gk. into.

6² Or, expedient, profitable.

8¹ See note 29¹ in chapter 5.

9¹ See note 29¹ in chapter 5.

eyed, rather than having two eyes to be cast into the ²Gehenna of fire.

10 See that you do not despise one of these little ones, for I say to you that their ^aangels in *the* heavens always behold the face of My Father Who is in *the* heavens.¹

12 ^aWhat do you think? ^bIf any man has a hundred sheep and one of them goes astray, will he not leave the ninety-nine on the mountains and go and seek the one that has gone astray?

13 And if he should find it, truly I say to you that he rejoices over it more than over the ninety-nine which have not gone astray.

14 Thus it is not *the* will of ¹your Father Who is in *the* heavens that one of these little ones should ^aperish.

15 Now if your brother ^asins, go, ^breprove him between you and him alone. If he hears you, you have gained your brother.

16 But if he does not hear *you*, take with you one or two more, that by *the* mouth of two or three ^awitnesses every word may be established.

17 But if he refuses to hear them, ¹tell *it* to the ^{2a}church; and if he refuses to hear the church also, let him be to you ³as the ^bGentile and the ^ctax collector.

18 Truly I say to you, Whatever you ^{1a}bind on the

⁹² See note 22^a in chapter 5.

10¹ All basic ancient manuscripts omit verse 11, which says, "For the Son of Man has come to save that which was lost."

14¹ Some ancient manuscripts read, My.

17¹ If a brother sins, we need firstly to deal with him in love (v. 15), then by two or three witnesses (v. 16), and finally through the church with authority (v. 17).

17² The church revealed in 16:18 is the universal church, which is the unique body of Christ; whereas the church revealed here is the local church, the expression of the unique body of Christ in a certain locality. Chapter 16 relates to the universal building of the church; whereas chapter 18 relates to the local practice of the church. Both indicate that the church represents the kingdom of the heavens, having authority to bind and to loose.

17³ If any believer refuses to hear the church, he will lose the fellowship of the church like the Gentile, the heathen, and the tax collector, the sinners who are outside the fellowship of the church.

18¹ To "bind" here means to condemn, and to "loose" means to forgive.

10^a

Psa.
34:7;
91:11;
Acts
12:15;
Heb.

1:14

12^a

Matt.
17:25

12^b

vv.
12-14;
Luke
15:4-6

14^a

John
6:39;
17:12

15^a

Luke
17:3

15^b

Lev.
19:17;

cf.
Gal.

6:1

16^a

Deut.
17:6;
19:15;

John
8:17;

2 *Cor.*
13:1;

1 *Tim.*
5:19;

Heb.
10:28

17^a

Matt.
16:18

17^b

Matt.
5:47

17^c

Matt.
9:10

18^a

Matt.
16:19;
cf.

John
20:23

earth shall be *what* ²has been bound in heaven, and whatever you ¹loose on the earth shall be *what* ²has been loosed in heaven.

19 Again I say to you that if two of you agree on earth concerning ¹anything, whatever they may ²ask, it shall come to them from My Father Who is in *the* heavens.

20 For where ¹two or three are gathered together ²in My name, there I am in their ^amidst.

John 20: 19, 26 21 Then Peter came and said to Him, Lord, how often shall my brother ^asin against me and I ^bforgive him? ²¹^a Until ^cseven times?

John 18:15 22 Jesus says to him, I do not say to you until seven times, but until seventy times seven.

Matt. 6:14; *Luke* 6:37; *Col.* 3:13 23 Therefore, the kingdom of the heavens is likened to a man, a king, who desired to ^{1a}settle accounts with his slaves.

24 And when he began to settle *them*, one was brought to him who owed him ¹ten thousand talents.

Luke 17:4; *cf.* *Gen.* 4:24 25 But since he did not have *the means* to ^arepay, the lord commanded him to be ^bsold and his wife and children and all that he had, and repayment to be made.

Matt. 25:19 26 The slave therefore fell down and worshipped him, saying, Lord, be patient with me, and I will repay you all.

25^a *cf.* *Luke* 7:42 27 And the lord of that slave was moved with compassion and released him and ¹forgave him the loan.

25^b *cf.* 28 But that slave went out and found one of his

2 Kings 18² See note 19⁴ in chapter 16.

4:1; Neh. 19¹ Gk. every matter.

5:5 19² Strictly speaking, "ask" here refers to prayer which deals with the brother who refuses to hear the church (v. 17).

20¹ These "two or three" are the two or three in verse 16. They may gather together in the Lord's name, but they are not the church; for if there is some problem, they need to tell it to the church (v. 17).

20² Gk. into.

23¹ This refers to the judgment at the judgment seat of Christ (2 Cor. 5:10).

24¹ About twelve million dollars, indicating it is impossible for the debtor to pay off the debt. This refers to the heavy debt of our sins against God before we were saved.

27¹ This refers to the forgiveness of our sins for salvation.

fellow slaves who owed him a ¹hundred denarii, and he seized him and took *him* by the throat, saying, Pay, if you owe anything.

29 His fellow slave therefore fell down and entreated him, saying, Have patience with me, and I will repay you.

30 And he would not, but went away and threw him into prison until he should pay what was owed.

31 His fellow slaves, having seen what had taken place, were exceedingly ¹grieved and came and explained to their lord all that had taken place.

32 Then his lord called him to *him* and said to him, ^aEvil slave, all that debt I forgave you because you entreated me;

33 Should you not also have had ^amercy on your fellow slave even ^bas I had mercy on you?

34 And his lord was angry and ¹delivered him to the tormentors until he should ^apay all that was owed to him.

35 So also shall My heavenly Father do to you if you do ^anot forgive each one his brother ^bfrom your hearts.

28¹ Less than a millionth part of ten thousand talents, referring to a brother's sin against us after we have been saved.

31¹ If we do not forgive the brother who sins against us, it will grieve the other brothers, and they may bring this matter to the Lord.

34¹ This refers to the Lord's dealing with His believers at His coming back. If we do not forgive the brother who sins against us, we will be disciplined by the Lord until we forgive him from the heart, i.e., "until he should pay all that was owed to him." Then the Lord will forgive us. This is forgiveness in the kingdom. This implies that if we do not forgive a brother from our heart today, we will not be allowed to enter into the kingdom in the coming age. See note 32² in chapter 12.

32^a
Matt.
25:26
33^a
Eph.
4:32;
James
2:13
33^b
Matt.
6:12;
Col.
3:13
34^a

Matt.
18:30;
5:26
35^a
Mark
11:26
35^b
Rom.
6:17;
1 Pet.
1:22

CHAPTER 19

2. *From Galilee to Judea*

19:1—20:16

1 And it came to pass when Jesus had finished these words, He withdrew from Galilee and came into the districts of Judea across the Jordan.

1^a
Mark
10:1

a. *Healing of the Following Crowd*

19:2

2 And great crowds followed Him, and He healed them there.

b. *Further Temptation by the Fundamentalists*

19:3-12

3^a 3 And the Pharisees came to Him, ^{1b}tempting Him, and saying, Is it lawful *for a man* to put away his wife for every cause?

vv. 3-9;
Mark
10:
2-12

4 And He answered and said, Have you ^anot read that ¹He Who ^bcreated *them* from *the* beginning made them male and female,

3^b
John
8:6

5 And said, For this cause shall a man leave his father and mother and shall be ^ajoined to his wife, and the two shall be ¹one flesh?

4^a
Matt.
12:3

6 So that they are no longer two, but one flesh. What therefore God has yoked together, let not man ^aseparate.

4^b
Gen.
1:27;
5:2

7 They say to Him, Why then did Moses ¹command to give her a ^awriting of divorce and to put her away?

5^a
Gen.
2:24;
Eph.

3¹ The religionists did not let the Lord go, but came again and again to tempt Him. However, their "tempting" always afforded the Lord an opportunity to unveil Himself and God's economy.

5:31
6^a
1 Cor.
7:10

4¹ From here to the end of verse 6, the Lord's word not only recognizes God's creation of man, but also confirms God's ordination of man's marriage, that is, one male and one female to be joined and yoked together as one flesh, inseparable by man.

7^a
Deut.
24:1,3;
Matt.
5:31

5¹ Gk. into one flesh.

7¹ This commandment was not a part of the basic law, but a supplement to the law. It was given by Moses, not according to God's ordination from the beginning, but temporarily because of the hardness of man's heart.

8 He says to them, Moses, because of your ^ahardness of heart, allowed you to put away your wives; but from *the* ¹beginning it has not been so.

8^a
Mark
3:5;
16:14;
Heb.3:8

9 But I say to you that whoever puts away his wife, except for ¹fornication, and marries another, commits ^{1a}adultery; ²and he who marries her who has been put away commits adultery.

9^a
Matt.
5:32;
Luke
16:18

10 The disciples say to Him, If the case of the man is ¹thus with the wife, it is better not to marry.

11 And He said to them, ¹Not all men *can* accept this word, but those to whom it has been ^agiven.

11^a
1 Cor.
7:7,17

12 For there are eunuchs who were born thus from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs ¹who made themselves eunuchs ^abecause of the ²kingdom of

12^a
cf.
1 Cor.
7:
32-35

8¹ The commandment concerning divorce given by Moses was a deviation from God's original ordination, but Christ as the heavenly King recovered it back to the beginning for the kingdom of the heavens. This indicates that the kingdom of the heavens, corresponding with God's ordination from the beginning, does not allow any divorce.

9¹ The Greek word for "fornication" means harlotry, whoredom, which is worse than "adultery." The Lord's word here indicates definitely that nothing but fornication breaks the marriage tie. (Of course, death spontaneously breaks it.) Except for fornication, there is no excuse for divorce.

9² The following words, to the end of the verse, are omitted by some ancient authorities.

10¹ Now the disciples realize that according to God's ordination, marriage is the strictest bond. Once one is married, he is fully bound, without any way to be released, except through fornication by the other party (or death). It was such a realization that caused the disciples to think "it is better not to marry." But it is not up to them.

11¹ "Not all men," but those to whom God has given the gift, are able to refrain from marriage. Without God's gift, any attempt to remain unmarried will meet with temptations.

12¹ These are those to whom God has given the gift not to marry for the sake of the kingdom of the heavens. Paul was such a one (1 Cor. 7:7-8; 9:5).

12² The religionists' temptation here afforded an opportunity for the Lord to reveal a further matter concerning the kingdom of the heavens. Chapter 18 reveals how we must deal with the brothers that we may enter into the kingdom of the heavens; whereas chapter 19 reveals that firstly the marriage life (vv. 3-12), and then our attitude toward riches (vv. 16-30), are related to the kingdom of the heavens. Marriage life involves lust, and our attitude toward riches involves covetousness. The kingdom of the heavens rules out every trace of our lust and covetousness.

the heavens. He who is able to accept *it*, let him accept *it*.

c. Blessing of the Children
19:13-15

13^a 13 ^aThen *some* little children were brought to Him that He might lay His hands on them and pray, and the disciples ^brebuked them.

14 But Jesus said, Permit the little children and do not prevent them from coming to Me, for ^aof ¹such is the kingdom of the heavens.

15 And He laid His hands on them, and went from there.

d. A Rich Man's Entry into the Kingdom
19:16-26

16 ^aAnd behold, one came to Him and said, Teacher, what good thing shall I do that I may ¹have ^beternal life?

17 And He said to him, Why are you asking Me concerning that which is good? ¹One is ^{2a}good. But if you want to ^{3b}enter into life, ^{4c}keep the commandments.

14¹ Here the Lord stresses again that to participate in the kingdom of the heavens, we must be like little children.

16¹ To "have eternal life" in Matthew differs from having eternal life in John. Matthew is concerned with the kingdom; whereas John is concerned with life. To have eternal life in John is to be saved with God's uncreated life that man may live by this life today and for eternity; whereas to have eternal life in Matthew is to participate in the reality of the kingdom of the heavens in this age and to share in its manifestation in the coming age.

17¹ This "One" is God. Only God is good. This indicates not only that the young man asking the question is not good, but also that the Lord Jesus is God, Who is good. If He were not God, He also would not be good.

17^b 17² Gk. the good.

17^a "To enter into life" here means "to enter into the kingdom of the heavens" (v. 23). The kingdom of the heavens is a realm of God's eternal life. Hence, when we enter into it, we enter into God's life. This differs from being saved. To be saved is to have God's life enter into us; whereas to enter into the kingdom of the heavens is to enter into God's life. The former is to be redeemed and regenerated with God's life; the latter is to live and walk by God's life. One is a matter of birth; the other is a matter of living. See note 16¹.

17⁴ This is not the requirement for salvation; it is related to entering into the kingdom of the heavens. According to the constitution of the kingdom of the heavens, to enter requires us not only to meet the standard of the old law, but also the standard of the complemented

18 He says to Him, Which? And Jesus said, You shall ^anot murder, You shall not commit adultery, You shall not steal, You shall not bear false witness,

19 ^aHonor your father and mother, and You shall ^blove your neighbor as yourself.

20 The young man says to Him, All these things I have observed; what do I lack yet?

21 Jesus said to him, If you want to be ^{1a}perfect, go, ^bsell what you have and give to the poor, and you shall have ^ctreasure in heaven, and come, ^{2d}follow Me.

22 But the young man, hearing this word, went away ¹sorrowing, for he had many possessions.

23 ^aAnd Jesus said to His disciples, Truly I say to you, it is difficult for a ^brich man to enter into the kingdom of the heavens.

24 And again I say to you, It is ¹easier for a camel to go through *the* eye of a needle than for a rich man to enter into the ^akingdom of ²God.

25 And when the disciples heard *this*, they were new law (5:17-48). Salvation requires only faith; whereas the kingdom of the heavens requires the surpassing righteousness which issues from the keeping of the old law with its complement given by the heavenly King.

21¹ Even though the young man had observed the commandments of the old law, as he assumed, he was still not "perfect," not up to the standard of the requirement of the complemented new law, for he was not willing to sell what he had and lay up treasure in heaven, as the constitution of the kingdom required (6:19-21).

21² To follow the Lord is to love Him above all things (10:37-38). This is the supreme requirement for entering into the kingdom of the heavens.

22¹ Loving material possessions above the Lord causes one to sorrow, but those who love Christ above all things are joyful in losing their possessions (Heb. 10:34).

24¹ The Lord's word here indicates the impossibility of entering into the kingdom of God by our natural life.

24² "The kingdom of God" in this verse is used instead of the kingdom of the heavens in verse 23. At this point, the kingdom of the heavens had not come, but the kingdom of God was there. Hence, the Lord used the term "the kingdom of God."

18^a
Matt.
5:

21-27;
Exo.
20:

13-16;
Deut.
5:

17-20
19^a
Matt.

15:4;
Exo.
20:12;

Deut.
5:16

19^b
Lev.
19:18;

Matt.
5:43;
22:39

21^a
Matt.
5:48

21^b
Luke
12:33;

Acts
2:45;
4:34

21^c
Matt.
6:20

21^d
Matt.
4:19;

John
21:
19, 22

23^a
vv.
23-30;

Mark
10:
23-31;

Luke
18:
24-30

23^b
Matt.
13:22

24^a
Matt.
12:28;

21:43;

John

3:3, 5;

Acts

1:3;

14:22;

Rom.

14:17;

1 Cor.

6:9;

Gal.

5:21;

Eph.

5:5

exceedingly astonished and said, Who then can be ¹saved?

26 And looking upon *them*, Jesus said to them, With men this is ¹impossible, but with God all things are ^{1a}possible.

26^a

Gen.

18:14;

Job

42:2;

Jer.

32:17;

Mark

14:36;

Luke

1:37

27^a

Matt.

4:

20, 22

28^a

Matt.

17:11;

Acts

3:21

28^b

Matt.

8:20

28^c

Matt.

25:31

28^d

Luke

22:30;

Matt.

20:21;

cf.

Rev.

3:21;

20:4

28^e

1 Cor.

6:2; cf.

Rev.

20:4

29^a

Luke

14:26

29^b

Matt.

19:16

e. Reward of the Kingdom

19:27—20:16

27 Then Peter answered and said to Him, Behold, we have left all and ^afollowed You; what then is there for us?

28 And Jesus said to them, Truly I say to you that you who have followed Me, in the ^{1a}regeneration, when the ^bSon of Man shall sit on *the* ^cthrone of His glory, you also shall ^dsit on twelve thrones, ^{2e}judging the twelve tribes of Israel.

29 And everyone who has left houses, or ^abrothers, or sisters, or father, or mother, or children, or lands for My name's sake, shall ¹receive ^{2a}a hundredfold and shall ³inherit ^beternal life.

25¹ The disciples, like most Christians today, confused salvation with the kingdom of the heavens. The Lord's word to the young man concerned entering into the kingdom of the heavens (vv. 23-24), but the disciples considered that it referred to salvation. They had the natural, common concept of being saved. They did not grasp the Lord's revelation concerning entering into the kingdom of the heavens.

26¹ By our human life it is "impossible" to enter into the kingdom of the heavens, but it is "possible" by God's divine life, which is Christ Himself imparted into us that we may live the kingdom life. We can fulfill the requirements of the kingdom by Christ, Who empowers us to do all things (Phil. 4:13).

28¹ This is the restoration of the coming kingdom age (Acts 3:21) after the Lord's second coming.

28² In the coming kingdom, the overcomers will sit on thrones to reign over the earth (Rev. 20:4). The first twelve apostles, including Peter, will "judge the twelve tribes of Israel," while the others will rule over the nations (Rev. 2:26).

29¹ To receive a hundredfold, houses, lands, and relatives, is to be rewarded in this age (Mark 10:30), referring to the enjoyment of brothers and sisters in the Lord with their possessions today.

29² Some ancient authorities read, manifold.

29³ To "inherit eternal life" is to be rewarded in the coming age (Luke 18:29-30) with the enjoyment of the divine life in the manifestation of the kingdom of the heavens.

30 But many *that are* ^{1a}first shall be last, and *the* last ^{30a}first.

Matt.
20:16;
Luke
13:30

CHAPTER 20

1 ¹For the kingdom of the heavens is like a ²man, a householder, who went out early in the ³morning to hire ⁴workmen for his ^{5a}vineyard.

^{1a}
Matt.
21:
28, 33

2 And having ¹agreed with the workmen for a ²denarius a day, he sent them into his vineyard.

3 And he went out about *the* ¹third hour and saw others standing ²idle in the ³market place,

4 And to those he said, You go also into the vineyard, and whatever is right I will give you. And they went.

5 Again he went out about *the* ¹sixth and *the* ²ninth hour and did likewise.

6 And about the ¹eleventh *hour* he went out and found others standing, and said to them, Why are you standing here all the day idle?

7 They said to him, Because ¹no one has hired us. He said to them, You go ²also into the vineyard.

30¹ See note 16¹ in chapter 20.

¹ "For" indicates that the parable in verses 1-16 is an explanation of 19:30.

² This denotes Christ, Who is the householder.

³ "Morning" here is 6:00 a.m., denoting the earliest part of the church age, when Christ came to call His disciples into the kingdom.

⁴ "Workmen" denotes the disciples.

⁵ "Vineyard" denotes the kingdom.

² This refers to the agreement He made in 19:27-29.

² See note 7¹ in John chapter 6. The "denarius" denotes the reward the Lord offered Peter in His agreement with him in 19:28-29.

³ This is 9:00 a.m., denoting the second part of the church age.

³ This word denotes that whoever does not work in the kingdom of the heavens is "standing idle" in the world.

³ "Market place" denotes the world.

⁵ This is 12:00 noon, denoting the middle part of the church age.

⁵ This is 3:00 p.m., denoting the fourth part of the church age.

⁶ This is 5:00 p.m., denoting the fifth part of the church age.

⁷ Outside the kingdom of God, no human beings are employed by God.

⁷ Even near the end of the church age the Lord still calls people to work in His kingdom.

8 And when ¹evening was come, the lord of the vineyard said to his steward, Call the workmen and pay *them* their wages, beginning from the ²last to the first.

9 And when those *hired* about the eleventh hour came, they received each a denarius.

10 And when the ¹first came, they supposed that they would receive more; and they themselves also received each a denarius.

11 And when they received it, they murmured against the householder,

12 ¹Saying, These last have worked one hour, and you have made them ²equal to us who have borne the burden of the day and the scorching heat.

13^a But he answered and said to ¹one of them, ^{2a}Friend, I am not wronging you; did you not ³agree with me for a denarius?

Matt.
22:12;
26:50

14 ¹Take what is yours and go. I ¹desire to give to this last one even as to you.

15 Is it not lawful for me to do what I ¹wish with what is mine? Or is your eye evil because I am ¹good?

8¹ This is 6:00 p.m., denoting the end of the church age.

8² This is against the natural and commercial concept. It indicates that what is paid to the latest workmen is not according to their work, but according to the gracious wish of the Lord of the vineyard.

10¹ These "first" workmen include Peter, who made a deal with the Lord in 19:27-29.

12¹ They should remember Romans 9:14-15, 20. There is no unrighteousness with the Lord. He will have mercy on whom He will have mercy. Who are they that reply against the Lord?

12² Peter's natural concept, representing that of all believers, was commercial, not knowing the Lord's gracious wish.

13¹ By "one of them" the Lord no doubt was referring to Peter.

13² Gk. comrade, companion, partner.

13³ This denotes the agreement the Lord made with Peter in 19:27-29.

14¹ This was a strong answer to Peter from the Lord, indicating that the Lord had given him what he thought he deserved. But the Lord has the right to give the same thing to the latest workmen according to His own wish, in the principle not of work but of grace. This shattered and corrected Peter's natural and commercial mind.

15¹ Peter's concept, in dealing with the Lord in 19:27, was altogether commercial, according to the principle of work, not of grace. In His answer to Peter, the Lord strongly indicated that His reward to His followers is not commercial, but according to His desire and grace. For the disciples to gain the kingdom of the heavens, they need to

16 Thus shall the ^{1a}last be first and the first last.

16^a
Matt.
19:30

3. *On the Way to Jerusalem* 20:17—21:11

a. *Third Unveiling* *of the Crucifixion and Resurrection* 20:17-19

17 ^aAnd as Jesus was about to go up to ^bJerusalem, He took the twelve disciples aside, and on the way He said to them,

17^a
vv.
17-19;
Mark

18 Behold, we are going up to Jerusalem, and the Son of Man shall be delivered to the chief priests and scribes, and they shall condemn Him to ^{1a}death,

10:
32-34;
Luke

19 And they shall ^adeliver Him to the Gentiles to ^bmock and to scourge and to ^ccrucify, and on the ^dthird day He shall be raised up.

31-33
17^b
Luke
9:51;
John
12:12

b. *The Throne of the Kingdom* *and the Cup of the Cross* 20:20-28

18^a
Matt.
26:66;
John
19:7

20 ^aThen the mother of the ¹sons of ^bZebedee came to Him with her sons, worshipping and asking something of Him.

19^a
Matt.
17:22

21 And He said to her, What do you desire? She said to Him, Say that these two sons of mine may ^asit, one on Your right hand and one on Your left, in Your kingdom.

19^b
Matt.
27:
27-31
19^c

22 But Jesus answered and said, You do not know

Matt.
16:21;
17:23;

leave all and follow the Lord, but what He will give them as a reward is more than they deserve. It is not according to the principle of commerce, but according to the Lord's good pleasure. This is an incentive to His followers.

26:2
19^d
Matt.
27:63

16¹ The "last" are the latest workmen, and the "first" are the earliest ones. In working, the earliest ones came first, but in receiving the reward, the last became the first. It is in this way that the Lord makes the "last first" and the "first last."

20^a
vv.
20-28;
Mark
10:

18¹ This was the third time the Lord revealed His death to the disciples. The first was in Caesarea Philippi, before His transfiguration (16:13,21). The second was in Galilee, after His transfiguration (17:22). This time was on the way to Jerusalem. This revelation was a prophecy, altogether strange to the natural concept of the disciples, yet fulfilled literally in every detail.

35-45
20^b
Matt.
4:21;
10:2;
27:56

20¹ These were John and James.

21^a
Matt.
19:28

22^a what you are asking. Are you able to 'drink the ^acup which I am about to drink? They said to Him, We are able.

23 He said to them, My cup you shall indeed ^adrink, but to sit on My right hand and on My left is 'not Mine to give, but *it is for those* for whom it has been prepared by My Father.

24 And when the ten heard it, they were indignant concerning the two brothers.

25 ^aBut Jesus called them to *Him* and said, You know that the rulers of the nations lord it over them, and the great exercise authority over them.

26 It is not so among you; but whoever wants to become ^agreat among you shall be your 'servant,

27 And whoever wants to be first among you shall be your ^{1a}slave;

28 Even as the ^aSon of 'Man came not to be served, but to ^bserve and to give His ²life a ^cransom for many.

27^a
2 Cor.
4:5

28^a *c. Healing of the Two Blind Men*
20:29-34

Matt.
8:20

28^b ^aAnd as they were going out from Jericho, a great crowd followed Him.

30 And behold, two ^ablind men sitting by the road,

27^a
John
13:4-5,
14-15

22¹ To ask to sit on the throne in the kingdom, we must be prepared to "drink the cup" of suffering. To suffer the cross is the way to enter into the kingdom (Acts 14:22). The selfish entreaty of the mother of John and James afforded an opportunity for the Lord to reveal the way to enter into the kingdom.

23¹ Standing in the position of man, the Lord is fully subject to the Father, not assuming the right to do anything outside the Father.

26¹ This is absolutely contrary to the natural self-seeking mind. The indignation of the ten disciples (v. 24) also afforded the Lord an opportunity to reveal the way to be in the kingdom, that is, to be willing to serve others as a servant, even as a slave (v. 27), rather than to rule over others.

27¹ See note 26¹.

28¹ In this book, the book of the kingdom, the Lord always stands in the position of a man. Although the kingdom of the heavens is constituted with the divine life, it is carried out in humanity.

28² Gk. soul, soulish life.

30^a
Matt.
9:
27-31

when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, ^{1b}Son of David!

31 But the crowd ^arebuked them that they should be silent; but they cried out the more, saying, Lord, have mercy on us, Son of David!

32 And Jesus stood and called them and said, What do you want Me to do for you?

33 They say to Him, Lord, that our eyes may be opened.

34 And Jesus, being moved with ^acompassion, touched their eyes, and immediately they received their sight and followed Him.

30^b
Matt.
1:1
31^a
Matt.
19:13

34^a
Matt.
9:36;
14:14

CHAPTER 21

d. A Warm Welcome to the Meek King *21:1-11*

1 ^aAnd when they ¹drew near to Jerusalem and came to Bethphage to the mount of ^bOlives, then Jesus sent two disciples,

2 Saying to them, Go into the village opposite you, and immediately you will ¹find a donkey tied and a colt with her; loose *them* and lead *them* to Me.

3 And if anyone says anything to you, you shall say, The ¹Lord has need of them, and immediately he will send them.

4 ^aNow this took place that what was spoken through the prophet might be ^bfulfilled, saying,

5 ^aSay to the ¹daughter of Zion, Behold, your King is coming to you, ^bmeek and mounted on a donkey and on a colt, the ²foal of a beast of burden.

30¹ This is the royal title of Christ for the children of Israel. See note 22² in chapter 15.

1¹ They began the journey from Galilee in 19:1. They were on the way in 20:17, and passed through Jericho in 20:29. Now they have come to the Mount of Olives, near to Jerusalem.

2¹ This indicates that the Lord was omniscient.

3¹ This indicates that Christ is the Lord of all.

5¹ It means the people of Jerusalem—cf. *Psa.* 137:8; 45:12.

5² This signifies the humble and lowly state in which the Lord was willing to be.

1^a
vv.
1-9;
Mark
11:
1-10;
Luke
19:
29-38
1^b
Matt.
24:3;
26:30;
Acts
1:12;
Zech.
14:4
4^a
vv.
4-9;
John
12:
12-15
4^b
Matt.
1:22
5^a
Isa.
62:11;
Zech.
9:9;
John
12:15
5^b
Matt.
11:29

8^a 6 And the disciples went and did as Jesus directed them,

cf.
2 Kings
9:13

8^b 7 And led the donkey and the colt and put their ¹garments on them, and He sat on them.

Lev.
23:40;
Rev.
7:9

9^a 8 And most of the crowd spread their own ^agarments in the road, and others cut ^{1b}branches from the trees and spread them in the road.

Matt.
1:1
9^b

Psa.
118:
26;

9^c 9 And the crowds who went before Him and those who followed cried out, saying, ¹Hosanna to the ^{2a}Son of David; ^bBlessed is He Who comes in *the* name of *the* Lord; Hosanna in the ^chighest!

Matt.
23:39

9^c 10 And when He ^aentered into Jerusalem, all the city was stirred, saying, Who is this?

Psa.
148:1;
Luke
2:14

10^a

Mark
11:11

4. In Jerusalem

21:12—23:39

a. Cleansing the Temple

21:12-16

11^a
Matt.
21:46;

Luke
7:16;
John
6:14;

7:40;
9:17;

Deut.
18:
15, 18;

Acts
3:
22-23

11^b
Matt.
2:23

12^a
vv.
12-16;

Mark
11:
15-18;

Luke
19:
45-47;

cf.
John
2:
14-17

12 ^aAnd Jesus entered into the temple and cast out all those who were selling and buying in the temple, and He overturned the tables of the ^bmoney-changers and the seats of those who were selling the ^cdoves,

13 And He said to them, It is written, ^aMy house shall be called a house of prayer, but you are making it a ^bden of robbers.

7¹ "Garments" signify the human virtues of people's conduct. The disciples honored the lowly King by putting their garments on the donkey and colt for Him to ride on, and the crowd honored Him by spreading their garments in the road for Him to pass through (v. 8).

8¹ The "branches" are the branches of the palm tree (John 12:13), signifying the victorious life (Rev. 7:9) and the satisfaction of enjoying the rich produce of this life, as typified by the feast of tabernacles (Lev. 23:40; Neh. 8:15). The crowd used both their garments and the palm tree branches to celebrate the lowly King's coming.

9¹ Heb. *save now* (Psa. 118:25).

9² This is the royal title of the lowly King.

	12 ^b	12 ^c		
	Deut.	Lev.	13 ^a	13 ^b
	14:	1:14;	Isa.	Jer.
	25-26	5:7;	56:7	7:11
		12:8		

14 And *the* ^ablind and *the* lame came to Him in the temple, and He healed them. **14^a**
Matt.
11:5;
15;
30-31

15 But when the chief priests and the scribes saw the wonders which He did and the children crying out in the temple and saying, ^aHosanna to the Son of David, they were ^bindignant, **15^a**
Matt.
21:9

16 And said to Him, Do you hear what these are saying? And Jesus says to them, Yes; have you ^anever read, ^bOut of *the* mouth of ^cbabes and sucklings You have perfected praise? **16^a**
Matt.
12:3
16^b
Psa.
8:2

b. Lodging in Bethany
21:17

17 And leaving them, He went ^aout of the city to ^bBethany and lodged there. **16^c**
Matt.
11:25
17^a
Mark
11:19;
Luke
21:37
17^b
Mark
11:

c. Cursing the Fig Tree
21:18-22

18 ^aNow in the morning as He returned into the city, He was ^bhungry. **17^c**
Luke
1, 11;
Luke
24:50;
John
11:
1, 18;
12:1

19 And seeing one ^{1a}fig tree on the way, He came to it and found nothing on it but leaves only. And He says to it, Let there ²no longer be fruit from you ³forever. And the fig tree was instantly ⁴dried up. **18^a**
vv.
18-22;
Mark
11:
12-14,
20-24
18^b
Matt.
4:2
19^a
Luke
13:6-9

15¹ The stubborn chief priests and scribes were "indignant," even after they saw the wonders the lowly King performed. Their indignation was due to their pride and jealousy, which blinded them from seeing any vision concerning the heavenly King.

17¹ In His last visit to Jerusalem, the Lord remained there only during the day for His ministry. Every evening He departed to lodge in Bethany, on the eastern slope of the Mount of Olives (Mark 11:19; Luke 21:37), where the house of Mary, Martha, and Lazarus and the house of Simon were (John 11:1; Matt. 26:6). In Jerusalem He was rejected by the leaders of Judaism, but in Bethany He was welcomed by His lovers.

18¹ This signified that the Lord was "hungry" for fruit from the children of Israel that God might be satisfied.

19¹ The "fig tree" here is a symbol of the nation of Israel (Jer. 24:2, 5, 8). It was full of leaves but fruitless, signifying that at that time the nation of Israel was full of outward show but had nothing that could satisfy God.

19² This signifies the curse on the nation of Israel.

19³ Gk. to the age.

19⁴ From this time, the nation of Israel was truly dried up.

20 And when the disciples saw it, they marveled, saying, How ¹quickly is the fig tree dried up!

21 And Jesus answered and said to them, Truly I say to you, If you have ^afaith and do not ^bdoubt, you shall not only do what *was done* to the fig tree, but even if you say to this ^cmountain, Be taken up and cast into the sea, it shall come to pass;

22 And all things, whatever you ^aask in prayer, believing, you shall receive.

21^a
Matt.
17:20
21^b
Rom.
4:20;
James
1:6
21^c
1 Cor.
13:2

d. Tested
21:23—22:46

**(1) By the Chief Priests
and Elders Concerning His Authority**
21:23-27

22^a
Matt.
7:7;
Mark
11:24;
1 John
3:22;
5:
14-15

23 ^aAnd as He came into the temple, the chief priests and elders of the people came to Him as He was ^bteaching and said, By what authority are you doing these things? And ^cwho gave you this authority?

24 And Jesus answered and said to them, I also will question you *about* one ¹thing, which if you tell Me, I also will tell you by what authority I do these things:

25 The baptism of John, whence was it? From ^aheaven or from men? And they reasoned among themselves, saying, If we say, From heaven, he will say to us, Why then did you not believe him?

26 But if we say, From men, we fear the crowd, for all hold John as a ^aprophet.

27 And they answered Jesus and said, We do ¹not know. He also said to them, ²Neither do I tell you by what authority I do these things.

25^a
John
3:27
26^a
Matt.
11:9;
14:5

20¹ Gk. instantly.

24¹ Gk. word.

27¹ This was a lie.

27² This indicated that the Lord knew the Jewish leaders would not tell Him what they knew; hence, "neither" would He tell them what they asked. They lied to the Lord in saying, "We do not know." But the Lord spoke the truth wisely to them, exposing their lie and avoiding their question.

(a) *Shifting of Birthright*
21:28-32

28 But what do you think? A man had two children, and he came to the first and said, Child, Go today, work in the ^avineyard.

29 And he answered and said, I will not; yet later he regretted *it* and went.

30 And he came to the second and said likewise, and he answered and said, I *go*, lord, and did not go.

31 Which of the two did the will of the father? They say, The ¹first. Jesus says to them, Truly I say to you, that the ^atax collectors and the ^bprostitutes are going into the kingdom of ^cGod before you.

32 For John came to you in *the* ^away of ¹righteousness, and you did not believe him; but the tax collectors and the prostitutes believed him; and you, when you saw *it*, did not later regret *it* so as to believe him.

28^a
Matt.
21:33;
20:1

31^a
Luke
3:12;

7:29
31^b
cf.
Luke
7:37;
John

4:
17-18
31^c
Matt.
12:28

32^a
Prov.
8:20;
2 Pet.
2:21

33^a
vv.
33-46;
Mark
12:
1-12;
Luke
20:

9-19
33^b
Matt.
21:28;

Isa.
5:1;
Jer.
2:21
33^c
Psa.
80:12

33^d
Isa.
5:2
33^e
Matt.
25:14

34^a
2 Chron.
24:19;
36:15

(b) *Transfer of the Kingdom of God*
21:33-46

33 ^aHear another parable: There was a man, a ¹householder, who planted a ^{1b}vineyard and put a ^chedge around it, and dug a ^dwinepress in it, and built a tower, and leased it out to ¹husbandmen, and went into ^eanother country.

34 And when the season of the fruits drew near, he ^asent his ¹slaves to the husbandmen to receive his fruits.

31¹ In Luke 15:1-2, 11-32, the Lord likened the leaders of Judaism to the firstborn son, and the tax collectors and sinners to the second son; but here the Lord likened them in the opposite order. This indicates that the Jews were the firstborn of God (Exo. 4:22), having the birthright, but due to their unbelief the birthright was shifted to the church, which has become God's firstborn (Heb. 12:23).

32¹ The Gospel of Matthew, as the book on the kingdom, stresses the matter of righteousness, for the kingdom life is one of strict righteousness, after which we must seek (5:20, 6; 6:33). John the Baptist came in the way of such righteousness, and the Lord Jesus was willing to be baptized by John to fulfill such righteousness (3:15).

33¹ The "householder" is God, the "vineyard" is the city of Jerusalem (Isa. 5:1), and the "husbandmen" are the leaders of the Israelites (v. 45).

34¹ These were the prophets sent by God (2 Chron. 24:19; 36:15).

35^a 35 And the husbandmen took his slaves and ^{1a}flogged one, and ^bkilled another, and ^cstoned another.

35^b 36 Again he sent other slaves more than the first, and they did similarly to them.

35^c 37 But later he sent to them his ^{1a}son, saying, They will respect my son.

35^d 38 But the husbandmen, when they saw the son, said among themselves, ¹This is the ^aheir; come, let us ^bkill him and possess his inheritance.

35^e 39 And they ^atook him and cast him ^{1b}out of the vineyard and ^ckilled him.

35^f 40 When therefore the lord of the vineyard comes, what will he do to those husbandmen?

35^g 41 They say to Him, He will miserably ^{1a}destroy those evil men, and will lease the vineyard to ²other husbandmen, who will render the ^bfruits to him in their seasons.

35^h 42 Jesus says to them, Have you ^anever read in the Scriptures, *The* ^{1b}stone which the ¹builders rejected, this has become the ^{2c}cornerstone; this was from *the* Lord, and it is marvelous in our eyes?

35ⁱ 43 Therefore I say to you that the ¹kingdom of ^aGod

35^j 35¹ This was the persecution suffered by the Old Testament prophets (Jer. 37:15; Neh. 9:16; 2 Chron. 24:21).

35^k 37¹ This is Christ.

35^l 38¹ This word indicates that the Jewish leaders were jealous of Christ's rights, wanting to maintain their false position.

35^m 39¹ Christ was killed outside the city of Jerusalem (Heb. 13:12).

35ⁿ 41¹ This was fulfilled when the Roman prince, Titus, and his army destroyed Jerusalem in A.D. 70.

35^o 41² These were the apostles.

35^p 42¹ The "stone" is Christ for God's building (Isa. 28:16; Zech. 3:9; 1 Pet. 2:4), and the "builders" are the Jewish leaders, who were supposed to work on God's building.

35^q 42² Gk. head of the corner. Christ is not only the foundation stone (Isa. 28:16) and the topstone (Zech. 4:7), but also the "cornerstone."

35^r 43¹ The "kingdom of God" was already there with the Israelites; whereas the kingdom of the heavens had only drawn near (3:2; 4:17). This proves that the kingdom of the heavens is different from the kingdom of God. (See note 3⁴ in chapter 5.)

41^b

42^b Matt. 21:43

42^a Matt. 12:3

42^b Psa. 118:22-23;

42^c Acts 4:11; 1 Pet. 2:7

42^c Isa. 28:16;

42^c Eph. 2:20; 1 Pet. 2:6-7

43^a Matt. 12:28

shall be taken from you and shall be given to a ²nation producing the ^bfruits of it.

44 And ¹he who falls on this ^astone shall be broken to pieces, but on ²whomever it falls, it shall ^bscatter him as chaff.

45 And when the chief priests and the Pharisees heard His parables, they knew that He spoke concerning them;

46 And when they sought to ^aseize Him, they feared the crowds, because they held Him for a ^bprophet.

43^b
Matt.
21:41
44^a
Isa.
8:
14-15;
Rom.
9:33;
1 Pet.
2:8
44^b
Dan.
2:
34-35

CHAPTER 22

(c) *The Kingdom's Marriage Feast*
22:1-14

1 And Jesus answered and spoke again in ^aparables to them, saying,

2 ^aThe ^{1b}kingdom of the heavens was likened to a man, a ^{2c}king, who made a ^{3d}marriage feast for his ²son.

3 And he sent his ¹slaves to call those who were invited to the marriage feast, and they would not come.

43² This is the church.

44¹ This is the person who stumbles at Christ (Isa. 8:15; Rom. 9:32).

44² These are the nations which Christ will smite at His coming back (Dan. 2:34-35). To the believers, Christ is the foundation stone in Whom they trust (Isa. 28:16); to the unbelieving Jews, He is the stumbling stone (Isa. 8:14; Rom. 9:33); and to the nations, He will be the smiting stone.

2¹ The parable of the vineyard in chapter 21 refers to the Old Testament, in which was the kingdom of God (21:43); whereas the parable of a marriage feast in this chapter refers to the New Testament, in which is "the kingdom of the heavens."

In the foregoing parable (21:33-46), the Lord illustrated how the Jews in the kingdom of God would be punished, and how the kingdom of God would be taken from them and given to the kingdom people. Another parable is needed for Him to illustrate how the kingdom people in the kingdom of the heavens will be strictly dealt with. Both parables indicate that the kingdom is a serious matter.

2² The "king" is God, and the "son" is Christ.

2³ In the foregoing parable, the Old Testament was likened to a vineyard, focusing mainly on the matter of labor under the law; in this parable, the New Testament is likened to "a marriage feast," focusing mainly on the matter of enjoyment under grace.

3¹ These are the first group of the New Testament apostles.

46^a
John
7:
30, 44
46^b
Matt.
21:11
1^a
Matt.
13:34
2^a
vv.
2-14;
Luke
14:
16-24
2^b
Matt.
13:24
2^c
Psa.
47:7
2^d
Rev.
19:9

4^a Again he sent ¹other slaves, saying, Tell those who were invited, Behold, I have prepared my ²dinner; my ³oxen and my ^{3a}fatted beasts are killed, and all things are ready; come to the marriage feast.

Luke
15:23

5 But they were indifferent and went off, one to his own field and another to his business,

6^a And the rest, laying hold of his slaves, ^atreated them shamefully and ^bkilled them.

Acts
14:5-6

7^b And the king was angry; and he sent his ¹troops and ^adestroyed those murderers and burned their city.

Matt.
23:34

8 Then he says to his slaves, The marriage feast is ready but those who were invited were ^{1a}not worthy.

7^a
Matt.
21:41

9 Go therefore to the ¹thoroughfares, and as many as you find, call to the marriage feast.

8^a
Acts
13:46

10 And those slaves went out into the streets and gathered together all whom they found, both evil and good; and the marriage feast was filled with those reclining *at the table*.

11^a But when the king came in and beheld those reclining *at the table*, he saw there a man not ^aclothed with a ¹marriage garment;

Rev.
19:8

12^a And he says to him, ^aFriend, how did you come in

Matt.
20:13;
26:50

4¹ These are the apostles sent later by the Lord.

4² Primarily, the first meal, taken early in the morning before work.

4³ Both the "oxen" and the "fatted beasts" refer to Christ, Who was killed that God's chosen people might enjoy Him as a feast.

7¹ These were the Roman "troops" under Titus which destroyed Jerusalem in A.D. 70.

8¹ The rejection of the Jews made them "not worthy" of the enjoyment of the New Testament (Acts 13:46).

9¹ Because of the Jews' rejection, the preaching of the New Testament turned to the Gentiles (Acts 13:46; Rom. 11:11).

11¹ This "marriage garment" is typified by the raiment of embroidery in Psalm 45:14 and signified by the fine linen in Revelation 19:8 (see note there). This is the surpassing righteousness of the overcoming believers in Matthew 5:20 (see note there). The "man not clothed with a marriage garment" is saved, because he has come to the marriage feast. He has received Christ as his righteousness that he might be justified before God (Phil. 3:9; 1 Cor. 1:30; Rom. 3:26), but he has not lived Christ out as his subjective righteousness that he might participate in the enjoyment of the kingdom of the heavens. He has been called to salvation, but he is not chosen for the enjoyment of the kingdom of the heavens, which is only for the overcoming believers.

here not having a marriage garment? And he was ¹speechless.

13 Then the king said to the ¹servants, Bind his feet and hands, and ^{2a}cast him out into the outer darkness; there shall be the ³weeping and the gnashing of teeth.

14 For many are ^{1a}called but few *are* ^{1b}chosen.

(2) *By the Disciples of the Pharisees
and the Herodians Concerning Giving Tribute to Caesar*
22:15-22

15 ^aThen the ¹Pharisees went and took ^bcounsel how they might ensnare Him ²in *His* ^ctalk.

16 And they sent to Him their disciples with the ^{1a}Herodians, saying, Teacher, we know that you are true, and that you teach the way of God in truth and do not care for anyone, for you do not ²regard the ^bperson of men.

17 Tell us therefore, What do you think? ¹Is it lawful to give tribute to ^aCaesar, or not?

12¹ Gk. muzzled.

13¹ "The servants" should be the angels (cf. 13:41, 49).

13² To be "cast out into the outer darkness" is not to perish; it is to be dealt with dispensationally for not having lived an overcoming life by Christ to qualify for participation in the enjoyment of the kingdom during the millennium. At that time, the overcoming believers will be with Christ in the bright glory of the kingdom (Col. 3:4); whereas the defeated ones will suffer discipline in outer darkness. (See note 12² in chapter 8.)

13³ See note 12³ in chapter 8.

14¹ To be "called" is to receive salvation (Rom. 1:7; 1 Cor. 1:2; Eph. 4:1), whereas to be "chosen" is to receive a reward. All believers have been called, but few will be chosen as overcomers.

15¹ See note 7¹ in chapter 3.

15² Gk. in a word.

16¹ "Herodians" were those who took sides with King Herod's regime and took part with him in infiltrating the Jews with Grecian and Roman manners of life. They sided with the Sadducees, but were opposed to the Pharisees. But here they united with the Pharisees to ensnare the Lord Jesus.

16² Gk. look into the face of men.

17¹ This is really an ensnaring question. "To give tribute to Caesar" was opposed by all the Jews. If the Lord Jesus said that it was lawful to do this, He would offend all the Jews whose leaders were the Pharisees. If He said that it was not lawful, this would give the Herodians, who stood with the Roman government, strong ground to accuse Him.

13^a
Matt.
8:12

14^a
Rom.
8:
28, 30;
1 Cor.
1:

24, 26;
Eph.
1:18;
4:1, 4

14^b
Rev.
17:14

15^a
vv.
15-22;

Mark
12:

13-17;
Luke

20:
20-26

15^b
Matt.

26:4;
27:1

15^c
Luke
11:54

16^a
Mark

3:6

16^b
Deut.

1:17;
16:19

17^a
Luke

23:2;
John

19:12

18 But Jesus, knowing their wickedness, said, Why do you ^atempt Me, hypocrites?

^{18a} Matt. 22:35; 16:1; 19:3 John 8:6
19 ¹Show Me the tribute money. And they brought to Him a denarius.

20 And He says to them, Whose *is* this image and inscription?

21 They say, Caesar's. Then He says to them, Pay then ¹what is Caesar's ^ato Caesar, and ²what is God's to God.

^{21a} cf. Rom. 13:7
22 And when they heard *it*, they marveled, and they left Him and went away.

(3) By the Sadducees Concerning Resurrection

22:23-33

^{23a} vv. 23-33; Mark 12:18-27; Luke 20:27-38
23 ^aOn that day ^{1b}Sadducees, who say there is no resurrection, came to Him and questioned Him,

24 Saying, Teacher, Moses said, If anyone dies not having children, his brother shall marry his ^awife and raise up seed to his brother.

25 Now there were seven brothers with us, and the first married and died; and having no seed, he left his wife to his brother;

^{23b} Acts 23:6-8; 4:1-2
26 Likewise also the second and third until the seventh.

^{24a} Deut. 25:5
27 And last of all the woman died.

28 In the resurrection, therefore, of which of the seven will she be *the* wife? For they all had her.

^{29a} John 20:9
29 But Jesus answered and said to them, You are deceived, ^anot ¹knowing the Scriptures nor the power of God.

^{19¹} The Lord Jesus did not show the Roman coin, but asked them to show one to Him. Since they possessed one of the Roman coins, they were caught.

^{21¹} This is to pay tribute to Caesar according to his governmental regulations.

^{21²} This is to pay the half shekel to God according to Exodus 30:11-16, and to offer all the tithes to God according to the law of God.

^{23¹} See note 7² in chapter 3.

^{29¹} "Knowing the Scriptures" is one thing; knowing "the power of God" is another. We need to know both. "The Scriptures" here refer to the verses of the Old Testament concerning the matter of resurrection, and "the power of God," to the power of resurrection.

30 For in the resurrection they neither marry nor are given in marriage, but are as angels of God in heaven.

31 But concerning the resurrection of the dead, have you not ^aread that which was spoken to you by God, saying,

32 ^aI am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of *the* dead, but of *the* living.

33 And when the crowds heard *it*, they were ^aastounded at His teaching.

(4) *By a Lawyer*

Concerning the Great Command in the Law

22:34-40

34 ^aBut the Pharisees, when they heard that He had ¹silenced the Sadducees, gathered themselves together,

35 And one of them, a ^{1a}lawyer, asked Him a question, ^btempting Him:

36 Teacher, which *is the* great commandment in the law?

37 And He said to him, ^aYou shall ^blove *the* Lord your God with all your heart, and with all your soul, and with all your mind.

38 This is the great and first commandment.

39 And *the* second is like it: ^aYou shall love your neighbor as yourself.

40 On these ¹two commandments hang all ^athe law and the prophets.

(5) *Muzzling All the Testers by the Question*

Concerning Christ

22:41-46

41 ^aNow while the Pharisees were gathered together, Jesus questioned them,

32¹ As God is the God of the living and is called the God of Abraham, Isaac, and Jacob, so the dead Abraham, Isaac, and Jacob will be resurrected. This is the way the Lord Jesus handled the Scriptures—not only by the letter but by the life and power implied within them.

34¹ Gk. muzzled.

35¹ One who was versed in the law of Moses, a professional interpreter of the law of the Old Testament.

40¹ These “two commandments” are both a matter of love, either loving God or loving man. Love is the spirit of God’s commandments.

31^a
Matt.
12:3

32^a
Exo.
3:6, 16

33^a
Matt.
7:28

34^a
vv.
34-40;

Mark
12:
28-33;

Luke
10:
25-28

35^a
Luke
7:30;

10:25;
11:
46, 52

35^b
Matt.
22:18

37^a
Deut.
6:5;

10:12;
30:6

37^b
1 John
4:21

39^a
Lev.
19:18;

Matt.
19:19;
Gal.
5:14;

James
2:8

40^a
Matt.
7:12;
Rom.
13:

8-10

41^a
vv.
41-45;

Mark
12:
35-37;
Luke
20:
41-44

42^a*Matt.*
*1:1*43^a*Rev.*
*1:10*44^a*Psa.*
*110:1**Acts*
*2:**34-35;**Heb.**1:13*44^b*Psa.*
*8:6;**1 Cor.*
*15:25*46^a*Luke*
14:6

42 Saying, What do you think concerning the ¹Christ? Whose Son is He? They say to Him, ^aDavid's.

43 He says to them, How then does David in ^{1a}spirit call Him Lord, saying,

44 ^a*The Lord said to My Lord, Sit on My right hand until I put Your enemies ^bunderneath Your feet?*

45 If then David calls Him ¹Lord, how is He his ¹Son?

46 And ^{1a}no one was able to answer Him a word, nor did anyone from that day dare to question Him any more.

42¹ From 21:23 to 22:46, during His last visit to Jerusalem, the center of Judaism, Christ was surrounded by the chief priests, elders, Pharisees, Herodians, Sadducees, and a lawyer, who endeavored to ensnare Him by asking puzzling and insidious questions. Firstly, the chief priests, representing the authority of the Jewish religion, and the elders, representing the authority of the Jewish people, asked Him concerning His authority (21:23). This was a question according to their religious concept. Secondly, the fundamental Pharisees and political Herodians asked Him a question related to politics. Thirdly, the modernistic Sadducees questioned Him concerning the fundamental belief. Fourthly, a self-qualified lawyer asked Him a question concerning the law. After answering all their questions wisely, He asked them a question concerning Christ. This is the question of questions. Their questions were related to religion, politics, belief, and the law. His question was concerning Christ, Who is the center of all things. They knew religion, politics, belief, and law, but they paid no attention to Christ. Hence, He asked them, "What do you think concerning the Christ?" This question of questions must be answered by every one.

43¹ Christ is only known by us in our spirit through God's revelation (Eph. 3:5, Gk.).

45¹ As God, in His divinity, Christ is the "Lord" of David; as a man, in His humanity, He is the "Son" of David. The Pharisees had only half the scriptural knowledge concerning Christ's Person, that He was the Son of David according to His humanity. They did not have the other half, concerning Christ's divinity as the Son of God.

46¹ Christ's question of questions concerning His wonderful Person muzzled the mouths of all His opposers.

CHAPTER 23

e. *Rebuking the Religionists*
23:1-36(1) *Their Hypocrisy*
vv. 1-12

1 ^aThen Jesus spoke to the crowds and to His disciples,

2 Saying, The ^{1a}scribes and the ^{2b}Pharisees have seated themselves in ^cMoses' seat.

3 All things therefore, whatever they tell you, ^ado and keep; but do not do according to their ^bworks, for they say and do not do.

4 And they bind ^aheavy burdens and hard to bear, and lay them on men's shoulders, but they themselves will not move them with their finger.

5 And all their works they do to be ^aseen by men; for they broaden their ^{1b}phylacteries and enlarge the ^{2c}fringes of their garments.

6 And they love the ^achief place at the dinners and the chief seats in the synagogues,

7 And the ^asalutations in the market places and to be called by men, ^{1b}Rabbi.

8 But you, do not be called Rabbi; for ¹One is your ^aTeacher, and you are all ^bbrothers.

2¹ See note 4¹ in chapter 2.

2² See note 7¹ in chapter 3.

5¹ A phylactery is a part of the law written on parchment and worn upon the forehead as a frontlet and upon the left arm, according to Deuteronomy 6:8 and 11:18. The scribes and the Pharisees broadened it to make it a charm.

5² The law required the Israelites to make "fringes" on the borders of their garments with a band of blue, signifying that their conduct (typified by the garment) was regulated by the heavenly rule (indicated by the band of blue), and reminding them to keep God's commandments (Num. 15:38-39). The scribes and Pharisees enlarged the fringes, pretending that they kept God's commandments and were regulated by them to a surpassing degree.

7¹ A title of honor which means teacher, master.

8¹ Christ is our only teacher and master.

6^a Luke
11:43;
Mark 20:46;
12:39; 14:7-8

7^a Luke
11:43;
Mark 12:38;
20:46

7^b John
1:38

8^a John
13:13

8^b Luke
22:32;
John 21:23

1^a
vv.
1-7;
Mark 12:
38-39;
Luke 20:
45-46.
2^a
Ezra 7:6;
Neh. 8:4
2^b
Matt. 3:7
2^c
John 9:
28-29
3^a
Deut. 17:10
3^b
Matt. 15:
3-14;
cf.
Rom. 2:
17-23
4^a
Luke 11:46;
Acts 15:10;
cf.
Matt. 11:
28-30
5^a
Matt. 6:1,
5, 16
5^b
Deut. 6:8;
11:18
5^c
Num. 15:
38-39;
Deut. 22:12;
Matt. 9:20;
14:36

9^a 9 And do not call *any*one your father on the earth; for ¹One is your ^aFather, He Who is in the heavens.

10 Neither be called ¹leaders, because ²One is your Leader, the Christ.

11 And the ^agreater among you shall be your servant.

12 And whoever shall ^aexalt himself shall be humbled, and whoever shall ^bhumble himself shall be exalted.

11^a

(2) Their Eightfold Woe

vv. 13-36

11^a

Matt.

20:

26-27

12^a

Luke

14:11;

18:14;

Prov.

29:23

12^b

1 Pet.

5:6;

Ezek.

21:26;

Joh

22:29

13^a

cf.

Matt.

16:19

13^b

Luke

11:52

14^a

Mark

12:40;

Luke

20:47

15^a

Acts

2:10;

6:5;

13:43

15^b

cf.

Joh

17:12;

2 Thes.

2:3

15^c

Matt.

5:22

16^a

vv.

24, 26;

John

9:39;

Rev.

3:17

16^b

Matt.

15:14;

Rom.

2:19

16^c

Matt.

5;

33-36

17^a

Exo.

30;

26-29

13 But woe to you, scribes and Pharisees, hypocrites, because you ^ashut the kingdom of the heavens in the face of men; for you do ^bnot enter in yourselves, nor do you allow those who are entering to enter.

14 ¹Woe to you, scribes and Pharisees, hypocrites, because you ^adevour widows' houses, even while for a pretense you make long prayers; therefore, you shall receive greater condemnation.

15 Woe to you, scribes and Pharisees, hypocrites, because you compass the sea and the land to make one ^aproselyte, and when he becomes *one*, you make him twofold more the ^bson of ^cGehenna than yourselves.

16 Woe to you, ^ablind ^bguides, who say, Whoever ^cswears by the temple, it is nothing; but whoever swears by the gold of the temple, ^dhe is a debtor.

17 Fools and blind, for which is greater, the gold or the temple which ^esanctifies the gold?

18 And, Whoever swears by the altar, it is nothing;

9¹ God is our only Father.

10¹ Or, guides, instructors, directors.

10² Christ is our only Leader, Guide, Instructor, and Director.

13¹ In today's Christianity some are just like this.

14¹ This verse is not found in the earliest manuscripts.

15¹ See note 22^a in chapter 5.

16¹ Gk. he owes.

17¹ This was to make the gold holy positionally by changing its position from a common place to a holy one. See note 19¹ in Romans 6.

but whoever swears by the ^agift which is upon it, ¹he is a debtor. **18^a**
Matt.
5:23

19 Blind men, for which is greater, the gift or the altar which ^{1a}sanctifies the gift? **19^a**
Exo.
29:37

20 He therefore who swears by the altar, swears by it and by all the things upon it; **21^a**
1 Kings
8:13;
Psa.
26:8

21 And he who swears by the temple, swears by it and by Him Who ^adwells in it; **22^a**
Luke
15:
18, 21

22 And he who swears by ^aheaven, swears by the ^bthrone of God and by Him Who sits upon it. **22^b**
Psa.
11:4;
Rev.
4:2

23 Woe to you, scribes and Pharisees, hypocrites, because ^ayou ^btithe the mint and the anise and the cummin, and you have left aside the weightier matters of the law, ^{1c}judgment and ^dmercy and faith; but these you ought to do and ²not to leave those aside. **23^a**
Luke
11:42

24 ^aBlind guides, who strain out the gnat but swallow the camel! **23^b**
Deut.
14:22;
Luke
18:12

25 Woe to you, scribes and Pharisees, hypocrites, because ^ayou ^bcleanse the outside of the cup and the dish, but within they are full of robbery and self-indulgence. **23^c**
Jer.
5:1;
Micah
6:8

26 Blind Pharisee, cleanse first the inside of the cup and the dish, so that their outside may become clean also. **23^d**
Prov.
16:6;
Zech.
7:9;
Rom.
12:8

27 Woe to you, scribes and Pharisees, hypocrites, because you resemble ^awhite-washed ^bgraves, which outwardly appear beautiful, but within are full of dead men's ^cbones and all ^duncleanness. **24^a**
Matt.
23:16

28 So also you outwardly appear righteous to men, but within you are full of hypocrisy and lawlessness. **25^a**
vv.
25-28;
cf.
Matt.
15:
1-20;
Mark
7:1-23

29 Woe to you, scribes and Pharisees, hypocrites, **25^b**
Luke
11:39

18¹ Gk. he owes.

19¹ This also was a kind of positional sanctification, not dispositional, by changing the gift's location from a common place to a holy one. See note 19¹ in Romans 6.

23¹ "Judgment" here refers to justice.

23² While the Lord was stressing the "weightier matters," He still charged us not to leave the lighter ones aside.

27^a

cf.
Acts
23:3

27^b

Luke
11:44

27^c

Num.
19:16;
2 Kings
23:16

27^d

Eph.
5:3

29^a because you ^abuild the graves of the prophets and adorn the ¹monuments of the righteous,

Luke
11:
47-48

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31^a
Acts
7:52;
1 Thes.
2:15

31 Hence you witness to yourselves that you are sons of those who ^amurdered the prophets.

32^a
Dan.

32 And you, ^afill up the measure of your fathers.

8:23;
1 Thes.
2:16

33 Serpents, brood of ^avipers, how shall you escape the judgment of ^{1b}Gehenna?

33^a

Matt.
3:7

34 ^aTherefore, behold, I ^bsend to you ^{1c}prophets and wise men and ^dscribes: some of them you will ^ckill and crucify, and some of them you will ^fscourge in your synagogues, and ^epersecute from ^bcity to city;

33^b
Matt.
5:22

34^a
vv.

35 That upon you may come all *the* righteous ^ablood shed on the earth, from the ^bblood of righteous Abel to the blood of ^cZechariah, son of Berechiah, whom you murdered between the temple and the altar.

34-36;
Luke
11:
49-51

36 Truly I say to you, All these things shall come upon this ^ageneration.

34^b
Acts
13:4

34^c

Acts
13:1

f. Forsaking Jerusalem with Its Temple 23:37-39

34^d

Matt.
13:52

37 ^aJerusalem, Jerusalem, who kills the prophets and ^bstones those who are sent to her! How often ¹I desired to gather your ^cchildren together as a hen gathers her young under her ^dwings, and you would not!

34^e
Matt.
22:6;

Acts
9:

23-24,
29

29¹ That is, tombs.

34^f

33¹ See note 22^a in chapter 5.

Matt.
10:17;

34¹ These are the New Testament saints sent out by the Lord.

Mark
13:9

37¹ It has always been God Himself Who cared for Jerusalem, like a bird fluttering over her young (Isa. 31:5; Deut. 32:11-12). Hence, when the Lord Jesus said, "I desired to gather your children together as a hen gathers her young under her wings," He indicated that He was God Himself.

34²
Matt.
10:23

34^h

Acts
13:

50-51;
14:5-6,
19

35^a

cf.
Matt.
27:24;
Rev.
18:24

35^b

Gen.
4:8,
10-11;
Heb.
12:24

35^c

2 Chron.
24:
20-22
36^a
Matt.
24:34

37^a

vv.
37-39;
Luke
13:
34-35

37^b

Matt.
21:35;
2 Chron.
24:21

37^c

Luke
23:28

37^d

Ruth
2:12;
Psa.
91:4

38 Behold, your ¹house is left to you ^{2a}desolate.

39 For I say to you, You shall by no means see Me henceforth until you say, ^aBlessed is He Who ¹comes in the name of the Lord.

38^a
cf.
Lev.
26:
31-32;
Isa.
64:10;
Jer.
22:5
39^a
Psa.
118:
26;
cf.
Matt.
21:9

CHAPTER 24

E. Prophecy of the Kingdom *24:1—25:46*

1. Concerning Israel *24:1-31*

a. From Christ's Ascension *to the End of the Age* *24:1-14*

1 ^aAnd Jesus came out ¹from the ²temple and was going away, and His disciples came to Him to show Him the buildings of the ²temple.

2 But He answered and said to them, Do you not see all these things? Truly I say to you, A ^astone shall by no means be left upon a stone which shall not be ¹thrown down.

1^a
vv.
1-2;
Mark
13:1-2;
Luke
21:5-6
2^a
Luke
19:44

38¹ Since "house" here is singular, it must denote the house of God, which was the temple (21:12-13). It was the house of God, but now it is called "your house," because they had made it a den of robbers (21:13).

38² This prophecy corresponds with that in 24:2, which was fulfilled when Titus destroyed Jerusalem with the Roman army in A.D. 70.

39¹ This will be the Lord's second coming, when all the remnant of Israel will turn to believe in Him and be saved (Rom. 11:23, 26).

1¹ The Lord "came out from the temple," indicating that He left the temple. This was to fulfill His word in 23:38 concerning leaving the temple to the rejecting Jews as their house of desolation. This is equivalent to God's glory leaving the temple in the ancient time (Ezek. 10:18).

1² The entire precincts of the temple.

2¹ This was fulfilled in A.D. 70 when Titus destroyed Jerusalem with the Roman army.

3^a 3 "And as He sat on the ^{1b}Mount of Olives, the
 vv. disciples came to Him privately, saying, 'Tell us, 'When
 3-14; shall these things be, and what is the 'sign of Your
 Mark 13: ^{3d}coming and of the ^{4c}consummation of the age?

3-13; 4 And Jesus ¹answered and said to them, 'See that
 Luke 21: no one ^aleads you astray.

7-19 5 For many shall come in My name, saying, I am the
 3^b Christ, and they shall lead many astray.

Matt. 21:1; 6 And you shall hear of ¹wars and rumors of wars; see
 26:30; that you are not disturbed; for *these things* must take
 Luke 22:39; place, but the ^{2a}end is not yet.

John 8:1; 3¹ To receive the vision of the Lord's prophecy concerning this
 Acts 1:12 age, we need to climb to the high mountain to enter into His presence.

3² The question of the disciples consists of three points: 1) When
 Matt. 24:30 shall these things be, including not only the destruction of the temple
 3^a (v. 2), but also the things mentioned in 23:32-39; 2) the sign of Christ's
 Matt. 24:27; coming; and 3) the sign of the consummation of the age. The Lord's
 37, 39 word from verse 4 through 25:46 answers the disciples' question con-
 3^a cerning these three points.

Matt. 13:39; 3^a Gk. *parousia*, which means presence. Christ's second coming
 40 will be His presence with His people. This presence (*parousia*) will
 4^a begin with the rapture of the firstfruit (Rev. 14:1-4) and end with His
 2 John 7 appearing on the earth with His saints. During the period of His
 6^a *parousia*, there will be supernatural calamities (Rev. 8:7-12), the great
 Matt. 24:14; tribulation (Matt. 24:21; Rev. 9:1-21; 11:14; 16:1-21), Christ's descend-
 Dan. 8: ing to the air (Rev. 14:14), the rapture of the majority of the believers
 17, 19; to the air (1 Thes. 4:15-17), the judgment seat of Christ (2 Cor. 5:10),
 11:27; and the marriage of the Lamb (Rev. 19:7-9).
 35, 40; 3^a The end of this age.

12:4, 9 4¹ The Lord's answer is of three sections: the first section (24:4-31)
 6-7 concerns the Jews who are the elect; the second (24:32-25:30) con-
 25:31-46; cerns the church; and the third (25:31-46) concerns the Gentiles (the
 nations). The first section, concerning the Jews, should be literally
 interpreted; whereas the second section, concerning the church, should
 be spiritually interpreted, because it is spoken in parables for the
 reason given in 13:11-13. For instance, the winter in 24:20 is the actual
 winter, but the summer in 24:32 is a symbol signifying the time of
 restoration. The third section, concerning the Gentiles, should also be
 literally interpreted.

4^a Some aspects of the prophecy in verses 4-14 have been fulfilled,
 and some are ~~on~~ the process of being fulfilled, until the time of the
 great tribulation, which will be the consummation, the end, of this age.

6¹ The "wars" here refer to all the wars from the first century to
 the present. They are signified by the red horse of the second seal in
 Revelation 6:3-4.

6^a "The end" is the consummation of this age (v. 3; Dan. 12:4, 9,
 6-7), which will be the three and a half years of the great tribulation.

7 For ¹nation shall rise ^aagainst nation, and ¹kingdom against kingdom, and there shall be ^{2b}famines and ¹earthquakes in various places;

7^a
Rev.
6:4
7^b

8 But all these things *are the* beginning of ¹birth pangs.

Rev.
6:8
9^a

9 Then they shall deliver ¹you up to ^aaffliction and shall ^bkill you, and you shall be ^chated by all the nations because of My name.

Rev.
2:10
9^b

10 And then many shall be stumbled and shall deliver up one another, and they shall hate one another.

Matt.
23:34;
John
16:2

11 And many ^afalse prophets shall arise and shall lead many astray.

9^c
Matt.
10:22

12 And because lawlessness is multiplied, the ^alove of the many shall grow cold.

11^a
1 John
4:1

13 But he who ^aendures to the end, he shall be ¹saved.

12^a

14 And this ^{1a}gospel of the kingdom shall be preached in the whole inhabited earth for a ²testimony to all the nations, and then the ^{3b}end shall come.

Rev.
2:4
13^a
Matt.
10:22

7¹ "Nation" refers to the people, the Gentiles; "kingdom" refers to the empire.

14^a
Matt.
4:23;

7² "Famines" are mostly the issue of war. According to history, war has always brought famine, signified by the black horse of the third seal in Revelation 6:5-6.

9:35
14^b
Matt.

7³ Since Christ's ascension, earthquakes have been increasing throughout all the centuries and will be intensified at the end of this age (Rev. 6:12; 8:5; 11:13, 19; 16:18).

24:6

8¹ The Jews, as God's elect, will suffer these "birth pangs" to bring forth a remnant who will participate in the Messianic kingdom, the earthly section of the millennium. Then they will rejoice.

9¹ "You" refers to the Jewish disciples, who were the prophets and wise men sent to the Jews (23:34).

13¹ See note 22¹ in chapter 10.

14¹ The "gospel of the kingdom," including the gospel of grace (Acts 20:24), not only brings people into God's salvation, but also into the kingdom of the heavens (Rev. 1:9). The emphasis of the gospel of grace is on forgiveness of sin, God's redemption, and eternal life; whereas the stress of the gospel of the kingdom is on the heavenly ruling of God and the authority of the Lord. This gospel of the kingdom shall be preached in the whole earth for a testimony to all the nations before the end of this age comes. Hence, this preaching will be a sign of the consummation of this age.

14² The gospel of the kingdom is "a testimony to all the nations (Gentiles)." This testimony must spread to the whole earth before the end of this age, the time of the great tribulation.

14³ See note 6².

b. At the End of the Age**24:15-31****(1) The Great Tribulation****vv. 15-26**

15^a ^{1a}When therefore you see the ^{2b}abomination of ^{3c}desolation, spoken of through ^dDaniel the prophet, standing in *the* ^eholy place (let him who reads ^funderstand),

15^b ¹⁶Then let those who are in Judea flee to the mountains;

¹⁷Let him who is on the ^ahousetop not come down to take the things out of his house;

¹⁸And let him who is in the field not turn back to take his garment.

¹⁹But woe to those who are ¹with child and those who nurse babes in those days.

²⁰And pray that your flight may not be in ¹winter, nor on a ²Sabbath;

15^c ^{15¹} How long the period of time will be for verses 4 through 14, no one knows. But the prophecy in verses 15-31 concerning the remnant of the Jews will definitely be fulfilled in the last three and a half years of this age, the time of the great tribulation, the second half of the last week prophesied in Daniel 9:27, beginning with the setting up of Antichrist's image (the idol) in the temple (v. 15) and ending with Christ's open coming (v. 30).

15^d ^{15²} "Abomination" means an idol (Deut. 29:17). Here it refers to Antichrist's image set up in the temple of God as an idol (Rev. 13:14-15; 2 Thes. 2:4) at the beginning of the great tribulation (v. 21). Hence, this idol will be a sign of the consummation of this age.

17^a ^{15³} Gk. causing desolation, desolating. The abomination, the idol of Antichrist, will cause desolation. Antichrist is called the destroyer (Apollyon, Rev. 9:11); he will do much destroying (Dan. 8:13, 23-25; 9:27).

^{15⁴} The "holy place" here refers to the temple (Psa. 68:35; Ezek. 7:24; 21:2).

^{19¹} To be either "with child" or to "nurse babes" is inconvenient for escape.

^{20¹} "Winter" is a difficult time for escape.

^{20²} On the Sabbath, one was allowed to walk only a short distance (Acts 1:12), not adequate for escaping. The mention of "Sabbath" here indicates that the Jews will still keep it after the restoration of the nation of Israel. The disciples, the audience of the Lord's word here, had a twofold status, one representing the remnant of the Jews, and the other, the New Testament believers, who constitute the church. In the section of the Lord's word concerning the Jews (24:4-31), they represented the remnant of the Jews; whereas in the section concerning the church (24:32—25:30), they represented the New Testament

21 For then there shall be ^{1a}great tribulation, such as has not occurred from *the* beginning of *the* world until now, nor ever shall be.

22 And except those days were cut ¹short, no flesh at all would be saved; but because of the ^{2a}elect, those days shall be cut short.

23 Then if anyone says to you, Behold, ^{1a}here is the Christ, or, Here; do not believe *it*.

24 For ^{1a}false Christs and ^{2b}false prophets shall arise and shall ³show great ^csigns and wonders so as to lead astray, if possible, even the ^{4d}elect.

25 Behold, I have told you beforehand.

26 ^aIf therefore they say to you, Behold, He is in the ¹wilderness, do not go forth; Behold, *He is* in the ²inner rooms; do not believe *it*.

believers. In the Gospels, in things regarding circumstances, the Lord treated His disciples as Jews; but in things concerning spirit and life, He considered them as New Testament believers.

21¹ The "great tribulation" will occur in the last three and a half years of this age. See note 2⁴ in Revelation 11. The great tribulation here will have Jerusalem as its center and Judea as its circumference; whereas the trial in Revelation 3:10 will have Rome as its center and the whole inhabited earth as its circumference.

22¹ The great tribulation will last only three and a half years. See note 2⁴ in Revelation 11.

22² The "elect" here refers to the Jews, God's chosen people (Rom. 11:28).

23¹ The Jews rejected Jesus as their Messiah and are expecting a Messiah to come. They need to be warned that Messiah, the Christ, will not arise here or there on earth, but will descend on the cloud from heaven.

24¹ Antichrist will be the last of the "false Christs" and will work signs and lying wonders with the power of Satan to deceive the perishing (2 Thes. 2:3, 9-10).

24² "Another beast" in Revelation 13:11 will be the last of the "false prophets" (Rev. 19:20) and will do great signs to deceive the earth's dwellers (Rev. 13:13-14).

24³ Gk. give.

24⁴ See note 22².

26¹ The "wilderness" is where a person separates himself from the world that he may easily cause people to wonder whether he is the Messiah, as happened in the case of John the Baptist (3:1; John 1:19-20).

26² Or, private rooms, where a person can make himself mystical and charm people.

21^a
Matt.
24:29;
Dan.

12:1;
Jer.
30:6-7

22^a
Matt.
24:
24, 31;

Deut.
7:6;
Isa.
65:9;
45:4

23^a
Matt.
24:26

24^a
2 Thes.
2:9

24^b
Rev.
19:20

24^c
2 Thes.
2:9;

Rev.
13:
13-14

24^d
Matt.
24:22

26^a
vv.
26-27;

Luke
17:
23-24

(2) *Christ's Coming to the Earth*

vv. 27-30

27^a
Matt.
24:3

27 For as the ¹lightning comes forth from *the* east and shines to *the* west, so shall the ^{2a}coming of the Son of Man be.

28^a
Luke
17:37

28 Wherever the ^{1a}corpse is, there the ¹vultures shall be gathered together.

29^a
vv.
29-31;
Mark
13:

29 ^aAnd immediately ¹after the tribulation of those days, the ²sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

24-27;
Luke
21:

30 And the ^{1a}sign of the Son of Man shall appear in

25-28
30^a
Matt.
24:3

27¹ The second coming of Christ has two aspects: one is the secret aspect toward His watchful believers; the other is the open aspect toward the unbelieving Jews and Gentiles. The "lightning" here signifies the open aspect after the great tribulation (v. 29); whereas the thief's coming in verse 43 signifies the secret aspect before the great tribulation. Lightning is concealed in a cloud, waiting for an opportunity to flash forth. Christ will also be clothed with a cloud (Rev. 10:1) in the air for a time, and then will suddenly appear like a flash to the earth. Hence, the lightning will be a sign of the end of the Lord's parousia (see note 3¹).

27² See note 3^a.

28¹ In the context, verses 15 and 21 imply that at the end of this age Antichrist will be the cause of the great tribulation. It is he who needs to be judged and destroyed. As all people in Adam are dead (1 Cor. 15:22), so the evil Antichrist with his evil armies, who will war against the Lord at Armageddon (Rev. 19:17-21), is in the eyes of the Lord the stinking "corpse," good for the vultures' appetite. And as in the Scriptures both the Lord and those who trust in Him are likened to the eagle (Exo. 19:4; Deut. 32:11; Isa. 40:31), and the swift destroying armies are also likened to the flying eagles (Deut. 28:49; Hosea 8:1 NASV), so the "vultures" here, raptorial of the eagle kind, must refer to Christ and the overcomers, who will come as a swift flying army to war against Antichrist and his armies and destroy them, thus executing God's judgment upon them at Armageddon. This indicates not only that at His appearing to the earth Christ with His overcoming saints will be where Antichrist is with his armies, but also that Christ with the overcomers will appear swiftly from the air like the vultures. This corresponds with the lightning's flash in the foregoing verse.

29¹ This is strong proof that the open coming of Christ will be "after" the great tribulation (v. 21).

29² This supernatural calamity in heaven will follow the great tribulation at the close of the end of this age. See note 12^a in Revelation 6. This differs from the fourth trumpet (Rev. 8:12), which will occur very close to the great tribulation.

30¹ What this "sign" is, we have no way of knowing. However, it

heaven, and then all the ^{2b}tribes of the ²land shall ¹wail, ^{30^b}
and they shall see the ^cSon of Man coming ^{4d}on the ^{30^b}
clouds of heaven with ⁵power and great glory. ^{Zech. 12:10-14; Rev. 1:7}

(3) Gathering of Israel

v. 31

31 And He shall send His angels with a loud trumpet, ^{30^b}
and they shall ^{1a}gather together His ^{2b}elect from the ^cfour ^{30^a}
winds, from *the* extremities of *the* ^dheavens to their ^{Rev. 14:14}
extremities. ^{31^a}

2. Concerning the Church

24:32—25:30

a. Watch and Be Ready

24:32-44

32 ^{1a}But learn the parable from the ^{2b}fig tree: when its ^{30^b}
must be supernatural and clearly visible (perhaps like the lightning in
verse 27), appearing in heaven. ^{Deut. 30:3-5; Isa. 43:5-7; 49:9-13, 22-26; 51:11; 56:8; 60:4; 62:10-12; 27:13; Ezek. 34:13; 37:21; 28:25}

^{30²} "The tribes" here refer to the tribes of the nation of Israel, and
"the land" to the holy land. At the Lord's appearing, all the tribes of
Israel will repent and wail (Zech. 12:10-14; Rev. 1:7). ^{31^b}

^{30³} Gk. beat the breast.

^{30⁴} By this time the Lord is no longer in the cloud but "on the
cloud," appearing to the people on earth. This is the open aspect of
His second coming. See note 1² in Revelation 10 and note 14¹ in
Revelation 14. ^{Matt. 24:22; 31^c; Zech. 2:6}

^{30⁵} In Christ's first coming, His authority was manifested in cast-
ing out demons, healing diseases, etc. (7:29; 8:8-9; 9:8; 21:23-24), to
vindicate Himself as the heavenly King; whereas in His second com-
ing, His power will be exercised to execute God's judgment, to destroy
Antichrist and his armies, and to bind Satan for the establishment of
His kingdom on earth. ^{31^d; Deut. 4:32; 32^a; vv. 32-36; Mark 13:28-32; Luke 21:29-33}

^{31¹} After the great tribulation, at His coming back to earth, the
Lord will gather together the scattered Jews from all parts of the earth
to the holy land. This will be the fulfillment not only of the Lord's
word in 23:37, but also of God's promise in the Old Testament (see
references). ^{32^b; Jer. 24:2, 5, 8; Hosea 9:10}

^{31²} See note 22².

^{32¹} "But" indicates that from verse 32 through 25:30 is another
section, the section concerning the church.

^{32²} The "fig tree," signifying the nation of Israel, was cursed in
21:19 (see notes there). It passed through a long "winter," from the
first century to A.D. 1948, when the nation of Israel was restored.
That was its branch becoming tender and putting forth its leaves.
This fig tree is a sign, to the believers, of the consummation of this age.

branch has already ³become tender and ¹puts forth its leaves, you know that the ⁵summer is near.

33 So you also, when you see ¹all these things, know that ²it is near, at *the* doors.

34 Truly I say to you, This ^{1a}generation shall by no means pass away until all these things take place.

35 The heaven and the earth shall ^apass away, but my ^bwords shall by no means pass away.

36 But concerning that ^aday and hour no one knows, neither the angels of the heavens, ¹nor the Son, but the Father only.

37 ^aFor as the ¹days of Noah *were*, so shall the ^{2b}coming of the Son of Man be.

38 ¹For as they were in those days before the flood,

32³ To “become tender” signifies that life has come back.

32⁴ To “put forth leaves” signifies the outward activities.

32⁵ Winter signifies the time of being dried up (21:19), the time of tribulation (24:7-21); “summer” signifies the age of the (restored) kingdom (Luke 21:30-31), which will begin at the Lord’s second coming.

37^b “All these things” refer to the things predicted in verses 7 through 32.

33² “It” refers to the restored kingdom of Israel (Acts 1:6), signified by the summer in verse 32.

34¹ It is not the generation according to age or people, as the generations in 1:17; it is the “generation” according to the moral condition of the people, as the generation in 11:16; 12:39, 41, 42, 45; and Proverbs 30:11-14.

36¹ The Son, standing in the position of “the Son of Man” (v. 37), does not know the day and hour of His coming back.

37¹ The Lord’s coming (parousia) will be “as the *days* of Noah.” This indicates that the Lord’s parousia will be a period of time. This period will be as the days of Noah, that is, the situation of the Lord’s parousia will be like that in the days of Noah.

37² See note 3³.

38¹ “For” indicates that this verse is the explanation of why and how the Lord’s parousia will be as the days of Noah. It is because in the days of Noah the following conditions existed: 1) people were befuddled by eating, drinking, marrying and being given in marriage; and 2) they did not know until the flood came and took them away. During the Lord’s parousia, people will be the same: befuddled by the necessities of this life and not knowing that God’s judgment (signified by the flood) will come upon them by the Lord’s coming. The believers, however, should be de-drugged and soberly know that Christ is coming to execute God’s judgment upon this corrupted world.

²eating and drinking, marrying and being given in marriage, until the day in which ^aNoah entered into the ark,

39 And they did not know until the flood came and took all away; so also shall the ^{1a}coming of the Son of Man be.

40 ^{1a}Then shall two ²men be ³in the field; one is ⁴taken, and one is left.

41 Two ¹women *shall be* ²grinding at the mill; one is ³taken, and one is left.

42 ^{1a}Watch ^btherefore, for you do not know on what day ¹your Lord comes.

43 But know this, that if the ¹householder knew in what watch the ^{2a}thief was coming, he would have watched and would not have allowed his ¹house to be ³broken into.

38² Eating, drinking, and marriage were originally ordained by God for man's existence. But due to man's lust, Satan utilizes these necessities of human life to occupy man and keep him from God's interest. Toward the end of this age, this situation will be intensified and will reach its climax during the Lord's parousia.

39¹ See note 3^a.

40¹ "Then" indicates that while the worldly people are befuddled by the material things, with no sense of the coming judgment, some of the sober and watchful believers will be taken away. This should be a sign of Christ's coming to the befuddled and senseless people.

40² These "men" must be brothers in Christ.

40³ Both "in the field" and "grinding" signify working for a living. Although the believers should not be befuddled by the necessities of this life, they need to work for a living. Any thought of giving up proper work for a living is another extreme of Satan's tactics.

40⁴ This is to be raptured before the great tribulation. This rapture is a sign of the Lord's coming (parousia) and a sign to the Jews.

41¹ These "women" must also be sisters in the Lord.

41² See note 40^a.

41³ See note 40^a.

42¹ Both "watch therefore" and "your Lord" prove that the two men and two women in verses 40 and 41 are saved believers. The Lord would not charge unsaved people to watch, nor is He the Lord of the unsaved.

43¹ "Householder" refers to the believer, and "house," to the believer's conduct and work which he has built up in his Christian life.

43² A thief comes to steal precious things at an unknown time. The Lord will come secretly as a "thief" to those who love Him, and will take them away as His treasures. Hence, we should watch (v. 42).

43³ Gk. dug through.

38^a

Gen.

7:7,

11-12

39^a

Matt.

24:3

40^a

vv.

40-41;

Luke

17:

34-36

42^a

Matt.

25:13;

Luke

21:36

42^b

vv.

42-51;

Luke

12:

39-46;

cf.

Mark

13:

33-37

43^a

Rev.

3:3;

16:15;

1 Thes.

5:2;

2 Pet.

3:10

44^a 44 Therefore, you also, be ^aready, for the Son of Man
Matt. ¹comes in an hour that you think not.
25:10

b. Be Faithful and Prudent

24:45-51

45^a 45 Who then is the ^{1a}faithful and ¹prudent slave,
Matt. whom the master has set over his ²household to ³give
25: them food at the appointed time?
21, 23;

46 ¹Blessed is that slave whom his master when he
1 Cor. comes shall find so doing.
4:1-2;

47 Truly I say to you, that he will ^aset him ¹over all his
Luke possessions.
16:10

47^a 48 But if that ¹evil slave says in his heart, My master
Matt. is ^adelaying *his coming*,
25:

48^a 49 And shall begin to ¹beat his fellow slaves, and ²eat
Matt. and drink with the ^adrunken;
25:5;

49^a 50 The master of that slave shall come on a ^aday when
Heb. he does not expect *him*, and in an hour which he does
10:37 not know,
49^a

50^a 51 And shall ¹cut him asunder and appoint his ²por-
1 Thes. tion;
5:7

50^a 44¹ This is the Lord's secret coming to the watchful overcomers.
Matt.

45¹ "Faithful" is toward the Lord; whereas "prudent" is toward the
24:36 believers. Watchfulness is for rapture into the Lord's presence (v. 42);
 faithfulness is for reigning in the kingdom (v. 47).

45² "Household" refers to the believers (Eph. 2:19), who are the
 church (1 Tim. 3:15).

45³ "To give them food" is to minister the Word of God and Christ
 as the life supply to the believers in the church.

46¹ To be "blessed" here is to be rewarded with ruling authority in
 the manifestation of the kingdom.

47¹ The faithful slave of the Lord will be set "over all His pos-
 sessions" as a reward in the manifestation of the kingdom of the
 heavens.

48¹ The "evil slave" is a saved believer, because 1) he is appointed
 by the Lord (v. 45), 2) he calls the Lord "my Master," and 3) he
 believes that the Lord is coming.

49¹ This is to mistreat fellow believers.

49² This is to keep company with worldly people, who are drunk
 with worldly things.

51¹ Or, cut him off, signifying to be separated from the Lord in His
 coming glory. This corresponds with "cast out into the outer dark-
 ness" in the conclusion of the parable of the talents (25:14-30), which
 is a completion to this section, verses 45 through 51.

51² This is not to perish eternally, but to be chastened dispen-
 sationally. See note 28¹ in Hebrews 12.

tion with the hypocrites; there shall be the ^{3a}weeping ^{51a}
and the gnashing of teeth.

Matt.
25:30;
22:13;
8:12

CHAPTER 25

c. Parable for Watchfulness **25:1-13**

1 Then shall the ^{1a}kingdom of the heavens be likened ^{1a}
to ²ten ^{3b}virgins, who took their ^{4c}lamps and ⁵went forth to *Matt.*
^dmeet the ^{6e}bridegroom. 13:24

2 And ^{1a}five of them were ^{2b}foolish, and ¹five were ²prudent. *2 Cor.*
11:2

⁵¹³ See note 12³ in chapter 8.

¹ See note 3⁴ in chapter 5 and notes 3¹ and 24¹ in chapter 13.

¹² Ten is the major part of twelve (Gen. 42:3-4; 1 Kings 11:30-31; *Matt.* 20:24). Hence, these "ten virgins" represent the majority of the
believers, who will have died before the Lord's coming. The two men
or two women in 24:40-41 represent the remaining believers, who will
live until the Lord's coming.

¹³ "Virgins" signify believers in the aspect of life (2 Cor. 11:2).
Believers, who are the kingdom people, are like chaste virgins, bear-
ing the Lord's testimony (the lamp) in the dark age and going out of
the world to meet the Lord. For this they need not only the indwell-
ing, but also the fullness of the Spirit of God. *John* 3:29;
Matt. 9:15

¹⁴ "Lamps" signify the spirit of the believers (Prov. 20:27), which ^{2a}
contains the Spirit of God as the oil (Rom. 8:16). The believers shine
with the light of the Spirit of God from within their spirit. Thus, they
become the light of the world, like a lamp shining in the darkness of
this age (5:14-16; Phil. 2:15-16) to bear the testimony of the Lord for
the glorification of God. *cf.* *Exo.* 26:3;
26-27;
37;
27:

¹⁵ "Went forth" signifies that the believers are going out of the ^{1, 18}
world to meet the coming Christ. ^{2b}

¹⁶ "Bridegroom" signifies Christ as the pleasant and attractive *Matt.*
Person (John 3:29; Matt. 9:15). 7:26

²¹ "Five" is composed of four plus one, signifying that man (signi-
fied by four) added with God (signified by one) bears responsibility.
Five foolish and five prudent does not indicate that half the believers
are foolish and the other half are prudent. It indicates that all believers
bear responsibility to be filled with the Spirit of God. *Matt.* 7:24;
24:45;
Luke 16:8

²² Being "foolish" does not make these five virgins false. In nature
they are the same as the five prudent ones.

3ⁿ 3 For the foolish, when they took their lamps, did not
Heb. 1:9 take ^{1a}oil with them;

4ⁿ 4 But the prudent took oil in their ^{1a}vessels with their
Rom. 9:21, 23 lamps.

5ⁿ 5 Now while the bridegroom ^adelayed, they all
Matt. 24:48 became ^{1b}drowsy and ^{2c}slept.

6 But at ¹midnight there is a ^{2a}cry, Behold, the bride-
5ⁿ groom! Go forth to meet him!

7 Then all those virgins ^{1a}arose and ²trimmed their
cf. 1 Cor. 11:30 lamps.

8 And the foolish said to the prudent, ¹Give us some
1 Thes. 4:13-14, 16 of your oil, for our lamps are ²going out.

9 But the prudent answered, saying, Lest there be

6ⁿ 3¹ "Oil" signifies the Spirit of God (Isa. 61:1; Heb. 1:9).
1 Thes. 4:16

7ⁿ 4¹ Man is a vessel made for God (Rom. 9:21, 23-24), and man's
1 Cor. 15:52; 1 Thes. 4:16 personality is in his soul. Hence, "vessels" here signify the soul of the
 believers. The five prudent virgins not only have oil in their lamps but
 also take "oil in their vessels." Having oil in their lamps signifies that
 they have the Spirit of God dwelling in their spirit (Rom. 8:9, 16), and
 taking oil in their vessels signifies that they have the fullness of the
 Spirit of God saturating their souls.

5¹ Becoming "drowsy" signifies becoming sick (Acts 9:37; 1 Cor. 11:30).

5² "Slept" signifies died (1 Thes. 4:13-16; John 11:11-13). While the Lord delays His coming back, the majority of believers firstly become sick and then die.

6¹ "Midnight" signifies the darkest time of this dark age (night). That will be the end of this age, the time of the great tribulation.

6² "Cry" signifies the voice of the archangel (1 Thes. 4:16).

7¹ "Arose" signifies resurrection from the dead (1 Thes. 4:14). This is the resurrection predicted in 1 Thessalonians 4:16 and 1 Corinthians 15:52.

7² "Trimmed their lamps" signifies their dealing with their testimony in life. This indicates that after resurrection our life for the Lord's testimony still needs to be dealt with if it is not perfect before we die.

8¹ This word implies that even after resurrection the foolish believers will still need the fullness of the Spirit of God.

8² "Going out" proves that the lamps of the foolish virgins are lighted, having oil in them, but not having an adequate supply. They represent the believers who have been regenerated with the Spirit of God Who dwells in them, but are not filled with the Spirit of God so that He may saturate their whole being.

¹not enough for us and for you, go rather to ^{2a}those who ^{9a}sell and ^{3b}buy for yourselves. *cf. Zech. 4:3, 12-14; Rev. 11:4*

10 And as they were going away to buy, the bridegroom ^{1a}came, and ²those who were ^{3b}ready ⁴went in with him to the ^{5c}marriage feast, and the ⁶door was ^dshut. *Rev. 11:4*

11 And later the rest of the virgins ¹came also, saying, ^aLord, Lord, open to us! *9b cf. Rev. 3:18*

12 But he answered and said, Truly I say to you, I do ¹not know you. *10a 1 Thes. 4:16*

13 ^{1a}Watch therefore, for you do not know the ^bday nor the hour. *10b Matt. 24:44; cf. Rev. 19:7*

⁹¹ No one can have the fullness of the Holy Spirit for others. *10c Matt. 22:4; Rev. 19:9*

⁹² "Those who sell" oil must be the two witnesses during the great tribulation, the two olive trees and the two sons of oil (Rev. 11:3-4 and notes; Zech. 4:11-14). *10d cf. Luke 13:25-27*

⁹³ "Buy" indicates the need of paying a price. The fullness of the Holy Spirit is at a cost, such as giving up the world, dealing with self, loving the Lord above all, and counting all things loss for Christ, etc. If we do not pay this price today, we must pay it after resurrection. *11a cf. Matt. 7:21-23*

¹⁰¹ This is the Lord's coming to the air (1 Thes. 4:16), a part of His parousia. *11b cf. Matt. 24:42; Luke 12:37; Rev. 16:15*

¹⁰² They must be those who are invited to the marriage dinner of the Lamb (Rev. 19:9 and note). *11c cf. Matt. 24:36*

¹⁰³ We should be "ready" (24:44) by always having oil in our vessel, always being filled with the Spirit of God in our whole being. To watch and be ready should be our daily exercise for the Lord's parousia. *11d*

¹⁰⁴ This is the rapture of the resurrected believers to the air (1 Thes. 4:17) during the Lord's parousia. *11e*

¹⁰⁵ This is the marriage dinner of the Lamb (Rev. 19:9), which will be spread in the air (1 Thes. 4:17) during the Lord's coming (parousia). It will occur before the manifestation of the kingdom as a reward of mutual enjoyment with the Lord to the ready believers, who have been equipped with the fullness of the Holy Spirit before they die. *11f*

¹⁰⁶ This is not the door of salvation, but the "door" to enter into the enjoyment of the Lord's marriage feast. *11g*

¹¹¹ This is the later rapture of the resurrected believers. *11h*

¹²¹ "Not know" indicates here, not recognize, not approve, as in Luke 13:25; John 1:26, 31; 8:19. The foolish virgins had their lamps lighted, went forth to meet the Lord, died, and were resurrected and raptured, but were late in paying the price for the fullness of the Holy Spirit. Because of this the Lord would not recognize, approve, them for participation in His marriage feast. They miss this reward dispensationally, but do not lose their salvation eternally. *11i*

¹³¹ This word, the same as 24:42, indicates that 25:1-13 is a completion to 24:40-44 concerning watchfulness for rapture. Chapter 24:40-44 unveils the rapture only of living ready believers. Chapter 25:1-13 is needed to reveal the rapture of the dead and resurrected ones. *11j*

d. Parable for Faithfulness
25:14-30

14^a ^{vv. 14-30; cf. Luke 19:12-27} 14 ^{14^a}For ^{14^a}it is as a ²man who, going into ^{2b}another country, called his own ^{3c}slaves and delivered to them his ^{4d}possessions.

^{14^b} 15 And to one he gave five ^{1a}talents, to another two, to another one; to each according to his own ²ability; and he went into another country.

^{Matt. 21:33; Mark 13:34} 16 Immediately, he who had received the five talents went and ¹traded with them and ²gained another five;

^{14^c} 17 Similarly, he *who received* the two gained another two.

^{1 Cor. 7:22-23; 2 Pet. 1:1; James 1:1; Rom. 1:1} 18 But he who received the ¹one went away and ²dug in the earth and ³hid his lord's silver.

^{14^d} 14¹ This parable of the talents, like the parable of the ten virgins, is also concerning the kingdom of the heavens.

^{14^a} 14² "A man" signifies Christ, Who was "going into another country," the heavens.

^{Eph. 1:18} 14³ "Slaves" signify believers in the aspect of service (1 Cor. 7:22-23; 2 Pet. 1:1; James 1:1; Rom. 1:1). The status of the believers toward Christ is of two aspects: in life they are the virgins living for Him; in service, in work, they are His purchased slaves serving Him.

^{Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6} 14⁴ "His possessions" signify the church (Eph. 1:18) with all the believers, who are His household (24:45).

^{14^b} 15¹ While oil in the parable of the virgins signifies the Spirit of God (vv. 3-4), "talents" in this parable signify spiritual gifts (Eph. 4:8; Rom. 12:6; 1 Cor. 12:4; 1 Pet. 4:10; 2 Tim. 1:6). For life we need oil, the Spirit of God, even His fullness, that we may be enabled to live the virgin life for the Lord's testimony; for service, for work, we need the talent, the spiritual gift, that we may be equipped as a good slave for the Lord's accomplishment. The fullness of the Spirit in life is for us to use the spiritual gift in service (work); and the spiritual gift in service matches the fullness of the Spirit in life that we may be a perfect member of Christ.

15² "Own ability" signifies our natural ability, which is constituted by God's creation and our learning.

16¹ "Traded with them (talents)" signifies using the gift the Lord has given us.

16² "Gained another five (talents)" signifies that the gift we received from the Lord has been used to the fullest extent, without any loss or waste.

18¹ The main emphasis in this parable is on the one-talented one, who received the smallest gift. It is very easy for the least gifted ones to mistreat or ignore their gift.

18² As the "earth" signifies the world, so "dug in the earth" signi-

19 Now after a ¹long time the lord of those slaves ^{19^a}
²comes and ^{3a}settles accounts with them. *Matt. 18:23;*

20 And he who received the five talents ¹came and brought another five talents, saying, Lord, you delivered to me five talents; behold, I have gained ²another five talents. *2 Cor. 5:10; Rom. 14:10; 1 Cor. 4:5; Matt. 16:27*

21 His lord said to him, Well done, good and ^afaithful slave; you were faithful over a ¹few things, I will ^bset you ²over ³many things; enter into the ^{4c}joy of your lord. *21^a Matt. 25:23; 24:45*

22 And he also *who received* the two talents came and said, Lord, you delivered to me two talents; behold, I have gained another two talents. *21^b Matt. 24:47; Luke 12:44*

23 His lord said to him, ¹Well done, good and faithful slave; you were faithful over a few things, I will ²set you over many things; enter into the joy of your lord. *21^c Heb. 12:2*

lies getting into the world. Any association, any involvement, with the world, even a little worldly talk, will bury the Lord's gift to us.

18³ "Hid his lord's silver" signifies rendering the Lord's gift useless, letting it lie waste under the cloak of certain earthly excuses. Any excuse for not using the Lord's gift is to hide it. This is always the danger with the one-talented ones, those who consider their gift as the smallest.

19¹ "A long time" signifies the entire church age.

19² "Comes" signifies the Lord's coming to the air (1 Thes. 4:16) in His parousia.

19³ "Settles accounts" signifies the Lord's judgment at His judgment seat (2 Cor. 5:10; Rom. 14:10) in the air (within His parousia), where the believers' life, conduct, and work will be judged for reward or punishment (1 Cor. 4:5; Matt. 16:27; Rev. 22:12; 1 Cor. 3:13-15). See note 35¹ in Hebrews 10.

20¹ This is to come to the judgment seat of Christ.

20² The "another five talents" is the result of the full use of the gift of the five talents.

21¹ "A few things" signify the Lord's work in this age.

21² "Over" signifies the ruling authority in the coming kingdom.

21³ "Many things" signify the responsibilities in the coming kingdom.

21⁴ "The joy of your lord" signifies the enjoyment of the Lord in the coming kingdom. This is the inward satisfaction, not the outward position. To participate in the Lord's joy is the greatest reward, better than the glory and position in the kingdom.

23¹ This is the same appraisal the Lord gives the five-talented one.

23² This is the same reward the Lord gives the five-talented one. Although the gift given the two-talented one is smaller than that to the five-talented one, the Lord's appraisal and reward to both are the same. This indicates that the Lord's appraisal and reward are not

24 And he also who received the one talent ¹came and said, Lord, I ²knew you, that you are a ³hard man, reaping where you did ⁴not sow, and gathering where you did ⁴not scatter;

25 And I was ¹afraid, and ²went away and hid your talent in the earth; behold, ³you have what is yours.

26^a But his lord answered and said to him, ^aEvil and ^bslothful slave, you knew that ¹I reap where I did not sow, and gather where I did not scatter.

26^b You ought therefore to have ¹deposited my silver with the bankers, and when I came I would have recovered what is mine with ²interest.

28 ¹Take away therefore the talent from him, and ²give it to him who has the ten talents:

related to the size and quantity of our work, but to our faithfulness in using His gift to the fullest extent. The same appraisal and reward would also be given to the one-talented one if he had been as faithful.

24¹ The one-talented one, who did not gain any profit for the Lord, also “came” to the judgment seat of Christ in the air. This proves that he is not only saved, but also raptured to the air. No unsaved person could be raptured and come to the judgment seat of Christ.

24² Gk. *ginosko*, signifying outward objective knowledge, not inward subjective realization.

24³ Apparently the Lord is “hard” in His strictness, demanding that we use His gift to the fullest extent for His absolute work.

24⁴ Apparently the Lord’s work always begins from zero. He seemingly demands us to work for Him with nothing, “reaping where He did not sow, and gathering where He did not scatter.” This should not be an excuse for the one-talented one to neglect the use of his gift; rather, this should force him to exercise his faith to use his gift to the uttermost.

25¹ To be “afraid” is negative. We should rather be positive and aggressive in using the Lord’s gift.

25² This is too passive. We should be active for the Lord’s work.

25³ Merely to keep the Lord’s gift and not lose it is not sufficient; we must gain a profit by using it.

26¹ The Lord admits that He is strict in what He demands of His slaves for His work.

27¹ This signifies using the Lord’s gift to save people and minister His riches to them.

27² “Interest” signifies the profitable result we gain for the Lord’s work by using His gift.

28¹ This signifies that the Lord’s gift will be taken away from slothful believers in the coming kingdom.

28² This signifies that the gift of faithful believers will be increased.

29 For ^{1a}to everyone who has shall be given, and he shall have abundance; but from him who has not, even that which he has shall be taken away from him.

30 And ^{1a}cast out the useless slave into the ²outer darkness; ³there shall be the ^{4b}weeping and the gnashing of teeth.

3. Concerning the Nations

25:31-46

a. Christ on the Throne of Glory

v. 31

31 ¹But when the ^{2a}Son of Man ^{3b}comes in His ⁴glory, and all the angels with Him, then He shall sit on His ^{5c}throne of glory;

b. Judgment on All the Nations

vv. 32-46

32 And all the ^{1a}nations shall be gathered ^bbefore Him,

^{29¹} To everyone who gains profit in the church age, more gift shall be given in the coming kingdom age; but from him who has not gained profit in the church age, even the gift he has shall be taken away from him in the coming kingdom age.

^{30¹} See note 13² in chapter 22.

^{30²} See note 12² in chapter 8 and note 13² in chapter 22.

^{30³} This word, the same as that in 24:51, indicates that 25:14-30 is a completion to 24:45-51, concerning faithfulness for the Lord's work. Chapter 24:45-51 has dealt with the slave's unfaithfulness in fulfilling the Lord's commission. Chapter 25:14-30 is still needed to deal with the slave's unfaithfulness in using the Lord's talent.

^{30⁴} See note 12³ in chapter 8.

^{31¹} "But" indicates that what is spoken from verse 31 through 46 is another section, the section concerning the Gentiles.

^{31²} "The Son of Man" is the title of Christ for His kingdom, the Messianic kingdom (13:41). His judgment here is a preparation for that kingdom.

^{31³} This is the open aspect of the Lord's coming. (See note 37¹ in chapter 24.) It will be the continuation of His coming mentioned in 24:30.

^{31⁴} "His glory" comprises the glory of His divinity (John 17:22, 24), the glory of His humanity (Psa. 45:3), the glory of His resurrection (John 7:39; Acts 3:13-15), and the glory of His ascension (Heb. 2:9).

^{31⁵} This is the throne of David (Luke 1:32-33), which will be in Jerusalem (19:28; Jer. 3:17).

^{32¹} "All the nations" are all the Gentiles who will be left at Christ's coming back to the earth after He destroys those Gentiles who follow

29^a
Matt.
13:12;
Mark
4:25;
Luke
8:18
30^a
Matt.
8:12;
22:13
30^b
Matt.
24:51

31^a
Matt.
8:20
31^b
Matt.
16:27;
Zech.
14:5;
Jude
14
31^c
Matt.
19:28;
Luke
1:
32-33;
Jer.
3:17
32^a
Joel
3:12
32^b
Acts
10:42;
2 Tim.
4:1

and He shall separate them from one another, as the ^{2c}shepherd separates the sheep from the goats;

32^c

Psa.

100:

1-3

33 And He shall set the sheep on His ^{1a}right hand and the goats on the left.

33^a

cf.

Matt.

26:64

34 Then the ^aKing shall say to those on His right hand, Come, you who are ^bblessed of My Father, ¹inherit the kingdom prepared for you ^{2c}from the foundation of the world:

34^a

Luke

19:38;

Rev.

17:14;

19:16

35 For I was ¹hungry, and you gave Me to eat; I was thirsty, and you gave Me ^adrink; I was a stranger, and you took Me in;

34^b

Psa.

37:22

36 Naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.

34^c

Matt.

13:35

37 Then the righteous shall answer Him, saying, Lord, when did we see You hungry and feed You, or thirsty and give You drink?

35^a

Matt.

10:42

Antichrist at Armageddon (Rev. 16:14, 16; 19:11-15, 19-21). They will all be gathered and judged at Christ's throne of glory. This will be Christ's judgment on the living before the millennium (Acts 10:42; 2 Tim. 4:1), differing from His judgment on the dead at the great white throne after the millennium (Rev. 20:1-15). This will occur after His judgment on believers at His judgment seat in the air (vv. 19-30).

32² The Lord is not only the Shepherd of the believers (John 10:11; Heb. 13:20) and the Jews (Psa. 80:1; Jer. 31:10), but also the Shepherd of all the Gentiles (Psa. 100:1-3).

33¹ The place of honor (1 Kings 2:19; Psa. 45:9).

34¹ The "sheep," after the judgment at Christ's throne of glory, will be transferred into the millennium to be the people under the kingly ruling of Christ and the overcoming believers (Rev. 2:26-27; 12:5; 20:4-6), and under the priestly ministry of the saved Jews (Zech. 8:20-23). In this way, they will "inherit the [coming] kingdom." In the millennium there will be three realms: 1) the realm of the earth, where the blessing of God's creation, as mentioned in Genesis 1:28-30, will take place; 2) the realm of the nation of Israel in Canaan, from the Nile to the Euphrates, in which the saved Jews will rule over the whole earth (Isa. 60:10-12; Zech. 14:16-18); and 3) the heavenly and spiritual realm (1 Cor. 15:50-52), which will be the manifestation of the kingdom of the heavens, where the overcoming believers will enjoy the kingdom reward (5:20; 7:21). The kingdom which the "sheep" will inherit will be the first realm.

34² The blessing of the first realm in the millennium, the blessing of God's creation, was prepared for the "sheep" "from the foundation of the world"; whereas the blessing in the third realm, the blessing of the heavenly and spiritual kingdom, was ordained for the believers before the foundation of the world (Eph. 1:3-4).

35¹ All the sufferings in verses 35-39 will betide the believers who are left for the trial (Rev. 3:10 and note) during the great tribulation (24:21).

38 And when did we see You a stranger and take You in, or naked and clothe You?

39 And when did we see You sick, or in prison, and come to You?

40 And the King shall answer and say to them, Truly I say to you, in so far as you ¹did *it* to one of ²these, the ³least of My ^{3b}brothers, you did *it* to ^{4c}Me. 40^a
Matt.
10:42

41 Then He shall say also to those on the left, Go from Me, you who are cursed, into the ^{1a}eternal fire ²prepared for the Devil and his ^bangels: 40^b
Matt.
28:10;
John
20:17;
Rom.
8:29;
Heb.
2:
11-12,
17

42 For I was hungry, and you did not give Me to eat; I was thirsty, and you did not give Me drink; 40^c
Matt.
10:40

43 I was a stranger, and you did not take Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me. 41^a
Rev.
20:
10, 15;
19:20;
14:10;
Matt.
18:8;
Mark
9:44
41^b
Rev.
12:7;
2 Pet.
2:4;
Jude
6

44 Then they also shall answer, saying, Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to You? 45^a
Acts
9:4-5;
Luke
10:16
46^a
cf.
John
3:
15-16;
Matt.
19:29

45 Then He shall answer them, saying, Truly I say to you, in so far as you ¹did not do *it* to one of these, the least, neither did you do *it* to ^aMe.

46 And these shall go away into eternal ¹punishment, but the ²righteous ^{3a}into eternal life.

40¹ This will happen in the great tribulation when the believers suffer the persecution of Antichrist (Rev. 13:6-7; 20:4).

40² "These" should be the overcoming believers who will be with Christ at this judgment.

40³ Christ's "brothers" are His believers (12:49-50).

40⁴ Christ is one with the believers, His members, as in Acts 9:4.

41¹ The fire in the lake of fire (Rev. 20:14-15). The "goats" will perish in the lake of fire after Antichrist and the false prophet (Rev. 19:20) and before the Devil and the resurrected sinners (Rev. 20:10, 15). This is part of the fulfillment of Revelation 14:10.

41² The lake of fire was "prepared for the Devil and his angels," not for man. However, if any man follows the Devil to oppose the Lord, he will share the lake of fire with the Devil and the fallen angels.

45¹ This will also occur under the persecution of Antichrist.

46¹ This is to perish in the lake of fire (v. 41).

46² During the persecution of Antichrist, for the care of the believers who will be left on earth, an eternal gospel will be preached to the nations (Rev. 14:6-7 and notes), as illustrated by the parable of the net in Matthew 13:47-50. The Lord will then judge the nations, not according to the law of Moses nor the gospel of Christ, but according to the eternal gospel. This is a matter of God's dispensation. Those

CHAPTER 26

F. Completion of Rejection

26:1—27:66

*1. Fourth Unveiling**of the Crucifixion*

26:1-2

2^a 1 And it came to pass when Jesus had finished all these words, He said to His disciples,

2 You know that after two days the ^{1a}Passover is coming, and the Son of Man is being ^bdelivered up to be crucified.

2^b

Matt.

16:21;

17:

22-23;

20:

18-19

3^a

John

11:47;

Acts

4:

26-27

3^b

Matt.

26:57;

Luke

3:2;

John

11:49;

18:13;

Acts

4:6

4^a

Matt.

22:15

4^b

Matt.

21:46;

John

7:30

4^c

Luke

19:47;

John

11:53

5^a

Matt.

27:24

2. Hated by Religion

26:3-5

3 Then the chief priests and the elders of the people were ^aassembled in the courtyard of the high priest, who was called ^bCaiaphas,

4 And took ^acounsel together that they might ^bseize Jesus by craftiness and ^ckill Him.

5 But they said, ¹Not at the feast, lest there be an ^auproar among the people.

who listen to that gospel and treat the suffering believers well, will be blessed and reckoned as "righteous" to inherit the kingdom (v. 34); but those who do not will be cursed (v. 41) and perish for eternity.

46^a The gospel of grace (Acts 20:24) brings eternal life into believers (John 3:15-16) that they may live by God's life; whereas the eternal gospel brings the "sheep" "into eternal life" that they may live in the sphere of God's life.

2¹ The "Passover" was a type of Christ (1 Cor. 5:7). Christ is the Lamb of God that God may pass over us, the sinners, as portrayed in typology by the Passover in Exodus 12. Hence, Christ as the Passover Lamb must be killed on the day of the Passover for its fulfillment.

According to the type, the Passover Lamb had to be examined for its perfection during the four days preceding the day of the Passover (Exo. 12:3-6). Before His crucifixion, Christ came to Jerusalem the last time, six days before the Passover (John 12:1), and was examined by the Jewish leaders for a few days (21:23—22:46). There was no blemish found in Him, and He was proved to be perfect and qualified to be the Passover Lamb for us. See note 37¹ in Mark 12.

5¹ Eventually, under God's sovereignty, they did kill the Lord Jesus at the feast (27:15) for the fulfillment of the type.

3. Loved by the Disciples

26:6-13

6 ^aNow when Jesus was in ^bBethany, in *the* house of ^{6^a} Simon the ¹leper,

7 A woman came to Him, having an alabaster flask of ointment of great value, and she poured it on His head as He reclined *at table*.

8 But when the disciples saw *it*, they were indignant, saying, Why this ¹waste?

9 For this could have been sold for much and given to the ^apoor.

10 But Jesus knowing *it* said to them, Why do you trouble the woman? For she has done a good work to Me.

11 For the ^apoor you have with you always, ¹but you do ^bnot always have Me.

12 For in pouring out this ointment on My body, she has done it ¹for My ^aburial.

13 Truly I say to you, wherever ¹this ^agospel is preached in the whole world, ²that also which this woman has done shall be spoken of for a ^bmemorial of her.

6¹ "Leper" signifies a sinner (8:2 and note). Simon, as a leper, must have been healed by the Lord. Being grateful to the Lord and loving Him, he spread a feast (v. 7) in his house for the Lord and His disciples in order to enjoy His presence. A saved sinner would always do this.

8¹ The disciples considered Mary's love offering to the Lord a "waste." Throughout the past twenty centuries, thousands of precious lives, heart treasures, high positions, and golden futures have been "wasted" upon the Lord Jesus. To such lovers He is altogether lovely and worthy of their offering. What they have poured upon Him is not a waste, but a fragrant testimony of His sweetness.

11¹ We must love the Lord and grasp the opportunity to love Him.

12¹ Mary received the revelation of the Lord's death by the Lord's words in 16:21; 17:22-23; 20:18-19; and 26:2. Hence, she grasped the opportunity to pour the best she had upon the Lord. To love the Lord with our best requires a revelation concerning Him.

13¹ In the foregoing verse, the Lord spoke of His burial, implying His death and resurrection for our redemption. Hence, in this verse He called the gospel "this gospel," referring to the gospel of His death, burial, and resurrection (1 Cor. 15:1-4).

13² The story of the gospel is that the Lord loved us, and the story of Mary is that she loved the Lord. We must preach both—the Lord loving us and us loving the Lord. One is for our salvation, and the other is for our consecration.

vv.
6-13;
Mark
14:3-9;
John
12:1-8;
cf.
Luke
7;
36-39
6^b
Matt.
21:17;
John
11;
1, 18
9^a
John
13:29
11^a
Deut.
15:11
11^b
cf.
Matt.
18:20;
28:20
12^a
John
19:40;
Matt.
27;
59-60
13^a
Matt.
24:14
13^b
cf.
Acts
10:4

4. *Betrayed by the False Disciple*

26:14-16

14^a

vv.

14-16;

Mark

14:

10-11;

Luke

22:3-6

14^b

Matt.

10:4;

John

6:71;

Matt.

27:3-5

14 ^{1a}Then one of the twelve who was called ^bJudas Iscariot went to the chief priests

15 And said, What are you willing to give me, and I will deliver Him to you? And they weighed out to him ^{1a}thirty pieces of silver.

16 And from then on he sought opportunity that he might ^adeliver Him up.

5. *Keeping the Passover*

26:17-25

15^a

Zech.

11:12;

Matt.

27:3, 9

16^a

Matt.

20:

18-19

17^a

vv.

17-19;

Mark

14:

12-16;

Luke

22:

7-13

17^b

Exo.

12:

15-20

18^a

Matt.

23:8;

John

11:28

18^b

Matt.

26:45;

John

13:1

20^a

vv.

20-25;

Mark

14:

17-21;

Luke

22:

14-18;

21-23;

17 ^aNow on the first *day* of the ^{1b}Unleavened Bread the disciples came to Jesus, saying, Where do You want us to prepare for You to eat the Passover?

18 And He said, Go into the city to such a one and say to him, The ^aTeacher says, My ^btime is near; I am keeping the Passover ^{1a}at your *house* with My disciples.

19 And the disciples did as Jesus directed them, and they prepared the Passover.

20 ^aNow when evening was come, He reclined *at table* with the twelve.

21 And as they were eating, He said, Truly I say to you, that ^aone of you shall deliver Me up.

22 And they grieved exceedingly, and each one began to say to Him, I'm not the one, am I, Lord?

23 And He answered and said, He who dips his hand with Me in the dish, this man shall deliver Me up.

24 The Son of Man ¹goes indeed as it is ^awritten con-

14¹ "Then" indicates that while one of the disciples expressed her love to the Lord to the uttermost, another was going to betray Him. One was treasuring the Lord, and at the same time another was delivering Him up.

15¹ This is the worth of a slave (Exo. 21:32).

17¹ "The Unleavened Bread" is a feast of seven days (Lev. 23:6). It is also called the Passover (Luke 22:1; Mark 14:1). Actually, the feast of the Passover was the first day of the feast of Unleavened Bread (Exo. 12:15-20).

18¹ Gk. toward you.

24¹ This is to go away from the world.

John	21 ^a	24 ^a
13:	John	Luke
21-30	6:70;	24:46
	13:21	

cerning Him, but woe to that man through whom the Son of Man is delivered up! It would have been good for him if that man had not been born.

25 And Judas, who delivered Him up, answered and said, I'm not the one, am I, ^aRabbi? He says to him, ^{1b}You said it.

6. *Establishing the Table* 26:26-30

26 ^aAnd as they were ¹eating, Jesus took the ²bread and ^bblessed and broke *it* and gave *it* to the disciples, and said, Take, eat; this is My ²body.

27 And taking the ^{1a}cup and giving ^bthanks, He gave *it* to them, saying, Drink of it, all *of you*;

28 For this is My ^{1a}blood of the ^{2b}covenant, which is poured out for ^cmany for ^dforgiveness of sins.

25¹ The Lord let Judas' own word condemn him.

26¹ The Lord and the disciples firstly ate the Passover (vv. 20-25; Luke 22:14-18). Then the Lord established His table with the bread and the cup (vv. 26-28; Luke 22:19-20; 1 Cor. 11:23-26) to replace the feast of the Passover, because He was going to fulfill the type and be the real Passover to us (1 Cor. 5:7). Now we are keeping the real feast of Unleavened Bread (v. 17; 1 Cor. 5:8).

26² The "bread" of the Lord's table is a symbol signifying the Lord's "body" broken for us on the cross to release His life that we may participate in it. By participating in this life we become the mystical body of Christ (1 Cor. 12:27), which is also signified by the bread of the table (1 Cor. 10:17). Hence, by partaking of this bread, we have the fellowship of the body of Christ (1 Cor. 10:16).

27¹ The Lord's blood redeemed us from our fallen condition back to God, and back to God's full blessing. Concerning the Lord's table (1 Cor. 10:21), the bread signifies our participation in life, and the cup, our enjoyment of God's blessing. Hence, it is called the cup of blessing (1 Cor. 10:16). In this cup are all the blessings of God and even God Himself as our portion (Psa. 16:5). In Adam our portion was the cup of God's wrath (Rev. 14:10). Christ has drunk that cup for us (John 18:11), and His blood has constituted the cup of salvation for us (Psa. 116:13), the cup that runs over (Psa. 23:5). By partaking of this cup we also have the fellowship of the blood of Christ (1 Cor. 10:16).

28¹ The "fruit of the vine" (v. 29) within the "cup" of the Lord's table is also a symbol, signifying the Lord's blood shed on the cross for our sins. His blood was required by God's righteousness for the forgiveness of our sins (Heb. 9:22).

28² Some manuscripts insert "new." The Lord's blood, having satisfied God's righteousness, enacted the new covenant. In this new covenant, God gives us forgiveness, life, salvation, and all spiritual,

25^a

Matt.

26:49;

John

1:38

25^b

Matt.

26:64;

27:11

26^a

vv.

26-29;

Mark

14:

22-25;

Luke

22:

19-20;

1 Cor.

11:

23-26

26^b

Matt.

14:19

27^a

1 Cor.

10:21

27^b

Matt.

15:36

28^a

Heb.

13:20;

9:18;

Exo.

24:8;

Zech.

9:11

28^b

Jer.

31:31

28^c

Matt.

20:28

28^d

Heb.

9:22

29^a 29 And I say to you, I will by no means drink henceforth of this fruit of the vine until that day when I drink it new with you in the ^{1a}kingdom of My Father.

30^a 30 ^aAnd having ¹sung a hymn, they went out to the ^bMount of Olives.

Matt.
13:43
30-35;
Mark
14:

26-31
30^b

Matt.
24:3

31^a
Zech.
13:7

31^b
Matt.
26:56;

John
16:32

32^a
Matt.
28:7,
10, 16;
4:12,
15

34^a
John
13:38;

Luke
22:34

35^a
Luke
22:33

36^a
vv.
36-46;

Mark
14:
32-42;

Luke
22:
40-46

36^b
John
18:2

37^a
Matt.
4:21

38^a
John
12:27

7. *Warning the Disciples*

26:31-35

31 Then Jesus says to them, You will all be stumbled in Me this night, for it is written, I will ^asmite the Shepherd, and the sheep of the flock shall be ^bscattered.

32 But after I am raised up, I will go before you into ^aGalilee.

33 But Peter answered and said to Him, If all shall be stumbled in You, I will never be stumbled.

34 Jesus said to him, Truly I say to you, that this night, before a ^acock crows, you will deny Me three times.

35 Peter says to Him, Even if I must ^adie with You, I will by no means deny You. Likewise also said all the disciples.

8. *Pressed in Gethsemane*

26:36-46

36 ^aThen Jesus comes with them to a ^bplace called ¹Gethsemane, and says to the disciples, Sit here while I go away there and pray.

37 And taking Peter and the two ^asons of Zebedee, He began to be sorrowful and distressed.

38 Then He said to them, My ^asoul is exceeding

heavenly, and divine blessings. When this new covenant is given to us, it is a cup (Luke 22:20), a portion for us. The Lord shed the blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion. The blood is the price Christ paid for us, the covenant is the title deed God made to us, and the cup is the portion we receive from God.

29¹ This is the heavenly part of the millennium, the manifestation of the kingdom of the heavens, in which the Lord will drink with us after His coming back.

30¹ This was a praise to the Father by the Lord with the disciples after the Lord's table.

36¹ Gethsemane means the place of the oil press. The Lord was pressed here to flow out the oil, the Spirit.

sorrowful, even unto death; remain here and watch with Me.

39 And going forward a little, He fell on His face and ^aprayed, saying, My Father, if it is possible, let this ^bcup pass from Me; yet not as I ^cwill, but as You *will*.

40 And He comes to the disciples and finds them sleeping, and says to Peter, So, you were not able to watch with Me one hour?

41 ^aWatch and pray that you may not enter into temptation; the spirit indeed *is* ¹ready, but the flesh *is* weak.

42 Again, going away a second time, He prayed, saying, My Father, if this cannot pass away unless I drink it, Your ^awill be done.

43 And coming again, He found them sleeping, for their eyes were heavy.

44 And leaving them, He went away again and prayed a ^athird time, saying again the same word.

45 Then He comes to the disciples and says to them, Are you sleeping now and resting? Behold, the ^ahour has drawn near, and the Son of Man is delivered up into the hands of sinners.

46 Arise, let us be going; behold, the one delivering Me up has drawn near.

9. Arrested by Religion

26:47-56

47 ^aAnd while He was still speaking, behold, ^bJudas, one of the twelve, came, and with him a great crowd with swords and clubs, from the chief priests and elders of the people.

48 Now the one delivering Him up gave them a sign, saying, Whomever I shall kiss, it is he; seize him.

49 And immediately, he came to Jesus and said, Hail, ^aRabbi; and he ^bkissed Him affectionately.

50 But Jesus said to him, ^aFriend, ^bdo what you are

39¹ This refers to His death on the cross.

41¹ Or, willing. In spiritual things our spirit is often "ready," willing, but our flesh is "weak."

39^a
cf.
Heb.
5:7
39^b
Matt.
20:22
39^c
John
5:30;
6:38
41^a
Mark
13:33;
Eph.
6:18;
1 Pet.
4:7
42^a
Matt.
6:10
44^a
cf.
2 Cor.
12:8
45^a
Matt.
26:18
47^a
vv.
47-56;
Mark
14:
43-50;
Luke
22:
47-53;
John
18:
3-11
47^b
Matt.
26:14
49^a
Matt.
26:24
49^b
cf.
2 Sam.
20:9
50^a
Psa.
41:9;
55:13;
cf.
Matt.
20:13;
22:12

50^b
John
13:27

51^a here for. Then they came and laid hands on Jesus and seized Him.

Luke
22:
38, 49

51^b 51 And behold, ¹one of those with Jesus stretched out his hand and drew his ^asword and struck the slave of the high priest and cut off his ^bear.

Luke
22:50;
John
18:10

52^a 52 Then Jesus said to him, Put back your sword into its place; for all those who take *the* ^asword shall perish by *the* sword.

Rev.
13:10;
cf.
Gen.
9:6

53^a 53 Or do you think that I cannot beseech My Father and He will provide Me at once more than twelve legions of ^aangels?

Matt.
4:11;
Luke
22:43;
cf.
John
18:36;
Dan.
7:10

54^a 54 How then shall the ^aScriptures be fulfilled that it must be ¹so?

55^a 55 In that hour Jesus said to the crowds, Are you come out as against a robber with swords and clubs to take Me? I sat daily in the temple ^ateaching, and you did not seize Me.

John
18:36;
Dan.
7:10

56^a 56 But all this has come to pass that the Scriptures of the prophets may be fulfilled. Then all the disciples left Him and ^afled.

Matt.
26:24;
Luke
24:
27, 46;
see
Isa.
53:7-9

10. Judged by the Sanhedrin

26:57-68

57^a 57 ^aAnd those who had seized Jesus led *Him* away to ^bCaiaphas the high priest, where the scribes and the elders were assembled.

Matt.
4:23;
21:23;
John
8:2;
18:20

58^a 58 But Peter ^afollowed Him ^afar off unto the courtyard of the high priest, and entering in, he sat with the deputies to see the end.

59^a 59 Now the chief priests and the elders and the whole ^aSanhedrin sought ^bfalse testimony against Jesus that they might put Him to death;

60^a 60 And they did not find it, though many false witnesses came forward. But later ^atwo came,

Matt.
26:31
57^a
vv.
57-68;
Mark
14:
53-65;
Luke
22:54;
John
18:
12-14,
19-24

51¹ This was Peter (John 18:10, 26).

54¹ "So" refers to His death on the cross, which was prophesied in the Scriptures and needed to be fulfilled.

58^a

Luke

22:54;

John

18:15

59^a

Matt.

5:22;

10:17

59^b

Psa.

27:12;

35:11;

Mark

14:55;

cf.

Acts

6:13

60^a

Deut.

19:15

57^b

Matt.

26:3

61 And said, This man said, ¹I am able to ^adestroy the temple of God and build it in three days.

62 And the high priest stood up and said to Him, Do you answer ^{1a}nothing? What are these testifying ^bagainst you?

63 But Jesus remained ^{1a}silent. ^bAnd the high priest said to Him, I ^{2c}adjure you by the living God that you tell us ^{3d}if you are the ^eChrist, the Son of God.

64 Jesus says to him, ^aYou said *it*! Moreover, I say to you, Henceforth you shall see the ^{1b}Son of Man ^csitting at the right hand of power and ^dcoming on the ^eclouds of heaven.

65 Then the high priest ^atore his garments, saying, He has ^bblasphemed! What further need do we have of witnesses? Behold, now you have heard the blasphemy.

66 What do you think? And they answered and said, He is liable to ^adeath.

67 Then they ^aspit in His face and beat Him with their fists, and they ^bslapped Him,

68 Saying, Prophecy to us, Christ, ^awho is the one who hit you?

61¹ This was a twisting of the Lord's word, "(You) destroy this temple," in John 2:19.

62¹ The Lord, standing before the Sanhedrin like a sheep before its shearers, would not say a word to vindicate Himself, fulfilling Isaiah 53:7.

63¹ See note 62¹.

63² To charge by oath.

63³ This is the same question the Devil used in tempting the Lord (4:3, 6).

64¹ The high priest asked the Lord if He was the Son of God, but He answered with "the Son of Man." He answered the Devil in the same way in His temptation (4:4, and note 2). The Lord is the Son of Man, not only on the earth before His crucifixion, but also in the heavens on the right hand of God after His resurrection (Acts 7:56), and even at His coming back on the clouds. To accomplish God's purpose and to establish the kingdom of the heavens, the Lord had to be a man. Without man, neither could God's purpose be carried out on earth, nor the kingdom of the heavens be constituted on earth.

64 ^c <i>Psa.</i> 110:1;	64 ^a <i>Matt.</i> 24:30;	64 ^e <i>Acts</i> 1:9;	65 ^a <i>Num.</i> 14:6;	65 ^b <i>Matt.</i> 9:3;	66 ^a <i>John</i> 19:7;	<i>Mark</i> 10:34;	<i>Luke</i> 22:63;	<i>Dan.</i> 7:13;
<i>Mark</i> 16:19;	<i>Luke</i> 21:27;	<i>Rev.</i> 11;	<i>2 Kings</i> 18:37;	<i>John</i> 10;	<i>Lev.</i> 24:16	<i>Isa.</i> 50:6	<i>Acts</i> 23:2	<i>Acts</i> 7:56
<i>Heb.</i> 1:3	<i>Rev.</i> 1:7	<i>1 Thes.</i> 4:17	<i>Acts</i> 14:14	33, 36	67 ^a <i>Matt.</i> 27:30;	<i>John</i> 18:22; 19:3;	68 ^a <i>Luke</i> 22:64	

61^a
Matt.
27:40;
cf.

John
2:19;
Acts

6:
13-14

62^a
Matt.
27:

12, 14;
John

19:9;
Isa.

53:7

62^b
Matt.
27:13

63^a
Matt.
26:62

63^b
vv.
63-65;

Luke
22:

67-71

63^c
Lev.
5:1;

1 Sam.
14:

24, 26

63^d
Matt.
4:3, 6

63^e
John
10:24;

cf.
Luke
3:15;

John
1:20,
25

64^a
Matt.
26:25

64^b
Dan.
7:13;

Acts
7:56

11. Denied by Peter**26:69-75**

69^a ^{vv. 69-75; Mark 14: 66-72; Luke 22: 55-62; John 18: 15-18, 25-27} 69 ^aNow Peter sat outside in the courtyard; and ^{1a}a maid came to him, saying, You also were with Jesus the Galilean.

70 But he denied before all, saying, I do not know what you are saying!

71 And when he had gone out into the porch, another *maid* saw him and said to those who were there, This man was with Jesus the ^aNazarene.

72 And again he denied with an oath, I do not know the man!

73 And after a little while ¹those who were standing *there* came and said to Peter, Surely you also are *one* of them, for your ^aspeech also makes you known.

74 Then he began to ¹curse and to swear, I do not know the man! And immediately a cock crowed.

75 And Peter remembered the word which Jesus had said, Before a ^acock crows, you will deny Me three times. And he went out and wept bitterly.

75^a
Matt.
26:34;
Mark
14:30;
John
13:38

CHAPTER 27**12. Judged by Pilate****27:1-26**

1^a ^{vv. 1-2; Mark 15:1; Luke 23:1; John 18:28} 1 ^aNow when morning had come, all the chief priests and the elders of the people took ^bcounsel against Jesus so that they might put Him to death;

2 And having bound Him, they led Him away and delivered Him to ^{1a}Pilate the governor.

69¹ Gk. one maid. Even one fragile little female, Peter could not withstand!

73¹ Under God's sovereignty, the environment would not let Peter go until he was tested to the uttermost, that he might realize he was absolutely untrustworthy and should no longer have any confidence in himself.

74¹ In his first denial, Peter said only the word (v. 70); in his second denial, he replied with an oath (v. 72); in his third denial, he cursed and swore.

2¹ Pilate was a Roman procurator, an agent of Caesar Tiberius in Judea (Palestine), A.D. 26-35. Not long after he unjustly delivered the

3 Then ^aJudas who delivered Him up, seeing that He was condemned, ¹repented and returned the ^bthirty pieces of silver to the chief priests and elders,

3^a
Matt.
26:
14-16

4 Saying, I have sinned in delivering up ^ainnocent blood. But they said, What is that to us? You see *to that!*

3^b
Matt.
26:15
4^a

5 And he threw the pieces of silver into the temple and departed; and he went away and ^ahanged himself.

Matt.
23:35
5^a

6 And the ¹chief priests took the pieces of silver and said, It is not lawful to put them into the temple ^atreasury, since it is *the* price of blood.

cf.
2 Sam.
17:23
6^a

7 And having taken counsel, they bought with them the potter's field for a burial place for strangers.

Mark
12:
41, 43;

8 Wherefore that field has been called *the* ^aField of Blood to this day.

John
8:20
8^a

9 Then was fulfilled that which was spoken through ¹Jeremiah the prophet, saying, ^aAnd they took the thirty pieces of silver, the price of Him that was priced, Whom they of *the* sons of Israel had priced;

Acts
1:19
9^a
Zech.
11:

10 And they gave them for the potter's field, as *the* Lord directed me.

12-13

11 ^aNow Jesus stood before the governor, and the governor questioned Him, saying, Are you the ^bking of the Jews? And Jesus said, ^{1c}You say *it*.

11^a
vv.
11-14;
Mark

12 And when He was accused by the chief priests and elders, He answered ^{1a}nothing.

15:2-5;
Luke

13 Then Pilate says to Him, Do you not hear how many things they testify ^aagainst you?

23:2-3;
John
18:

14 And He did ^{1a}not answer him, not even to one word, so that the governor marveled greatly.

29-38
11^b
Matt.

Lord Jesus up to be crucified, his government ended abruptly. He was banished and committed suicide.

27:
29, 37;
2:2
11^c

In the evil conspiracy, the Jewish religionists got the heathen politician to collaborate with them to kill the Lord Jesus.

Matt.
26:25

3¹ Or, regretted.

12^a

6¹ They would not take the price of blood. Actually what they did to the Lord Jesus was more evil than Judas' deed (v. 1).

Matt.
26:63
13^a

9¹ The word quoted in verses 9-10 was spoken by Jeremiah, but written in Zechariah (11:12-13). There was an idea among the Jews that Zechariah had the spirit of Jeremiah.

Matt.
26:62
14^a

11¹ The Lord took the word of Pilate for the truth.

Matt.

12¹ The Lord would not vindicate Himself.

27:12

14¹ See note 12¹.

15^a 15 ^aNow at the feast the governor was accustomed to release to the crowd one prisoner whom they wanted.

16 And they had then a notable prisoner named Barabbas.

17 Therefore when they were gathered together, Pilate said to them, ¹Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?

18 For he knew that because of envy they had delivered Him up.

19 Now while he was sitting on the judgment seat, his wife sent to him, saying, Have nothing to do with that ^arighteous man, for I have suffered much today in a ^{1b}dream because of him.

20 But the chief priests and the elders persuaded the crowds that they should ^aask for Barabbas and destroy Jesus.

21 And the governor answered and said to them, Which of the two do you want me to release to you? And they said, Barabbas.

22 Pilate says to them, What then shall I do with Jesus who is called Christ? They all say, Let him be crucified!

23 But he said, Why, ^awhat evil has he done? But they cried out the more, saying, Let him be crucified!

24 And Pilate, seeing that nothing was gained, but rather that an ^auproar was occurring, took water and ^{1b}washed his hands before the crowd, saying, ²I am innocent of the blood of this ^crighteous man; you see *to it*.

25 And all the people answered and said, His ^ablood be on us and on our children!

26 Then he released to them Barabbas; but Jesus he ^{1a}scourged and delivered *Him* up that He might be ²crucified.

17¹ Pilate was unjust in asking this question, because he knew the Lord had no crime (v. 18), but Barabbas had.

19¹ It was sovereign of God.

24¹ This was to appease his conscience.

24² A timid and irresponsible withdrawal.

26¹ This was an utmost exposure of dark, unjust politics! This injustice fulfilled Isaiah 53:5 and 8.

26² The Jewish death penalty was by stoning (Lev. 20:2, 27: 24:14; Deut. 13:10; 17:5). Crucifixion was a heathen practice (Ezra 6:11).

vv.
15-26;
Mark
15:
6-15;
Luke
23:
17-25;
John
18:39—
19:16

19^a
Matt.
27:24;
Luke
23:47

19^b
Matt.
1:20

20^a
Acts
3:14

23^a
Luke
23:41

24^a
Matt.
26:5

24^b
Deut.
21:6-8;

24^c
Psa.
26:6;
73:13

24^c
Matt.
27:19

25^a
Matt.
23:
35-36;

26^a
Acts
5:28

26^a
Isa.
53:5;

26^a
Matt.
20:19;
1 Pet.
2:24

13. Mocked by the Heathen Soldiers**27:27-32**

27 ^aThen the soldiers of the governor took Jesus into the ^{1b}praetorium and gathered about Him the whole band of soldiers.

27^a
vv.
27-31;
Mark

28 And they stripped Him and put on Him a scarlet robe.

15:
16-20;
John

29 And having woven a crown of ^{1a}thorns, they placed it on His head, and a reed in His right hand; and they kneeled before Him and ^bmocked Him saying, Hail, King of the Jews!

19:2-3
27^b
John
18:
28, 33;
19:9;

30 And they ^aspit on Him and took the reed and beat Him on His head.

Acts
23:35

31 And when they had mocked Him, they took the robe off Him and put His garments on Him, and ¹led Him away to crucify Him.

29^a
Gen.
3:18
29^b

32 ^aAnd as they were coming out, they found a man of ^{1b}Cyrene, Simon by name; this man they compelled to bear His cross.

Matt.
20:19;
Luke
23:11

14. Crucified**27:33-56****a. Killed and Mocked by Men****vv. 33-44**

33 And coming to a place called ¹Golgotha, which is called Place of a Skull,

30^a
Matt.
26:67
32^a
vv.
32-33;
Mark

adopted by the Romans for the execution of slaves and heinous criminals only. To crucify the Lord Jesus was not only a fulfillment of the Old Testament (Deut. 21:23; Gal. 3:13; Num. 21:8-9), but also of the Lord's own word concerning the mode of His death (John 3:14; 8:28; 12:32), which could not be fulfilled by stoning. See note 32¹ in John 18.

15:
21-22;
Luke
23:26;
John
19:17

27¹ The governor's official residence.

29¹ "Thorns" are a symbol of the curse (Gen. 3:17-18). The Lord Jesus became a curse for us on the cross (Gal. 3:13).

31¹ The Lord here, as the Passover Lamb to be sacrificed for our sins, was brought like a lamb to the slaughter, fulfilling Isaiah 53:7-8.

32¹ Cyrene was a Greek colonial city, the capital of Cyrenaica in North Africa. It seems that Simon was a Cyrenian Jew.

33¹ Golgotha is a Hebrew name (John 19:17) which means skull (Mark 15:22). Its equivalent in Latin is *Calvaria*, anglicized into Calvary (Luke 23:33, KJV). It does not mean a place of dead men's skulls, but simply skull.

32^b
Acts
2:10;
6:9;
11:20;
13:1

- 34^a 34 ^aThey gave Him ¹wine to drink mingled with ^bgall; and having tasted *it*, He would ²not drink.
 vv. 34-35; Mark 15:23-24; Luke 23:36; John 19:23-24
- 35 And when they had crucified Him, they ^{1a}divided His garments *among them*, casting lots;
- 36 And they sat down and ^aguarded Him there.
- 37 ^aAnd they set up above His head His charge written, This is Jesus, the King of the Jews.
- 38 Then ^atwo ¹robbers were crucified with Him, one on the right hand and one on the left.
- 39 And those who were passing by blasphemed Him, ^awagging their heads,
- 40 And saying, You who ^adestroy the temple and build it in three days, ^bsave yourself! ^{1c}If you are *the* Son of God, come down from the cross!
- 41 ^aLikewise the chief priests also, mocking, with the scribes and elders, said,
- 42 He saved others; himself he ¹cannot save! He is ^aking of Israel, let him come down now from the cross, and we will believe on him.
- 43 He trusted upon God; let Him ^arescue him now if He wants him; for he said, I am God's Son.
- 44 And the robbers also who were crucified with Him ^areproached Him with the same.

b. Judged and Forsaken by God

vv. 45-50

- 45 ^aNow from *the* ¹sixth hour darkness came over all the land until *the* ¹ninth hour.
- 34¹ Wine mingled with gall (and also with myrrh—Mark 15:23) was intended as a stupefying draught.
- 34² The Lord would not be stupefied; He would drink the bitter cup to the dregs.
- 35¹ The Lord suffered the sinners' robbery to the uttermost, fulfilling Psalm 22:18. This also exposed the darkness of Roman politics.
- 38¹ This was for the fulfillment of Isaiah 53:9a.
- 40¹ This was a repetition of the Devil's temptation in the wilderness (4:6).
- 42¹ If He could save Himself, He could not save us.
- 45¹ The sixth hour is our 12 noon, and the ninth is our 3 p.m. The Lord was crucified at the third hour, our 9 a.m. (Mark 15:25). He was
- | | | | | | | | | | | | |
|-----------------|----------------|-----------------|-----------|-----------------|-----------|-----------------|-------------|-----------------|------------|-------------|---------------|
| 41 ^a | Mark 15:31-32; | 42 ^a | John 1:49 | 43 ^a | Psa. 22:8 | 44 ^a | Mark 15:22; | 45 ^a | vv. 45-56; | Mark 33-41; | Luke 23:44-49 |
| vv. 41-42; | Luke 23:35 | | | | | | Luke 23:39 | | | | |

46 And about the ¹ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, ^aMy God, My God, ²why have You forsaken Me?

46^a
Psa.
22:1

47 And some of those who stood there, when they heard *it*, said, This man is calling for Elijah.

48 And immediately one of them ran, and taking a sponge, he filled it with ^{1a}vinegar, and put it on a reed, and gave Him to drink.

48^a
Psa.
69:21;
Luke
23:36;

49 But the rest said, Wait, let us see if Elijah comes to save him.

John
19:29

50 And Jesus cried out again with a loud voice and ^{1a}dismissed the spirit.

50^a
John
19:30

c. Effect of His Crucifixion
vv. 51-56

51 And behold, the ^{1a}veil of the temple was torn in two ²from the top to the bottom, and the ³earth was shaken and the ⁴rocks were split,

51^a
Exo.
26:
31-35;
2 Chron.
3:14;
Heb.

52 And the ¹tombs were opened; and many ²bodies of the saints who had fallen ^aasleep were raised;

suffering on the cross for six hours. In the first three hours, He was persecuted by men for doing God's will; in the last three hours, He was judged by God for the accomplishment of our redemption. It was during this time that God counted Him as our suffering substitute for sin (Isa. 53:10). Hence, darkness came over all the land (v. 45), because our sin and sins and all negative things were dealt with there; and God forsook Him (v. 46) because of our sin.

9:3;
10:20
52^a
1 Cor.
15:
6, 20;
1 Thes.
4:
13-15;
2 Pet.
3:4

46¹ See note 45¹.

46² God forsook Christ on the cross because He took the place of sinners (1 Pet. 3:18), bearing our sins (1 Pet. 2:24; Isa. 53:6), and being made sin for us (2 Cor. 5:21).

48¹ Offered to the Lord for quenching his thirst (John 19:28-30 and note 30¹) in a mocking way (Luke 23:36).

50¹ This was to give up His spirit (John 19:30), indicating that the Lord voluntarily yielded up His life (Mark 15:37; Luke 23:46).

51¹ This signifies that the separation between God and man was abolished, because the flesh (signified by the veil) of sin taken by Christ (Rom. 8:3) had been crucified (Heb. 10:20 and note).

51² "From the top to the bottom" indicates that the rending of the veil was God's doing from above.

51³ This signifies that the base of Satan's rebellion has been shaken.

51⁴ This signifies that the strongholds of Satan's earthly kingdom have been broken.

52¹ This signifies that the power of death and Hades has been conquered and subdued.

52² This signifies the releasing power of the death of Christ.

53 And ¹coming out of the tombs after His rising, they entered into the holy city and ²appeared to many.

54^a And the centurion and those with him ^aguarding Jesus, when they saw the earthquake and the things that were happening, feared greatly, saying, Truly this was ^bGod's Son!

55^a And there were many women there looking on from a distance, who had followed Jesus from Galilee, ^aministering to Him;

56^a Among whom were ^aMary the Magdalene, and ¹Mary the mother of James and Joseph, and the ^bmother of the sons of Zebedee.

15. Buried by a Rich Man

27:57-66

57^a Now when ¹evening was come, there came a rich man from Arimathea, named Joseph, who also himself was a disciple of Jesus.

58 This man came to Pilate and asked for the body of Jesus. Then Pilate commanded *it* to be given *to him*.

59 And Joseph took the body and wrapped it in a clean linen cloth,

60 And ¹laid it in his ^anew tomb, which he had ^bhewed in the rock; and having rolled a ^cgreat stone to the door of the tomb, he went away.

61 And ^aMary the Magdalene was there, and the other Mary, sitting opposite the grave.

62 Now on the next day, which is after the ¹preparation, the chief priests and the Pharisees gathered together unto Pilate,

53¹ In typology, the firstfruits of the harvest (Lev. 23:10-11) were not a single wheat, but a sheaf of wheat, typifying not only the resurrected Christ, but also the saints who were raised from the dead after His resurrection, as revealed here.

All the things listed in verses 51-53 are different aspects of the excellent effect of the Lord's death.

53² Where they went after this we have no way to trace.

56¹ This is the mother of the Lord Jesus (13:55).

57¹ See note 38¹ in John 19.

60¹ This was for the fulfillment of Isaiah 53:9a.

62¹ This was the day of preparation, Friday, when the Passover was prepared (26:19; John 19:14).

Matt.
27:36

54^b
Matt.
16:16

55^a
Luke
8:2-3

56^a
Luke
8:2;

John
19:25;

20:
1, 18

56^b
Matt.
20:20

57^a
vv.
57-61;

Mark
15:
42-47;

Luke
23:
50-56;

John
19:
38-42

60^a
Isa.
53:9

60^b
cf.
Isa.
22:16.

60^c
Mark
16:4

61^a
Matt.
28:1

63 Saying, Sir, we remembered that that ^adeceiver said, while he was still living, ^bAfter three days I will arise.

63^a
John
7:12

64 Command therefore that the grave be secured until the third day, lest the disciples come and ^asteal him away and say to the people, He was raised from the dead; and the last deception will be worse than the first.

63^b
Matt.
16:21;
20:19

65 Pilate said to them, You have a ^aguard; go, make it as secure as you know how.

64^a
Matt.
28:13

66 And they went and secured the grave with the guard, ^{1a}sealing the stone.

65^a
Matt.
28:11
66^a
cf.
Dan.
6:17

CHAPTER 28

V. *The King's Victory*

28:1-20

A. *Resurrected*

vv. 1-15

1 ^aNow late on *the* Sabbath, as it began to dawn toward ¹the ^bfirst *day* of the week, ^cMary the Magdalene and the other Mary came to look at the grave.

1^a
vv.
1-8;
Mark
16:1-8;

2 And behold, there was a great ¹earthquake; for an angel of *the* Lord descended out of heaven and came and rolled away the stone and sat upon it.

Luke
24:
1-10;

3 And his appearance was as ^alightning, and his garment ^bwhite as snow.

John
20:1

4 And for fear of him the guards shook and became like dead men.

1^b
Lev.
23:
11, 15

5 And the angel answered and said to the women, ¹Fear not, for I know that you seek Jesus, Who has been crucified.

1^c
Matt.
27:
56, 61

66¹ This "sealing" was intended by the opposing Jewish leaders as a negative precaution, but it turned out to be a strong positive testimony of the Lord's resurrection.

3^a
cf.
Dan.
10:6

1¹ Gk. one of the Sabbaths. Christ resurrected on the "first day of the week." This signifies that His resurrection brought a new start with a new age for the kingdom of the heavens. See note 1¹ in John 20.

3^b
John
20:12;
Acts
1:10

2¹ This signifies that the earth, the base of Satan's rebellion, has been shaken by the Lord's resurrection.

5¹ Gk. you fear not.

6^a *John 20:9* 6 ¹He is not here, for He was ^araised, as He said. Come, see the place where He lay.

7^a *Matt. 28:10, 16; 26:32* 7 And go quickly and tell His disciples that He was raised from the dead, and behold, He goes before you into ^{1b}Galilee; there you shall see Him. Behold, I have told you.

8 And going away quickly from the tomb with ¹fear and great joy, they ran to bring word to His disciples.

9^a *Matt. 28:17; Luke 24:52* 9 And behold, Jesus ¹met them, saying, Rejoice! And they came and took hold of His feet and ^aworshipped Him.

10^a *John 20:17; Psa. 22:22; Heb. 2:11-12, 17; Rom. 8:29* 10 Then Jesus says to them, Fear not; go, bring word to My ^{1b}brothers that they go into ^{2b}Galilee, and there they shall see Me.

11 Now as they were going, behold, some of the ^aguard came into the city and brought word to the chief priests of all that had happened.

12 And when they had assembled with the elders and taken counsel, they gave a large sum of silver to the soldiers,

10^b *Matt. 28:7* 13 Saying, Say that ¹his disciples came by night and ^astole him away while we slept.

11^a *Matt. 27:65-66* 14 And if this be heard by the ^agovernor, we will ¹persuade him and free you from worry.

15 And they took the silver and did as they were

13^a *Matt. 27:64* 6¹ This is good news, glad tidings!

14^a *Matt. 27:2* 7¹ As the heavenly King began His ministry from Galilee of the Gentiles (4:12-17), not from Jerusalem, the holy city of the Jewish religion; so after His resurrection, He will still go to Galilee, not to Jerusalem. This strongly indicates that the resurrected heavenly King has fully abandoned Judaism and initiated a new era for God's economy of the New Testament.

8¹ "With fear" because of the great earthquake (v. 2) and with "great joy" because of the Lord's resurrection.

9¹ This transpired after the Lord's appearing to Mary the Magdalene (John 20:14-18).

10¹ See note 17² in John 20.

10² See note 7¹.

13¹ This word from the mouth of the religious leaders was a bare lie, indicating the lowest standard and the falsehood of their religion.

14¹ The evil religionists always "persuade" the evil politicians to carry out the falsehood.

taught. And this saying was ¹spread abroad among *the* Jews until this day.

B. Reigning
vv. 16-20

16 But the eleven disciples went into ^{1a}Galilee, to the ²mountain where Jesus appointed them, ^{16a}
Matt.
28:7

17 And when they saw Him, they ^aworshipped Him, but some ¹doubted. ^{17a}
Matt.
28:9

18 And Jesus came and spoke to them, saying, All ¹authority has been given to Me in heaven and on earth.

19 Go ¹therefore and ²disciple all the ^anations, ³bap- ^{19a}
Matt.
24:14

¹⁵ ¹As the lie concerning the Lord's resurrection was "spread abroad," so were the rumors concerning His followers and His church after His resurrection (Acts 24:5-9; 25:7).

¹⁶ ¹ See note 7¹.

¹⁶ ² The constitution of the kingdom was decreed on a mountain (see note 1¹ in chapter 5), the heavenly King's transfiguration transpired on a high mountain (see note 1² in chapter 17), and the prophecy concerning this age was also given on a mountain (see note 3¹ in chapter 24). Now, for God's economy of the New Testament, the disciples needed to go to "the mountain" again. Only on the high level of a mountain can we realize the New Testament economy.

¹⁷ ¹ Or, hesitated, wavered.

¹⁸ ¹ In His divinity as the only begotten Son of God, the Lord had authority over all. However, in His humanity as the Son of Man to be the King of the heavenly kingdom, "authority" "in heaven and on earth" was given to Him after His resurrection.

¹⁹ ¹ Because all authority had been given to Him (v. 18), the heavenly King sent His disciples to go and "disciple all the nations." They go with His authority.

¹⁹ ² This is to make the heathen the kingdom people for the establishment of His kingdom, which is the church, even today, on this earth.

¹⁹ ³ Baptism is to bring the repentant people out of their old state into a new one, by terminating their old life and germinating them with the new life of Christ that they may become the kingdom people. John the Baptist's recommending ministry began with the preliminary baptism by water only. Now, after the heavenly King accomplished His ministry on earth, passed through the process of death and resurrection, and became the life-giving Spirit, He charged His disciples to baptize the disciplined people into the Triune God. This baptism has two aspects: the visible aspect by water, and the invisible aspect by the Holy Spirit (Acts 2:38, 41; 10:44-48). The visible aspect is the expression, the testimony, of the invisible aspect; whereas the invisible aspect is the reality of the visible aspect. Without the invisible aspect by the Spirit, the visible aspect by water is vain; and without the visible aspect by water, the invisible aspect by the Spirit is abstract and

tizing them ⁴into the ⁵name of the ⁶Father and of the Son and of the Holy Spirit,

impractical. Both are needed. Not long after the Lord charged the disciples with this baptism, He baptized them and the entire church in the Holy Spirit (1 Cor. 12:13) on the day of Pentecost (Acts 1:5; 2:4) and in the house of Cornelius (Acts 11:15-17). Then, based upon this, the disciples baptized the new converts (Acts 2:38), not only visibly into water, but also invisibly into the death of Christ (Rom. 6:3-4), into Christ Himself (Gal. 3:27), into the Triune God (28:19), and into the Body of Christ (1 Cor. 12:13). The water, signifying the death of Christ with His burial, may be considered as a tomb to terminate the baptized ones' old history. Since the death of Christ is included in Christ, and since Christ is the very embodiment of the Triune God, and the Triune God is eventually one with the Body of Christ; so to baptize new believers into the death of Christ, into Christ Himself, into the Triune God, and into the Body of Christ, is to do just one thing: on the negative side to terminate their old life, and on the positive side to germinate them with new life, the eternal life of the Triune God, for the Body of Christ. Hence, the baptism ordained by the Lord here is to baptize people out of their life into the Body life for the kingdom of the heavens.

19⁴ "Into" indicates union, as in Romans 6:3, Galatians 3:27, and 1 Corinthians 12:13. The same Greek word is used in Acts 8:16; 19:3, 5; and 1 Corinthians 1:13, 15. To baptize people "into the name" of the Triune God is to bring them into spiritual and mystical union with Him.

19⁵ There is one "name" for the Trinity. The name is the sum total of the divine Being, equivalent to His Person. To baptize anyone into the name of the Trinity is to immerse him into all the Triune God is.

19⁶ Matthew and John are the two books in which the Trinity is more fully revealed, for the participation and enjoyment of God's chosen people, than in all the other books of Scripture. John unveils the mystery of the Godhead in the Father, Son, and Spirit, especially in chapters 14 through 16, for our experience of life; whereas Matthew discloses the reality of the Trinity in the one name for all Three, for the constitution of the kingdom. In the opening chapter of Matthew, the Holy Spirit (v. 18), Christ (the Son—v. 18), and God (the Father—v. 23) are upon the scene for the producing of the man Jesus (v. 21). Who, as Jehovah the Savior and God with us, is the very embodiment of the Triune God. In chapter 3 Matthew presents a picture of the Son standing in the water of baptism under the opened heaven, the Spirit as a dove descending upon the Son, and the Father out of the heavens speaking to the Son (vv. 16-17). In chapter 12, the Son, in the person of man, cast out demons by the Spirit to bring in the kingdom of God the Father (v. 28). In chapter 16, the Son is revealed by the Father to the disciples for the building of the church, which is the life pulse of the kingdom (vv. 16-19). In chapter 17, the Son entered into transfiguration (v. 2) and was confirmed by the Father's word of delight (v. 5) for a miniature display of the manifestation of the kingdom (16:28). Eventually, in the closing chapter, after Christ, as the last Adam, had passed through the process of crucifixion, entered into the realm of resurrection, and become the life-giving Spirit, He came back

20 Teaching them to ^aobserve all things, whatever I ^{20^a}
^bcommanded you; and behold, I am ^{1c}with you all the ^{Acts}
 days until the ^{2d}consummation of the age. ^{2:42}
^{20^b}

to His disciples, in the atmosphere and reality of His resurrection, to charge them to make the heathen the kingdom people by baptizing them into the name, the Person, the reality, of the Trinity. Later, in the Acts and in the Epistles, it is disclosed that to baptize people into the name of the Father, Son, and Spirit, is to baptize them into the name of Christ (Acts 8:16; 19:5, Gk.), and to baptize them into the name of Christ is to baptize them into Christ the Person (Gal. 3:27; Rom. 6:3), for Christ is the embodiment of the Triune God, and He, as the life-giving Spirit, is available any time and any place for people to be baptized into Him. Such a baptism into the reality of the Father, Son, and Spirit, according to Matthew, is for the constitution of the kingdom of the heavens. The heavenly kingdom cannot be organized with human beings of flesh and blood (1 Cor. 15:50) as an earthly society; it can only be constituted with people who are immersed into the union with the Triune God, and who are established and built up with the Triune God Who is wrought into them. ^{Acts}
^{1:2}
^{20^c}
^{Matt.}
^{1:23;}
^{18:20;}
^{Acts}
^{18:10}
^{20^d}
^{Matt.}
^{13:39}

20¹ The heavenly King is Emmanuel, God with us (1:23). Here He promised to be with us in His resurrection with all authority all the days until the consummation of the age, that is, until the end of this age. Hence, wherever we are gathered into His name, He is in our midst (18:20).

In the four Gospels, the Lord's ascension is recorded only in Mark (16:19) and Luke (24:51). John testifies that the Lord, as the Son of God, even God Himself, is life to His believers. As such, He can never and would never leave them. Matthew proves that He, as Emmanuel, is the heavenly King Who is with His people continually until He comes back. Hence, in both John and Matthew, the Lord's ascension is not mentioned.

20² The end of this age, which will be the time of His parousia (coming).

Explanation

Concerning Mark's use of Greek verb tenses: Mark in his Gospel frequently uses the present tense in recounting incidents of the past where it would seem totally unexpected and unjustified by the English reader. This is called the historical present. In our version we have retained this usage, being faithful to Mark's style, except where the tense is in immediate conjunction with a past tense, in which case we considered it altogether too awkward for reading and changed it to past tense. The meaning is never altered by this change.

Mark has also made frequent use of the imperfect tense, rendered as an English past progressive: e.g., "he was doing," or, "he used to do." Unless this rendering was considered to have particular significance in the context, the imperfect tense in our version has been rendered with the simple past.

THE GOSPEL OF MARK

THE GOSPEL OF THE SLAVE-SAVIOR

CHAPTER 1

I. The Beginning of the Gospel and the Initiation of the Slave-Savior 1:1-13

A. The Beginning of the Gospel by the Ministry of the Forerunner vv. 1-8

1. As Prophesied vv. 1-3

1 ¹*The beginning of the* ²*gospel of* ³*Jesus Christ, the*
^{4a}*Son of God.*

¹¹ The writer of this Gospel was Mark, also called John (Acts 12:25), the son of one of the Marys (who was close to the Apostle Peter in the church at Jerusalem, Acts 12:12), and the cousin of Barnabas (Col. 4:10). He accompanied Barnabas and Saul in their ministry (Acts 12:25), and joined Paul in the first journey of his ministry to the Gentiles, leaving him and turning back at Perga (Acts 13:13). Due to his return he was rejected by Paul in his second journey. Mark then joined Barnabas in his work, at which time Barnabas separated himself from Paul (Acts 15:36-40). However, Mark was close to Paul in his later years (Col. 4:10; Philem. 24), and useful to him for his ministry until Paul's martyrdom (2 Tim. 4:11). He was close to Peter, probably continually, since Peter considered him his son (1 Pet. 5:13). From the early days of the church his Gospel has been considered a written account of the oral presentation of Peter, who accompanied the Savior in His gospel service from its beginning (1:16-18) to its end (14:54, 66-72). The record is according to historical sequence, and gives more details of historical facts than the other Gospels do. The entire Gospel is summarized in Peter's word in Acts 10:36-42.

John presents the God-Savior, emphasizing the Savior's deity in His humanity. Matthew presents the King-Savior; Mark, the Slave-Savior; and Luke, the Man-Savior. Matthew, Mark, and Luke are synoptic concerning the Savior's humanity in different aspects, with His deity. Since Mark presents the Savior as a slave, he does not tell his genealogy and status, since the ancestry of a slave is not worthy of note. He also does not intend to impress us with the Slave's wonderful words (as Matthew does with His marvelous teachings

^{1a}
Matt.
16:16;
John
1:34;
20:31;
1 John
5:
12, 20

2^a
Mal.
 3:1;
Matt.
 11:10

2 ¹Even as it is written in Isaiah the prophet:
 "Behold, ²I send My ³messenger before ⁴Your face, who
 will ⁵prepare Your way;

and parables concerning the heavenly kingdom, and John with His profound revelations of divine truths), but with His excellent deeds in His gospel service, providing more detail than the other Gospels, in order to portray the Slave-Savior's diligence, faithfulness, and other virtues in the saving service He rendered to sinners for God. In Mark's Gospel is the fulfillment of the prophecy concerning Christ as the Slave of Jehovah in Isa. 42:1-4, 6-7; 49:5-7; 50:4-7; 52:13-53:12, and the details of the teaching regarding Christ as the Slave of God in Phil. 2:5-11. While His diligence in labor, His need of food and rest (3:20-21; 6:31), His anger (3:5), His groaning (7:34), and His affection (10:21) display beautifully His humanity in its virtue and perfection; His lordship (2:28), His omniscience (2:8), His miraculous power, His authority to cast out demons (1:27; 3:15), to forgive sins (2:7, 10), and to silence the wind and the sea (4:39) manifest in full His deity in its glory and honor. What a Slave of God! How lovely and admirable! Such a Slave served sinners as their Slave-Savior, with His life as their ransom (10:45), for the fulfillment of the eternal purpose of God, whose Slave He was.

¹² I.e. glad tidings, good news (Rom. 10:15). The gospel is the service (ministry) of the Slave-Savior as a Slave of God to serve His people. Matthew begins with the kingly generations of the King Christ (Matt. 1:1-17), Luke with a human genealogy of the Man Jesus (Luke 3:23-38), and John with the eternal origin of the Son of God (John 1:1-2); whereas Mark begins with the beginning of the gospel, the service of Jesus as a lowly Slave of God (Phil. 2:7; Matt. 20:27-28), not with the origin of His Person. As a rule, the service, not the person, of a slave is notable. See note ¹¹ in Matt. 1.

¹³ This Gospel is a biography of the Slave-Savior, who was God incarnated as a Slave to save sinners. This compound title denotes His humanity as "Jesus Christ," and His deity as "the Son of God," both of which were adequately expressed by His human virtues and divine attributes in His ministry and move for His gospel service, as recorded in this Gospel.

¹⁴ Some MSS omit Son of God.

²¹ The beginning of the gospel of the Slave-Savior is even as what is written in Isaiah concerning the ministry of John the Baptist. This indicates that John's preaching of the baptism of repentance was also a part of the gospel of Jesus Christ. It terminated the dispensation of law and changed it to the dispensation of grace. Hence, the dispensation of grace began with the ministry of John before the ministry of the Slave-Savior.

²² Jehovah of hosts (Mal. 3:1).

²³ Lit. angel, as in Rev. 1:20.

²⁴ Jesus Christ's.

²⁵ The preaching of the baptism of repentance (v. 4) paved the way for the Slave-Savior to come to sinners (Luke 1:76).

3 ^aA ¹voice of one crying in the ²wilderness, ³Make ready the way of *the* Lord; make His paths straight. 3^a
Isa.
40:3;
Matt.
3:3

2. Preaching the Baptism of Repentance vv. 4-6

4 ^aJohn the baptizer came in the ^{1b}wilderness, preaching a ^{2c}baptism of ^drepentance ³for ^eforgiveness of sins. 4^a
Matt.
3:1;
Luke
3:2;
John
1:6
4^b
Josh.
15:61
Judg.
1:16
4^c
Acts
10:37;
19:3-4
4^d
Mark
1:15;
Luke
24:47
4^e
Matt.
26:28;
Acts
2:38;
10:43
5^a
Matt.
3:5-6
5^b
Acts
19:18
6^a
2 Kings
1:8

5 And all the ^acountry of ¹Judea went out to him, and all the *people* of Jerusalem, and they were ²baptized by him in the ³Jordan River, ^bconfessing their sins.

6 And John was ¹clothed in camel's ^ahair and *had* a

3¹ The beginning of the ministry of the gospel of the Slave-Savior was only a voice, not a great movement.

3² The preaching of the gospel of the Slave-Savior began not in any center of civilization, but in the wilderness, beyond the influence of human culture. See notes 3¹ and 1² in Matt. 3.

3³ I.e. to change the people's mind, turning their mind toward the Slave-Savior, and to make their heart right, straightening every part of their heart through repentance, that the Slave-Savior may enter into them to be their life and take possession of them (Luke 1:17).

4¹ John was born a priest (Luke 1:8-13, 57-63); hence, he should have lived a priestly life in the temple to do the priestly service. But he came to the wilderness and preached the gospel, indicating that the age of the priesthood to offer sacrifices to God was replaced by the age of the gospel to bring sinners to God, that God may gain them and that they may gain God.

4² Repentance is to change the mind, turning it to the Slave-Savior, and baptism is to bury the repenting people, terminating them, for the Slave-Savior to germinate them by regeneration (John 3:3, 5-6).

4³ Or, unto. Repentance with baptism is for, and results in, forgiveness of sins, that the obstacle of man's fall may be removed and man be reconciled to God.

5¹ A region with the holy city, the holy temple, and high culture; hence, a region of honor.

5² When people repented through his preaching, John immersed them into the death-water to bury them, to terminate them, thus preparing them to be raised up by the germinating of the Slave-Savior with the Holy Spirit, through the confession of their sins. See note 6¹ in Matt. 3.

5³ See note 6² in Matt. 3.

6¹ The way John lived signifies that his living and work were altogether in a new dispensation, not according to the way of the old religion, culture, and tradition. See note 4¹ in Matt. 3.

6^a leather girdle around his loins; and he ate ^blocusts and
 Lev. 11:22 wild ^choney.

6^a

Exo.

3:8;

1 Sam.

14;

25:27

7^a

Matt.

3:11;

John

1:

15, 27;

Acts

13:25;

19:4

8^a

John

1:26;

Acts

1:5;

11:16

8^b

Isa.

44:3;

Joel

2:28;

Acts

2:4;

10:45;

1 Cor.

12:13

9^a

vv.

9-11;

Matt.

3:

13-17;

Luke

3:

21-22

3. *Introducing the Slave-Savior*

vv. 7-8

7 And he preached, saying, ^{1a}One stronger than I comes after me, the thong of whose sandals I am not worthy to stoop down and unloose.

8 I baptized you in ^{1a}water, but He will baptize you in *the* Holy ^bSpirit.

B. *The Initiation of the Slave-Savior*

vv. 9-13

1. *Baptized*

vv. 9-11

9 And it came about in those days *that* Jesus ^acame

7^a Although John preached a baptism of repentance, the goal of his ministry was a wonderful Person, Jesus Christ, the Son of God. He did not make himself the center of his ministry, as a magnet attracting others to himself. He realized that he was only a messenger sent by Jehovah of hosts to bring people to His Son Jesus Christ, and exalt Him as the goal of his ministry.

8^a Water signifies death and burial for the termination of the repenting people; the Holy Spirit is the Spirit of life and resurrection for the germination of the terminated people. The first was a sign of John's ministry of repentance; the latter, a sign of the Slave-Savior's ministry of life. John buried the repenting people into the death-water; the Slave-Savior raised them up for their regeneration in the Spirit of His resurrection life. The death-water, pointing to and signifying the all-inclusive death of Christ, into which His believers are baptized (Rom. 6:3), buried not only the baptized people but also their sins, the world, and their past life and history, (just as the Red Sea buried Pharaoh and the Egyptian army for the children of Israel Exo. 14:26-28; 1 Cor. 10:2), and separated them from the God-forsaking world and its corruption (just as the flood did for Noah and his family 1 Pet. 3:20-21). The Holy Spirit, into whom the Slave-Savior baptized those who believed in Him, is the Spirit of Christ and the Spirit of God (Rom. 8:9). Hence, to be baptized in the Holy Spirit is to be baptized into Christ (Gal. 3:27; Rom. 6:3), into the Triune God (Matt. 28:19), and even into the Body of Christ (1 Cor. 12:13), which is joined to Christ in the one Spirit (1 Cor. 6:17). It is through baptism in such a water and in such a Spirit that the believers in Christ are regenerated into the kingdom of God, into the realm of the divine life and the divine rule (John 3:3, 5 and note 2), that they may live by the eternal life of God in His eternal kingdom.

from ^{1b}Nazareth of Galilee and was ²baptized ³in the Jordan by John.

10 And ^{1a}immediately, coming up out of the water, He saw the ²heavens being ^bparted, and the ^cSpirit as a ³dove coming down to Him⁴.

11 And a ^avoice came out of the heavens: ¹You are My ^bbeloved Son; in You I ^cdelight.

2. Tested

vv. 12-13

12 And ^aimmediately the Spirit ¹thrusters Him out into the ^bwilderness.

13 And He was in the wilderness ¹forty days, being ^atempted by ²Satan; and He was with the wild beasts, and the ^bangels ministered to Him.

⁹¹ Galilee was called "Galilee of the Gentiles," a region without honor, hence, a despised region (John 7:52; see note 15¹ in Matt. 4), and Nazareth was a despised city of this despised region (John 1:46). The lowly Slave of God grew and came from this source.

⁹² As a Slave of God, the Slave-Savior was also baptized, signifying that He was willing to serve God, and that He would not serve in a natural way, but through death and resurrection (see notes 13¹ and 16¹ in Matt. 3). Such a baptism was the initiation of His service.

⁹³ Lit. into.

¹⁰¹ Mark's record of a Slave does not reflect the splendor of the status of this Slave's Person, but the diligence of His service. The word *immediately* is used in his record forty-one times and two more times in alternate MSS.

¹⁰² The heavens being opened to the Slave-Savior signifies that His willing offering of Himself as a Slave to God was well accepted by God, and the Spirit as a dove coming down to Him signifies that God anointed Him with the Spirit for His service to Him (Luke 4:18-19).

¹⁰³ See note 16⁴ in Matt. 3.

¹⁰⁴ Some MSS add, and remaining.

¹¹¹ See note 17¹ in Matt. 3.

¹²¹ After God's acceptance and anointing, the first thing the Spirit did with this Slave of God was to thrust Him into a test to prove His integrity.

¹³¹ A time of testing and suffering (Deut. 9:9, 18; 1 Kings 19:8).

¹³² Satan, the enemy of God, was used for the testing and proving of God's Slave. The beasts of the earth, in a negative sense, and the angels from heaven, in a positive sense, were also all used for this test.

1 Thes.
3:5

13^b
Luke
22:43;

Matt.
26:53

cf.
Heb.
1:14;

Acts
12:15

9^b
Matt.
2:23;
John
1:
45-46;
Mark
1:24;
10:47;
14:67;
16:6
10^a
Mark
1:12
10^b
Gen.
28:17;
Ezek.
1:1;
John
1:51;
Acts
7:56;
10:11;
Rev.
4:1
10^c
John
1:32;
Luke
4:18
11^a
Mark
9:7;
John
12:28
11^b
Eph.
1:6
11^c
Isa.
42:1;
Matt.
12:18
12^a
Mark
1:
10, 18
12^b
vv.
12-13;
Matt.
4:1-11;
Luke
4:1-13
13^a
Heb.
2:18;
4:15;

II. The Ministry of the Slave-Savior for the Spreading of the Gospel 1:14—10:52

A. The Contents of the Gospel Service 1:14-45

1. Preaching the Gospel vv. 14-20

14^a 14 And after John was "delivered up, Jesus came into
Mark ¹Galilee, ^{2b}preaching the "gospel of "God,

6:17; 15 And saying, The time is "fulfilled, and the "king-
Matt.

4:12; **14^b** 14¹ John's imprisonment was a sign of the rejection of the gospel,
14:3; especially in the region of honor. Hence, the Slave-Savior left that
Luke region and returned to the despised region for His service of the
3:20 gospel. See notes 12¹ and 15¹ in Matt. 4.

14^b The gospel service was initiated by the ministry of the Slave-
Matt. Savior's forerunner (1:1-11) in Judea, the region of honor. But it
4: continued by the ministry of the Slave-Savior in Galilee, the despised
17, 23 region, for a period of about three years (1:14—9:50). Mark narrates
14^c nothing of the Slave-Savior's ministry in Jerusalem and Judea during
Rom. this time, as John does in his Gospel (1:29-42; 2:13—3:36; 5:1-47;
1:1; 7:10—11:57), until He left Galilee for Jerusalem the last time (10:1) to
15:16 accomplish His redemptive work. Then the gospel service continued
15^a by His ministry on the way to Jerusalem and in Jerusalem and its
cf. vicinity (10:1—14:42). It was concluded with His redeeming death,
Gal. His life-imparting resurrection, His ascension for exaltation, and the
4:4 continuation of His gospel service by His disciples' preaching to all
15^b the creation (14:43—16:20).
Mark

4:26; **14²** The Slave-Savior's preaching was to announce God's glad
Luke tidings to the miserable people in bondage; His teaching (vv. 21-22)
10: was to enlighten the ignorant ones in darkness with the divine light of
9, 11 the truth. His preaching implied teaching, and His teaching implied
preaching (Matt. 4:23). This was the first thing He did in His
ministry, and it was the all-embracing structure of His evangelical
service (1:38, 39; 3:14; 6:12; 14:9; 16:15, 20).

14³ Some MSS add, the kingdom of. The gospel of Jesus Christ
(v. 1) is the gospel of God (Rom. 1:1) and the gospel of the kingdom
of God (cf. Matt. 4:23).

15¹ The kingdom of God is the ruling, the reigning, of God with all
its blessing and enjoyment. It is the goal of the gospel of God and of
Jesus Christ (see notes 3² and 26³ in ch. 4). To enter into this
kingdom people need to repent of their sins and believe in the gospel
that their sins may be forgiven and that they may be regenerated by
God to have the divine life, which matches the divine nature of this
kingdom (John 3:3, 5). All the believers in Christ can share the
kingdom in the church age for their enjoyment of God in His
righteousness, peace, and joy in the Holy Spirit (Rom. 14:17). It will
become the kingdom of Christ and of God for the overcoming

dom of God has drawn near. ^{2c}Repent and ^{3d}believe in the 'gospel!

15
Mark
1:4;
Acts
2:38;
5:31
15
John
1:12;
3:16;
Acts
16:31;
Rom.
10:
9, 14

believers to inherit and enjoy in the coming kingdom age (1 Cor. 6:9-10; Gal. 5:21; Eph. 5:5), that they may reign with Christ one thousand years (Rev. 20:4, 6). Then, as the eternal kingdom, it will be an eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5, 14, 17). It was such a kingdom of God that had drawn near and that the gospel of the Slave-Savior would bring His believers into. For this kingdom, the Slave-Savior told people to repent and believe in the gospel. See notes 3¹ in John 3, 28¹ in Heb. 12, and 3¹ in Matt. 5.

15² Lit. think differently afterward, i.e., have a change of mind. To repent is to have a change of mind with regret for the past and a turn for the future. To repent before God is, on the negative side, to repent not only of sins and wrongdoings, but also to repent of the world and its corruption that usurp and corrupt people whom God made for Himself, and to repent of our God-forsaking life in the past. On the positive side, it is to turn to God in every way and in everything for fulfilling His purpose in making men. It is a "repentance unto God," to "repent and turn to God" (Acts 20:21; 26:20). See notes 2¹ and 2² in Matt. 3.

15³ To repent is mainly in the mind; to believe is mainly in the heart (Rom. 10:9). To believe in is to believe into the things which we believe, and to receive the things which we believe into us. To believe in the gospel is mainly to believe in the Slave-Savior (Acts 16:31), and to believe in Him is to believe into Him (John 3:15-16) and to receive Him into us (John 1:12), that we may be organically united with Him. Such a faith in Christ (Gal. 3:22) is given to us by God (Eph. 2:8) through our hearing the word of the truth of the gospel (Rom. 10:17; Eph. 1:13). This faith brings us into all the blessings of the gospel (Gal. 3:14). Hence, it is precious to us (2 Pet. 1:1). Such precious faith requires repentance to precede it. See note 16¹ in ch. 16.

15⁴ This is the gospel of Jesus Christ, the Son of God (v. 1), the gospel of God, and the gospel of the kingdom of God. Jesus Christ, the Son of God, with all the processes He passed through (e.g., incarnation, crucifixion, resurrection, and ascension) and all the redemptive work He accomplished, is the contents of the gospel (Rom. 1:2-4; Luke 2:10-11; 1 Cor. 15:1-4; 2 Tim. 2:8). Hence, the gospel is of Him. The gospel was planned, promised, and accomplished by God (Eph. 1:8-9; Acts 2:23; Rom. 1:2; 2 Cor. 5:21; Acts 3:15), and it is the power of God unto salvation to every believer (Rom. 1:16), that they may be reconciled to God (2 Cor. 5:19) and regenerated by Him (1 Pet. 1:3) to be His children (John 1:12-13; Rom. 8:16) and enjoy all His riches and blessing as their inheritance (Eph. 1:14). Hence, it is the gospel of God. It brings the believers into the realm of the divine ruling that they may participate in the blessings of the divine life in the divine kingdom (1 Thes. 2:12). Hence, it is also the gospel of the kingdom of God. Thus, its full contents are the same as that of the New Testament with all its bequests. When we believe in this gospel, we inherit the Triune God with His redemption, His salvation, and His divine life with its riches for our eternal portion.

16^a 16 And ^apassing along beside the ^bSea of Galilee, He
 vv. saw ^cSimon and Andrew, Simon's brother, ²casting a
 16-20: ^dnet in the sea, for they were fishermen.
 Matt.

4: 17 And Jesus said to them, Come after Me, and I will
 18-22: make you become fishers of men.
 Luke

5:1-11 18 And ^aimmediately, leaving the nets, they ^bfol-
 16^b lowed Him.

Mark 19 And going on a little, He saw James the son of
 2:13; Zebedee and ^aJohn his brother; and they *were* in the
 3:7; boat ¹mending the nets.
 4:1;
 5:1;

6:47; 20 And ^aimmediately He ^bcalled them; and leaving
 7:31; their father Zebedee in the boat with the hired servants,
 John they ¹went after Him.
 6:1

16^c

John

1:

40-42

2. Teaching the Truth

vv. 21-22

16^d

Matt.

13:47

18^a

Mark

1:

12, 20

18^b

Mark

10:28

19^a

cf.

John

1:35,

37, 40

20^a

Mark

1:

18, 21

20^b

Gal.

1:15

21^a

vv.

21-28:

Luke

4:

31-37

21^b

Matt.

4:13;

Mark

2:1

21^c

Mark

1:

20, 23

21 And they ^ago into ^bCapernaum. And ^aimmediately
 on the Sabbath, entering into the ^{1d}synagogue, He
 18^a ²taught.

22 And they were ^aastounded at His ^bteaching, for He

16¹ See note 18¹ in Matt. 4.

16² See note 18² in Matt. 4.

18¹ See note 20¹ in Matt. 4.

19¹ See note 21¹ in Matt. 4.

20¹ Lit. went away. See note 22¹ in Matt. 4.

21¹ A synagogue is a meeting place where the Jews read and learn
 the Holy Scriptures (Luke 4:16-17; Acts 13:14-15).

21² Man's fall into sin broke his fellowship with God, making all
 men ignorant of the knowledge of God. Such ignorance issued first in
 darkness and then in death. The Slave-Savior, as the light of the
 world (John 8:12; 9:5), came to Galilee, the land of darkness, where
 people were sitting in the shadow of death, as a great light to shine
 upon them (Matt. 4:12-16). His teaching released the word of light to
 enlighten those in the darkness of death that they might receive the
 light of life (John 1:4). The second thing the Slave of God as the
 Slave-Savior to fallen men did in His service was to carry out such
 teaching (2:13; 4:1; 6:2, 6, 30, 34; 10:1; 11:17; 12:35; 14:49) to bring
 people out of satanic darkness into the divine light (Acts 26:18).

21^a

Mark

1:39;

6:2;

Matt.

4:23

22^a

Mark

6:2;

11:18;

Matt.

7;

28-29

22^b

Mark

4:2

taught them as *One* having ¹authority and not as the scribes.

3. Casting Out Demons

vv. 23-28

23 And ^aimmediately there was in their synagogue a man with an unclean ¹spirit; and he cried out, saying,

24 ¹What have we to ^ado with You, Jesus, ^bNazarene? Did You come to destroy us? I ^cknow You, who You are, the ^dHoly One of God.

25 And Jesus ^arebuked him, saying, Be ^bquiet, and come out of him!

26 And the ^aunclean spirit, ^bconvulsing him and shouting with a ^cloud voice, came out of him.

27 And they were all ^aamazed, so that they discussed among themselves, saying, What is this? A ^bnew teaching! With ¹authority He commands even the unclean spirits, and they ^dobey Him.

28 And ^aimmediately the report of Him went out everywhere into all the district of Galilee.

22¹ The self-appointed scribes, teaching vain knowledge by themselves had no authority and no power, but this God-authorized Slave, teaching realities by God, had not only spiritual power to subdue people, but divine authority to subject them to the divine ruling.

23¹ Not a fallen angel, but a demon (vv. 32, 34, 39; Luke 4:33), one of the spirits of the living creatures who lived in the preadamite age and were judged by God when they joined Satan's rebellion (see Life-study of Genesis Message 2). The fallen angels work with Satan in the air (Eph. 2:2; 6:11-12), and these demons, the unclean spirits, move with him on the earth. Both act evilly upon man for the kingdom of Satan. The demon's possession of people signifies Satan's usurpation of man, whom God created for His purpose. The third thing the Slave-Savior, who came to destroy the works of Satan (1 John 3:8), did as a part of His service to God was to cast out these demons from the possessed people (1:34, 39; 3:15; 6:7, 13; 16:17) that they might be delivered from Satan's bondage (Luke 13:16), out of Satan's authority of darkness (Acts 26:18; Col. 1:13), into God's kingdom (v. 15). Five cases are recorded in this Gospel to illustrate this (1:23-27; 5:2-20; 7:25-30; 9:17-27; 16:9).

24¹ Lit. What to us and to you? (A Hebrew idiom).

27¹ Not power, but authority to cast out the demon. The Slave-Savior, for His service, had divine authority not only to teach people (v. 22), but also to cast out demons.

27^c
Mark
3:15

27^d
Mark
4:41

28^a
Mark
1:
23, 29

23^a
Mark
1:
21, 28
24^a
Mark
5:7
24^b
Mark
10:47;
14:67;
16:6
24^c
Mark
1:34;
Acts
19:15
24^d
Luke
1:35;
John
6:69
25^a
Mark
9:25;
cf.
Mark
4:39
25^b
Mark
1:34;
Luke
4:41
26^a
Mark
1:23
26^b
Mark
9:
20, 26
26^c
Mark
5:7;
Acts
8:7
27^a
Mark
2:12;
5:42
27^b
Acts
17:19

4. *Healing the Sick*

vv. 29-39

29^a And immediately, coming out of the synagogue, they came into the "house of Simon and Andrew with James and John.

29-34: 30 And Simon's "mother-in-law was lying down with a "fever, and "immediately they tell Him about her.

8: 31 And coming to *her*, He raised her up, "holding her hand; and the fever "left her, and she "served them.

14-16: 32 And evening having come, when the sun set, they brought to Him all those who were ill and those who were demon-possessed;

9:5 33 And the whole city was "gathered together at the door.

30^b 34 And He "healed many who were ill with various "diseases, and He "cast out many demons, and did "not allow the demons to speak, because "they "knew Him.

1:28, 29, 42 35 And rising very "early in the morning, *while it was still* night, He went out and went away to a desolate place, and there He "prayed.

31^a 36 And Simon and those with him hunted for Him, 37 And they found Him and said to Him, All are seeking You.

Mark 5:41; 9:27; Acts 3:7 38 And He says to them, Let us go "elsewhere into the nearby towns, that I might "preach there also, for for *this purpose* I "came out.

33^a 30¹ This may signify a person's unbridled temper, abnormal and intemperate.

Mark 1:24 31¹ Sickness is an issue of sin and a sign of man's abnormal condition before God because of sin. The fourth thing the Slave-Savior did to rescue the sinners, as another part of His gospel service, was to heal their sick condition both physically and spiritually and restore them to normal that they might serve Him (1:34; 3:10; 6:5, 13, 56). Nine cases are recorded in this Gospel to illustrate such healing (1:30-31, 40-45; 2:3-12; 3:1-5; 5:22-43; 7:32-37; 8:22-26; 10:46-52).

34^b 31² Firstly healed, then serving.

38^a 34¹ See note 31¹.

Luke 4:43 34² See note 23¹.

38^b 34³ Some MSS read, they knew Him to be Christ.

Isa. 61:1 35¹ To fellowship with God, seeking God's will and pleasure for His gospel service (v. 38). The Slave-Savior did not do the evangelical service by Himself independent of God and according to His own will, but according to God's will and pleasure by being one with God to fulfill His purpose (v. 38).

John 16:28

39 And He went preaching in their "synagogues throughout the whole of Galilee, and ¹cast out the demons.

39^a
Mark
1:21;
6:2;
Luke
4:44

5. Cleansing the Leper vv. 40-45

40 And a ^{1a}leper comes to Him, entreating Him, and ^bfalling on *his* knees says to Him, If You are willing, You can ^ccleanse me!

40^a
vv.
40-44:
Matt.
8:2-4:
Luke
5:
12-14

41 And moved with ¹compassion, ²stretching out His hand, He touched him and said to him, I am ¹willing; be ^ccleansed!

40^b
Mark
10:17;
Matt.
17:14

42 And ^aimmediately the leprosy left him, and he was ^bcleansed.

43 And sternly ^acharging him, immediately He thrust him out,

40^c
cf.
Lev.
13:

38¹ See note 14².

38² As the Slave of God to serve God in His gospel, the Slave-Savior did not do His gospel service to fulfill His own will, nor the people's proposal, but the will of God who sent Him (John 6:38; 4:34).

45-46:
14:9,
19-20
42^a

39¹ See note 23¹.

40¹ A leper portrays a typical sinner. Leprosy is the most contaminating and damaging disease, much more serious than fever (v. 30), isolating its victim both from God and from men (see notes 2¹ and 3¹ in Matt. 8). To cleanse the leper signifies to recover the sinner to the fellowship with God and with men. This was the consummating part of the Slave-Savior's gospel service according to the record of this chapter.

Mark
1:29,
30, 43
42^b
cf.
2 Kings
5:1,
10, 14:
Luke
4:27

The Slave-Savior's gospel service to God comprised: 1) preaching (vv. 14-15, 38-39) to announce the glad tidings to the miserable people in bondage; 2) teaching (vv. 21-22) to enlighten the ignorant ones in darkness with the divine light of the truth; 3) casting out demons (vv. 25-26) to annihilate Satan's usurpation of man; 4) healing man's sick condition (vv. 30-31) that man may serve the Slave-Savior; and 5) cleansing the leper (vv. 41-42) to recover sinners to the fellowship with God and with men. What a wonderful and excellent work!

43^a
Matt.
9:30

41¹ The Slave-Savior's compassion and willingness issuing from His love were dear and precious to the hopeless leper.

41² Showing His sympathy and intimacy to the miserable leper, whom no one dared to touch.

41³ Not only healed (see note 31¹ in ch. 1) but cleansed. Leprosy not only requires healing as do other diseases; it also needs cleansing, like sin (1 John 1:7), because of its filthy and contaminating nature.

44^a And said to him, See that you ¹say nothing to anyone, but go, show yourself to the "priest and offer for your cleansing the things which Moses commanded for a testimony to them.

45^a But going out, he began to "proclaim *it* much and spread abroad the ¹matter, so that He could ²no longer enter openly into a city, but He was outside in ^bdesolate places; and they ^ccame to Him from everywhere.

Mark
7:36;
Matt.
9:31

45^b
2 Cor.
11:26

45^c
Mark
2:2, 13;
3:7;
John
6:2

CHAPTER 2

B. The Ways of Carrying Out the Gospel Service 2:1—3:6

1. Forgiving the Sins of the Sick 2:1-12

1^a And ¹entering again into "Capernaum after *some* days, it was heard that He is ²in *the* house.

Mark
1:21

44¹ Such a charge throughout the record of the Slave-Savior's evangelical service is quite striking (5:43; 7:36; 9:9). It is similar to what was prophesied concerning His quiet character in Isa. 42:2. He wanted His work to be done within the limit of a move which was absolutely according to God's purpose, not promoted by man's excitement and propaganda. See note 26¹ in ch. 8.

45¹ Lit. word.

45² Man's activity according to the natural concept frustrates the Slave-Savior's service according to God's purpose.

1¹ The five incidents recorded vividly in 2:1—3:6 form one particular group, showing how the Slave-Savior as the Slave of God carried out His gospel service to care for the need of fallen people, who were captured by Satan from God and the enjoyment of God, that they might be rescued from their captivity and brought back to the God of enjoyment:

1) He forgave the sins of the victim of sickness, as God with divine authority, that He might release him from Satan's oppression (Acts 10:38) and restore him to God. The scribes considered this to be against the theology of their religion (2:1-12).

2) He feasted, as a physician to the sick and miserable people, with the tax collectors, those who were disloyal and unfaithful to their race, and sinners despised and isolated from society, that they might taste the mercy of God and be recovered to the enjoyment of God. This was condemned by the self-righteous yet merciless scribes of the Pharisees (2:13-17).

3) He caused His followers to be merry and happy without fasting, as a bridegroom with the sons of the bridechamber. Thus He annulled the practice of the disciples of John (the new religionists)

2 And many were ^agathered together, so that there was no longer room, not even at the door; and He spoke to them the word.

3 And they come, bringing to Him a ^{1a}paralytic carried by four *men*.

4 And not being able to bring *him* to Him because of the crowd, they ¹removed the ²roof where He was; and having dug through, they lowered the ²bed on which the paralytic was lying.

5 And Jesus, seeing their ^{1a}faith, says to the paralytic, ²Child, your ³sins are ^bforgiven!

and the Pharisees (the old religionists), that His followers might be delivered from the practices of their religion into the enjoyment of God's Christ as their Bridegroom, with His righteousness as their outer clothing and His life as their inner wine in God's New Testament economy (2:18-22).

4) He allowed His followers to pick the ears of grain in the grainfields on the Sabbath that they might fill their hunger. Thus they apparently broke God's commandment concerning the Sabbath, but actually pleased God, for the hunger of Christ's followers was satisfied through Him, as the hunger of David and his followers was satisfied with the bread of the presence in the temple. This indicates that in God's New Testament economy it is not a matter of keeping the regulation of religion, but of enjoying satisfaction in and through Christ as the real Sabbath-rest (2:23-28).

5) He healed a man with a withered hand on the Sabbath, caring not for keeping the Sabbath, but rather for the health of His sheep. Thus He indicated that in God's New Testament economy it is not a matter of keeping regulations but of imparting life. For this He was hated by the Pharisees—the religionists (3:1-6). All the five merciful and living ways taken by the Slave-Savior to carry out His gospel service contradicted the formal and traditional religion and were thus abhorred by its fleshly, stubborn, and dead leaders.

¹² Or, at home.

³¹ Signifying a sinner paralyzed by sin, who is unable to walk and move before God.

⁴¹ Their zeal in seeking the Slave-Savior's healing compelled the seekers to break through the proper barrier—a wild act. See note 2² in Matt. 9.

⁴² A small mattress or pad. Also v. 9.

⁵¹ Faith, issuing from hearing the word of Christ (Rom. 10:17), indicates that the seekers had heard of the Slave-Savior.

⁵² This loving word of the Slave-Savior implies kindness; in this His human virtue was expressed.

⁵³ Sins were the cause of sickness. The Slave-Savior's word here touched the cause that the effect might come. Once the sins were forgiven, the sickness was healed.

2^a
Mark
1:
33, 45

3^a
vv.

3-11:

Matt.

9:2-8:

Luke

5:

18-26

4^a

1 Sam.

9:25:

Neh.

8:16:

Acts

10:9

5^a

Mark

10:52:

Matt.

8:

10, 13:

9:

22, 29:

15:28:

Luke

7:50:

17:19:

18:42:

Acts

14:9

5^b

Luke

7:48:

James

5:15

6 But there were some of the ¹scribes sitting there and reasoning in their hearts,

7 Why is this *man* speaking this way? He is ^ablaspheming! Who can forgive ^bsins except one—¹God?

7^a
Mark
14:64;
John
10:36
7^b

8 And ^aimmediately Jesus, ^{1b}knowing in His spirit that they were reasoning this way among themselves, says to them, Why are you reasoning these things in your hearts?

Psa.
32:5;
Isa.
43:25

9 Which is ¹easier, to say to the paralytic, Your sins are forgiven, or to say, Rise, and pick up your bed and walk?

8^a
Mark
1:
42, 43;
2:12
8^b

10 But that you may know that the ^aSon of ¹Man has authority on earth to forgive sins—He says to the paralytic,

John
2:25

11 To you I say, ¹Rise, ^apick up your bed and go to your ²house.

10^a
Mark
2:28
11^a
John
5:8

6¹ Scribes and Pharisees, as the religionists of the old and dead religion, were motivated and used by Satan, the enemy of God, to oppose, resist, and frustrate the gospel service of the Slave of God throughout all His ministry (2:16, 24; 3:22; 7:5; 8:11; 9:14; 10:2; 11:27; 12:13, 28). They thought they worshipped God and were zealous for Him, not knowing that the very God of their forefathers, Abraham, Isaac, and Jacob, was immediately before them in the form of a slave to serve them. They were blinded by their traditional religion from seeing Him in God's divine economy, and plotted to kill Him (3:6; 11:18; 14:1); and they actually killed Him (8:31; 10:33; 14:43, 53; 15:1, 31).

7¹ The reasoning scribes, who considered themselves "scriptural" and "theological," acknowledged the Slave-Savior merely as a man, even a despised Nazarene (John 1:45-46), not realizing that the One who forgave the sins of the paralytic was the very forgiving God incarnated in the form of a lowly man. See note 3¹ in Matt. 9.

8¹ Lit. fully knowing. The Slave-Savior knew the seekers' faith, the sick one's sins (v. 5), and the scribes' inward reasoning, indicating that He was omniscient. Such omniscience, manifesting His divine attribute, unveils His deity, the omniscient God. See note 2¹ in ch. 11.

9¹ See note 5¹ in Matt. 9.

10¹ The Slave-Savior was the very God incarnated, not regarding equality with God a thing to be grasped. He was outwardly in the likeness and fashion of man, even in the form of a slave, but inwardly He was God (Phil. 2:6-7). He was the Slave-Savior and the God-Savior as well. Hence, He had not only the ability to save the sinners, but also the authority to forgive their sins. In this incident He forgave people's sins as God, but asserted that He was the Son of Man. This indicates that He was the true God and a real Man, possessing deity and humanity. In Him men could see both His divine attribute and human virtue.

11¹ See note 5² in Matt. 9. This was the healing of the paralytic. See note 31¹ in ch. 1.

12 And he ¹rose, and immediately, having ²picked up the bed, he ³went out before *them* all, so that they were all ⁴amazed and ⁵glorified God, saying, We have never seen *anything* like this!

12^a
Mark
1:27;
5:42
12^b
Luke
7:16

2. Feasting with Sinners 2:13-17

13 And He went out again beside the ^asea; and all the ^bcrowd came to Him, and He ¹taught them.

13^a
Mark
1:16;
3:7

14 ¹And passing by, He saw Levi the *son* of Alphaeus, sitting ²at the ^{3a}tax office, and He says to him, Follow Me! And rising up, he ⁴followed Him.

13^b
Mark
1:45;
3:7-9;
5:24

15 And it came about *that* He reclined *at the table* in his house, and many ^atax collectors and sinners were reclining *at the table* with Jesus and His disciples, for there were many, and they followed Him.

14^a
vv.
14-17;
Matt.
9:9-13;
Luke
5:
27-32

16 And the ^{1a}scribes of the Pharisees, seeing that He ate with sinners and tax collectors, said to His disciples, ²He is eating with tax collectors and sinners!

17 And hearing *this*, Jesus says to them, Those who are strong have no need of a ¹physician, but those who

15^a
Matt.
11:19;
Luke
15:1-2;
18:
10-14

11² Or, home.

12¹ This is the fulfillment of the Slave-Savior's word, Rise, pick up your bed. To say, Your sins are forgiven, was easier than to say, Rise, pick up your bed and walk. Since the latter was fulfilled, the first, the easier one, was surely also fulfilled. This is strong evidence that the Slave-Savior has authority to forgive sins on earth.

16^a
Acts
4:5;
23:9

12² See note 6² in Matt. 9.

12³ See note 6³ in Matt. 9.

13¹ See note 21² in ch. 1.

14¹ For vv. 14-17, see notes in Matt. 9:9-13.

14² Lit. on.

14³ A tollhouse, collecting tax for the Romans. Matthew was one (probably in a high position) of the tax collectors (Matt. 10:3), who were condemned, despised, and abhorred by the Jews (Luke 18:11; Matt. 5:46 and note 2). Yet, he was called by the Slave-Savior, and later chosen and appointed as one of the twelve apostles (3:18). What mercy!

14⁴ This action as an answer to the Slave-Savior's call implied his abandoning the dirty job and sinful life.

16¹ See note 6¹. The scribes were self-righteous in condemning the Slave-Savior for His feasting with tax collectors and sinners.

16² Or, why is He eating...?

17¹ This indicates that the Slave-Savior considered Himself a Physician to the people who were sick with sins.

17^a are sick. I did not "come to "call *the* "righteous, but
Luke sinners.
 19:10;
 1 Tim.
 1:15

**3. Causing His Followers
 to Be Merry without Fasting
 2:18-22**

18^a 18 ¹And the "disciples of John and the Pharisees were
Matt. "fasting. And they come and "say to Him, "Why do the
 11:2;
 14:12;
Luke disciples of John and the disciples of the Pharisees fast,
 11:1;
John but your disciples do not fast?
 1:35;
 3:25

19 And Jesus said to them, Can the sons of the
 bridechamber fast while the "bridegroom is with them?
 18^b As long as they have the bridegroom with them they
Luke cannot fast.
 18:12

20 But "days will come when the bridegroom "is
 vv. taken away from them, and then they will fast in that
 18-22;
Matt. day.
 9;

21 No one sews a patch of unshrunk cloth on an old
 14-17;
Luke garment; otherwise that which fills it up takes away
 5;
 33-38 from it, the new *from* the old, and the tear becomes
 18^d worse.

22 And no one puts new wine into "old wineskins;
Mark otherwise the wine will burst the wineskins, and the
 2:24;
 7:5; wine and the wineskins are destroyed. But new wine is
Matt. *put* into fresh wineskins.
 9:11

**4. Caring for His Followers' Hunger
 Rather Than for Religion's Regulation
 2:23-28**

23^a 23 ¹And it came about that He "passed through the
Luke grainfields on the "Sabbath, and His disciples began to
 17:22 make *their* way, picking the "ears of grain.
 22^a
Josh.
 9:4

23^a 17² This indicates that the Slave-Savior was the Savior of the
 vv. sinners.
 23-28;

18¹ For vv. 18-22, see notes in Matt. 9:14-17.

20¹ Lit. may be taken away.

23¹ For vv. 23-28, see notes in Matt. 12:1-8.

23 ^b	<i>Ezek.</i>	23 ^c
<i>Gen.</i>	20:12;	<i>Deut.</i>
2:2;	<i>Isa.</i>	23:25
<i>Deut.</i>	58;	
5:15;	13-14	

24 And the ¹Pharisees said to Him, Look! Why are they doing on the ^aSabbath what is ^bnot lawful?

25 And He says to them, Have you ^anever read what ^{1b}David did when he was in need and was hungry, he and those with him?

26 How he entered into the house of God when ^aAbiathar was high priest, and ate the ^bbread of the presence, which is not lawful *for anyone* to ^ceat except the priests, and he gave also to those who were with him?

27 And He said to them, The ^aSabbath came into being for man's sake, and ¹not man for the ^bSabbath's sake;

28 So the ^aSon of Man is ¹Lord even of the Sabbath.

CHAPTER 3

5. *Caring for the Relief of the Suffering One Rather Than for the Ritual of Religion* **3:1-6**

1 ¹And He entered again into a synagogue; and a ^aman was there who had a withered hand.

2 And they were ^awatching Him closely *to see* if He would heal him on the ^bSabbath, that they might ^caccuse Him.

3 And He says to the man having the withered hand, Rise *and come* into the midst.

24¹ See note 6¹.

25¹ Implying that the Slave-Savior was the real David, the King of the coming kingdom of God.

27¹ Man was not created for the Sabbath, but the Sabbath was ordained for man that he might enjoy it with God (Gen. 2:2-3).

28¹ This indicates the Slave-Savior's deity in His humanity. He, the Son of Man, was the very God who ordained the Sabbath and had the right to change what He had ordained concerning the Sabbath.

1¹ For vv. 1-6, see notes in Matt. 12:9-14.

2^b
Mark
2:24

2^c
Mark
14:
55-56;
15:3-4

24^a
Mark
3:4;
Luke
13:14;
14:3;
John
5:9-10;
9:
14, 16
24^b
Exo.
20:10;
Deut.
5:14
25^a
Matt.
21:16
25^b
1 Sam.
21:1-6
26^a
2 Sam.
8:17;
1 Chron.
24:6
26^b
Exo.
25:30;
Lev.
24:5-9
26^c
Exo.
29:33
27^a
Exo.
23:12
27^b
Col.
2:16
28^a
Mark
2:10

1^a
vv.
1-6;
Matt.
12:
9-14;
Luke
6:6-11
2^a
Luke
14:1;
20:20

4^a Luke 14:3
4 And He says to them, Is it "lawful on the Sabbath to do good or to do evil, to ¹save ²life or to kill? But they kept silent.

5^a Mark 3:34; 5:32; 10:23
5 And "looking around at them with ¹anger, being greatly grieved at the ^bhardness of their heart, He says to the man, "Stretch out your hand! And he stretched it out, and his hand was ²restored.

6^a Mark 10:5; Rom. 11:25; Eph. 4:18; Heb. 3:8
6 And going out, the ¹Pharisees "immediately took ^bcounsel with the ^cHerodians against Him, how they might ^ddestroy Him.

C. Auxiliary Acts for the Gospel Service 3:7-35

1. Averting the Crowd's Pressing vv. 7-12

6^a Mark 2:12; 4:5
7 And Jesus withdrew with His disciples to the "sea, and a great multitude from Galilee ^bfollowed;

6^b Matt. 22:15; 6^c
8 And from Judea, and from Jerusalem, and from Idumea, and beyond the Jordan, and around "Tyre and Sidon, a great ^bmultitude, hearing what great things He was doing, came to Him.

9 And He told His disciples that a little ¹boat should stand ready near Him because of the crowd, that they might not ^bpress upon Him;

10 For He ¹healed many, so that as many as had

4¹ This implied that the Slave-Savior was the Emancipator, who set the suffering one free from the bondage of religious ritual.

4² Lit. soul.

5¹ Toward the opposers the Savior's anger was exercised, and He was greatly grieved at their hardness, but toward the sick His compassion was exercised, and He restored the withered member. His anger and grief may be considered the expression of the genuineness of His humanity; whereas His compassion and healing were a merging of His human virtue with His divine power. Thus His deity was again expressed in His humanity. See note 14¹ in ch. 10.

5² See note 31¹ in ch. 1. The restoration of the withered hand displayed the power of the Slave-Savior's deity.

6¹ See note 6¹ in ch. 2.

9¹ The Slave-Savior firstly needed the sea (v. 7) and then a little boat to avert the pressing of the crowd, indicating that the crowd pressing upon Him was a frustration to His gospel service.

10¹ See note 31¹ in ch. 1.

Mark 4:1;

Luke 5:3;

John 6:22;
21:8

9^b Mark 5:24

^{2a}plagues ³pressed upon Him that they might ^btouch Him. 10^b
Mark
5:29;
Matt.
4:23;
Luke
7:21

11 And the ^aunclean spirits, when they beheld Him, fell before Him and ^bcried out, saying, You are the "Son of God!" 10^b
Mark
5:27;
6:56;
Matt.
9:
20-21;
14:36;
Luke
6:19

12 And He ¹warned them many times that they should ^anot make Him manifest. 11^a
Mark
1:
23, 26;
Luke
4:33

2. Appointing the Apostles to Preach vv. 13-19

13 And He goes up into the mountain, and ^acalls to Himself whom He wanted, and they ¹went to Him. 11^b
Luke
4:41;
8:28

14 And He ¹appointed ²twelve, ³whom He also named apostles, that they might be with Him, and that He might send them to ⁴preach, 11^c
Mark
1:1;
Matt.
14:33

15 And to have ^aauthority to ¹cast out the demons. 12^a
Mark
5:43;
Matt.
12:16

16 ¹And He appointed the ^atwelve: and to Simon He ²added *the* name ^bPeter; 13^a
Matt.
10:1;
Luke
6:13;
9:1;
Mark
6:7

17 And James the *son* of ^aZebedee, and ^bJohn the brother of James, and He ¹added to them *the* name, ²Boanerges, which is, sons of thunder; 15^a
Mark
1:27;
6:7

10² Lit. scourges.

10³ Lit. fell upon.

12¹ The crying out of the demons concerning the Slave-Savior was also a frustration to His gospel service. He warned them and forbade them. 16^a
vv.
16-19;
Matt.
10:2-4;
Luke
6:
14-16;
Acts
1:13

13¹ Lit. went away.

14¹ Lit. made. This was for the spreading of the Slave-Savior's gospel service.

14² See note 12² in Rev. 21.

14³ Some MSS omit, whom He also named apostles.

14⁴ See note 14² in ch. 1.

15¹ See note 23¹ in ch. 1. To preach (v. 14) the gospel was to minister God to people; to cast out demons was to keep Satan away from people. These comprised the main purpose of the Slave-Savior's gospel service.

16¹ For vv. 16-19, see notes in Matt. 10:2-4.

16² Lit. placed on or put on.

17¹ Lit. placed on or put on.

17² Gk. from Aramaic, a name added to James and John because of their impetuosity (cf. Luke 9:54-55; Mark 9:38 and note).

16^b
John
1:42;

Matt.
16:18

17^a
Mark
1:19

17^b
Mark
5:37

18^a 18 And Andrew, and Philip, and Bartholomew, and
Matt. "Matthew, and Thomas, and James the son of Al-
 9:9
 19^a phaeus, and Thaddaeus, and Simon the Cananaean,
John 19 And "Judas Iscariot, who also betrayed Him.
 6:71;
 13:26

3. Not Eating because of the Urgent Need
vv. 20-21

20^a 20 And ¹He comes into a "house; and a crowd comes
Mark together again, so that they could ^{2b}not even eat bread.
 7:17;
 9:28
 20^b 21 And hearing *it*, His "relatives went out to lay hold
Mark of Him, for they said, He is ^{1b}beside Himself.
 6:31
 21^a

4. Binding Satan and Plundering His House
by the Holy Spirit
vv. 22-30

21^b 22 ¹And the ²scribes who came down from "Jerusalem
Acts ^bsaid, He ^chas ^{3d}Beelzebub, and by the "ruler of the
 26:24;
 2 Cor. demons He casts out the demons.
 5:13

22^a 23 And calling them to Himself, He said to them in
Mark parables, How can Satan cast out Satan?
 7:1;
Matt. 15:1
 22^b

vv. 24 And if a ^{1a}kingdom is divided against itself, that
 22-30;
Matt. kingdom is not able to stand;
 12:
 24-32;

Luke 25 And if a house is divided against itself, that house
 11:
 15-23 will not be able to stand;

22^c 20¹ Some MSS read, they came.
John 20² This indicates the busyness, diligence, and faithfulness of the
 7:20;
 8: Slave-Savior as the Slave of God in His evangelical service.

48, 52: 21¹ This was an exclamation expressing natural concern on the
 10:20 part of the Slave-Savior's relatives regarding Him. It opened the way
 22^a for the scribes to blaspheme Him (v. 22).

Matt. 22¹ For vv. 22-30, see notes in Matt. 12:24-32.

10:25 22² See note 6¹ in ch. 2.

22^c 22³ This was a word of blasphemy, ushered in by the exclamation
Matt. of natural concern in v. 21.
 9:34;

John 22⁴ The Slave-Savior cast out demons, the evil workers for the
 12:31; dark kingdom of Satan, yet the opposers said He did it "by the ruler
Eph. of the demons." What subtlety of the evil one, who motivated these
 2:2 evil opposers to say this! They were his co-workers and even one with
 24^a him.

Matt. 24¹ This indicates that Satan has not only a house but also a
 12:26; kingdom. His house is a house of sin (1 John 3:8, 10), and his
Acts kingdom is a kingdom of darkness (Col. 1:13). The sinners belong
 26:18; both to his house and to his kingdom. The demons belong to his
Col. kingdom and possess people for his kingdom.
 1:13

26 And if Satan has risen up against himself and is divided, he is not able to stand, but has an end.

27 But no one can enter into the house of the strong one to "plunder his 'goods unless he first ^{2b}bind the strong one, and^o then he will plunder his house.

28 Truly I say to you, that all sins will be "forgiven the sons of men, and blasphemies, whatever they may ^bblaspheme;

29 But whoever blasphemes against the ¹Holy "Spirit has no forgiveness forever, but is guilty of an ²ever-lasting sin—

30 Because they said, He has an unclean spirit.

5. Not Remaining in the Relationship of the Natural Life but of the Spiritual Life

vv. 31-35

31 And "His ¹mother and His ^bbrothers came, and standing outside "they sent to Him, calling Him.

32 And a crowd sat around Him, and they said to Him, Behold, your mother and your brothers and your sisters are outside seeking you.

33 And answering them, He says, ¹Who is My mother and My brothers?

27¹ Sinners kept in Satan's house for his kingdom. The Slave-Savior bound Satan, "the strong one," and entered into his house to plunder the sinners that they might be brought into the house of God (Eph. 2:19) through regeneration for the kingdom of God (John 3:5).

27² This indicates that while the Slave-Savior was doing the gospel service, He was binding "the strong one," Satan. The gospel service is a warfare to destroy Satan and his kingdom of darkness.

29¹ This tells that the Slave-Savior's gospel service, especially in casting out the demons to destroy the dark kingdom of Satan, was by the Holy Spirit, with whom He was anointed and by whom He was being led continuously in His move (Luke 4:18, 1; Mark 1:12).

29² A sin that will not be forgiven forever.

31¹ After the opposers' blasphemy, instigated by Satan, the relatives of the Slave-Savior came again to trouble Him by their natural concern for Him. Undoubtedly, this was also motivated by the evil one.

33¹ See note 48¹ in Matt. 12. This indicated the Slave-Savior's rejection of His relatives' natural concern. To defeat the evil one's schemes and fulfill His gospel service, He would not remain in the relationship of the natural life. This displayed His absoluteness for God in His humanity.

27^a

Isa.

49:24

27^b

Matt.

16:19

28^a

Luke

24:47;

Acts

5:31;

10:43

28^b

1 Tim.

1:13

29^a

Luke

12:10;

cf.

Heb.

10:29;

Acts

7:51

31^a

vv.

31-35;

Matt.

12;

46-50;

Luke

8;

19-21

31^b

Mark

6:3;

John

2:12;

7:3,

5, 10;

Acts

1:14;

1 Cor.

9:5;

Gal.

1:19

31^c

Mark

3:21

34^a 34 And ^alooking around at those sitting in a circle
 Mark around Him, He says, Behold, My mother and My
 3:5 ^bbrothers!

34^b 35 For whoever ^{1a}does the will of God, this is ²My
 Rom. brother and sister and mother.
 8:29;
 Heb.
 2:
 11-12

35^a
 Matt.
 7:21

CHAPTER 4

D. The Parables of the Kingdom of God 4:1-34

1. Parable of the Sower vv. 1-20

1^a 1 ¹And again He began to ²teach ^abeside the ^bsea;
 vv. and a very great crowd was gathered to Him, so that He
 1-12: got into a ^cboat to sit in the sea, and all the crowd were
 Matt. on the land *facing* toward the sea.
 13:
 1-15;

2 And He ¹taught them many things in parables,
 Luke and said to them in His ^ateaching:
 8:4-10

1^b 3 Listen! Behold, the ^{1a}sower went out to ²sow.
 Mark

3:7; 4 And it came about as he sowed, some fell beside
 5:1 the way, and the birds came and devoured it.
 1^c

Mark
 3:9

35¹ See note 50¹ in Matt. 12.

2^a 35² Through His gospel service the Slave-Savior was making the
 Mark believing sinners His spiritual relatives, who became His many
 1:22; brothers (Rom. 8:29; Heb. 2:11) in the house of God (Heb. 3:5), and
 12:38 His many members for the building up of His mystical Body (Eph.
 3: 5:30; 1 Cor. 12:12) to do the will of God.
 Isa.
 55:10

1¹ For vv. 1-12, see notes in Matt. 13:1-15.

1² See note 21² in ch. 1.

2¹ Gk. imperfect tense, indicating repeated action in the past. See also vv. 9, 10, 21, 24, 26, 30. See note 21² in ch. 1.

3¹ Signifying the Slave-Savior (Matt. 13:37), who was the Son of God coming to sow Himself as the seed of life (see note 26²) in His word (v. 14) into men's hearts, that He might grow and live in them and be expressed from within them.

3² This sowing was the Slave-Savior's preaching of the gospel of God that brought in the kingdom of God (1:14-15). It was, as in v. 26, the sowing of the seed of life in the word (v. 14) spoken by the Slave-Savior, indicating that His gospel service was to sow the divine life into the people whom He served. The growth of this life depends upon the condition of the served ones, its issue differing according to their various conditions, as portrayed in this parable.

5 And other *seed* fell on the rocky place, where it did not have much earth; and ^aimmediately it sprang up, because it had no depth of earth;

6 And when the sun ^arose, it was scorched; and because it had no root, it was withered.

7 And other *seed* fell into the ^athorns, and the thorns came up and choked it, and it gave no fruit.

8 And others fell into the good earth and gave fruit, coming up and growing and ^abearing, one thirty, and one sixty, and one a ^bhundred.

9 And He said, He who has ^aears to hear, let him hear.

10 And when He was ^aalone, those around Him, with the twelve, asked Him *about* the parables.

11 And He said to them, To you the ^{1a}mystery of the kingdom of God has been given, but to those ^boutside, all things ^{2a}are in ^cparables,

12 In order that ^aseeing they may see and not perceive, and hearing they may hear and ^bnot understand, lest they should ^cturn and be forgiven.

13 And He says to them, Do you not ¹know this ^aparable? And how will you ¹know all the parables?

14 The ^asower sows the ^bword.

15 And these are those beside the way, where the word is sown; and when they hear, ^aimmediately Satan comes and takes away the word which has been sown in them.

16 And likewise, these are those being sown on the rocky places, who when they ^ahear the word, immediately receive it with joy,

11¹ God's economy concerning His kingdom was a hidden mystery which has been unveiled to the Slave-Savior's disciples. Yet, since the nature and character of the kingdom of God are wholly divine, and the elements through which it is brought forth are the divine life and divine light (see notes 3¹ and 26¹), the kingdom of God, especially in its reality as the genuine church in this age (Rom. 14:17), is still all a mystery to the natural man.

11² Or, are done, become.

13¹ The first know is *oida*, the second is *ginosko*.

12 ^b Mark 8: 17, 21; Matt. 13:19	12 ^c John 12:40; Acts 3:26; 28:27	13 ^a vv. 13-20; Matt. 13: 18-23;	Luke 8: 11-15	14 ^a Matt. 13:37	14 ^b Mark 4:33; Acts 8:4;	James 1:21; 1 Pet. 1:23	15 ^a Mark 4:5, 16	16 ^a Mark 6:20; Ezek. 33: 31-32
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5^a
Mark
3:6;

4:15,
16, 17

6^a
James
1:11

7^a
Jer.
4:3

8^a
John
15:
5, 16;

Col.
1:6

8^b
Mark
4:20;
Gen.
26:12

9^a
Matt.
11:15;
Rev.
2:7

10^a
Mark
4:34

11^a
Rom.
16:
25-26;
Eph.
3:3

11^b
Col.
4:5;
1 Thes.
4:12

11^c
Matt.
13:
34-35

12^a
Isa.
6:9-10;
Ezek.
12:2;
Acts

28:26;
Rom.
11:8

17^a And they have no root in themselves, but last only^a for a time; then when affliction or persecution comes because of the word, immediately they are^b stumbled.

18 And others are those being sown into the thorns; these are those who have heard the word,

19 And the^a anxieties of the age, and the^b deceitfulness of^c riches, and the desires concerning other things entering in choke the word, and it becomes unfruitful.

20 And those are the ones sown on the good earth, who hear the word and¹ receive it and^a bear fruit, one thirty, and one sixty, and one a hundred.

2. Parable of the Lamp

vv. 21-25

21 And He said to them, Does the^{1a} lamp come that it should be placed under the² bushel or under the bed? Is it not that it should be placed on the³ lampstand?

22 For nothing is^a hidden except that it may be manifested, nor has become concealed but that it should become manifest.

23 If anyone has^a ears to hear, let him hear.

24 And He said to them, Take heed what you hear. With what¹ measure you measure, it will be measured to you, and it will be added to you.

25 For he who^{1a} has, it will be given to him; and he who has not, even what he has will be taken away from him.

20¹ Or, accept.

21¹ The lamp which shines light indicates that the Slave-Savior's gospel service not only sows life into His served people, but also brings light to them. Hence, such a divine service issues in the believers as luminaries (Phil. 2:15) and the churches as lampstands (Rev. 1:20), shining in this dark age as His testimony, and consummating in the New Jerusalem with the outstanding characteristics of life and light (Rev. 22:1-2; 21:11, 23-24).

21² See note 15¹ in Matt. 5.

21³ See note 15² in Matt. 5.

24¹ In Matt. 7:2 and Luke 6:38, this word is applied to the way we treat others. Here it is applied to the way we hear the word of the Lord. How much can be given to us by the Lord depends upon the measure with which we hear.

25¹ The word here is also concerned with how we hear the word of the Lord, as it is in Matt. 13:10-13 and Luke 8:18.

John 5:35;
cf.
Gal. 1:6
17^b
Matt. 11:6
19^a
Matt. 6:25;
27, 28
19^b
Heb. 3:13
19^c
Mark 10:23;
Matt. 19:23;
Luke 18:24;
1 Tim. 6:9,
10, 17
20^a
Mark 4:8
21^a
Matt. 5:15;
Luke 8:16;
11:33
22^a
Matt. 10:26;
Luke 12:2
23^a
Mark 4:9
25^a
Matt. 25:29;
Luke 19:26

3. Parable of the Seed

vv. 26-29

26 And He said, So is the ^{1a}kingdom of God, as if a ²man should cast ^{3b}seed on the earth,

27 And ¹sleep and rise night and day, and the seed sprouts and ²lengthens—how, he does not know.

28 The ¹earth bears fruit ²by itself: first *the* blade, then an ear, then full grain in the ear.

29 But when the fruit permits, ^aimmediately he sends forth the ^{1b}sickle, because the harvest has come.

26^a
Mark
1:15;
4:30;
John
3:3, 5;
Acts
1:3;
14:22;
28:31;
Rom.
14:17;
1 Cor.
6:9-10
26^b
vv.
26-29;
cf.
Matt.
13:
24-26.
30
29^a
Mark
4:17;
5:2
29^b
Rev.
14:15;
Joel
3:13
30^a
Mark
4:26;
9:47
31^a
vv.
31-32;
Matt.
13:
31-32;
(17:20);
Luke
13:
18-19

4. Parable of the Mustard Seed

vv. 30-34

30 ¹And He said, How shall we liken the ^akingdom of God, or in what parable shall we ²put it?

31 *It is* as a grain of ^amustard, which when it is sown on the earth is smaller than all the seeds on the earth,

26¹ The kingdom of God is the reality of the church brought forth by the resurrection life of Christ through the gospel (1 Cor. 4:15). Regeneration is its entrance (John 3:5), and the growth of the divine life within the believers is its development (2 Pet. 1:3-11). See note 15¹ in ch. 1.

26² The Slave-Savior as the sower. See note 3¹.

26³ The seed of the divine life (1 John 3:9; 1 Pet. 1:23) sown into the believers of the Slave-Savior, indicating that the kingdom of God, which is the issue and goal of the Slave-Savior's gospel, and the church in this age (Rom. 14:17), are a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest; they are not a matter of lifeless organization through man's wisdom and ability. The apostles' words in 1 Cor. 3:6-9 and Rev. 14:4, 15-16 confirm this.

27¹ The words "sleep and rise night and day" and "how, he does not know," should not be applied to the Slave-Savior. This sentence illustrates the spontaneity of the growth of the seed (cf. v. 28).

27² I.e. grows.

28¹ I.e. the good earth (v. 8), signifying the good heart created by God (Gen. 1:31) for His divine life to grow in man. Such a good heart works together with the seed of the divine life sown into it to grow and bear fruit spontaneously for the expression of God. The word here enables us to have faith in this spontaneity. Thus, tares are not mentioned here, on the negative side, as in Matt. 13:24-30.

28² Or, spontaneously.

29¹ Signifying the angels sent by the Lord to reap the harvest (Rev. 14:16; Matt. 13:39).

30¹ For vv. 30-32, see notes in Matt. 13:31-32.

30² Some MSS read, compare.

32 And when it is sown, it comes up and becomes ¹greater than all the herbs, and produces great branches, so that the ¹birds of heaven can roost under its shade.

33^a And in many such ¹parables He spoke the ^aword to them, as they were ^bable to hear;

33^b 34 And without a ^aparable He did not speak to them, but ^bprivately to His own disciples He explained all things.

cf.
John
16:12;
1 Cor.
3:2;
Heb.
5:12

E. The Move of the Gospel Service ***4:35—10:52***

1. Silencing the Wind and Stilling the Sea ***for the Voyage*** ***4:35-41***

34^a
John
16:25
34^b
Mark
4:10

35 And He said to them on that day, when evening had come, Let us ^apass over to the other side.

35^a
Mark
6:45;
Matt.
8:18;
14:22

36 ¹And leaving the crowd, they take Him along, as He was, in the ^aboat, and other boats were with Him.

36^a
vv.
36-41;
Matt.

37 And a great ^awindstorm came, and the waves beat into the ^bboat, so that the boat was already filling.

8:
23-27;
Luke

38 And He was in the stern, ¹sleeping on the cushion. And they awake Him and say to Him, Teacher, do You not care that we are perishing?

8:
22-25
37^a

39 And being awakened, He ^{1a}rebuked the wind and said to the sea, Be silent! Be still! And the wind ^bceased, and there was a great ^ccalm.

John
6:18
37^b
Mark
6:47
39^a

32¹ The significance of the seed in vv. 3 and 26, and the lamp in v. 21, discloses the nature and inward reality of the kingdom of God: whereas the significance of the mustard seed becoming great not after its kind, and the birds roosting under its shade, speaks of the corruption and outward appearance of the kingdom of God.

Psa.
104:7;
cf.

33¹ These parables displayed the Slave-Savior's divine wisdom and knowledge (Matt. 13:34-35).

Mark
1:25;
Luke
4:39
39^b
Mark
6:51
39^c

36¹ For vv. 36-41, see notes in Matt. 8:23-27.

38¹ The Slave-Savior was sleeping and resting in the boat beaten by the windstorm, while the disciples were threatened by it, indicating that He was above the threatening windstorm and not bothered by it. As long as the disciples had Him with them in their boat, they should, by faith in Him (v. 40), share His rest and enjoy His peace.

Psa.
65:7;
89:9;

39¹ As the disciples followed Him, the Slave-Savior, as a Man with divine authority, controlled the storm that threatened them.

40 And He said to them, Why are you so ^afearful? ^{40^a}
How *is it that* you have no ^bfaith? ^{John 14:27}

41 And they ¹feared greatly and said to one another, ^{40^b}
Who then is this, that both the wind and the sea ^{2a}obey Him? ^{Mark 11:23}
^{41^a}
^{Mark 1:27}

CHAPTER 5

2. Casting Out a Legion of Demons 5:1-20

1 ¹And they came to the other ^aside of the sea, into ^{1^a}
the country of the ^bGerasenes. ^{Mark 5:21:}

2 And when He came out of the boat, ^aimmediately
there met Him out of the tombs a man with an ^bunclean
spirit, ^{1:16;}
^{2:13;}
^{4:1}
^{1^b}

3 Who had his dwelling among the tombs. And no
one was able to bind him any longer, not even with a
chain, ^{vv.}
^{1-20:}
^{Matt.}
^{8:}

4 Because he had often been bound with shackles
and chains, and the chains had been torn apart by him,
and the shackles smashed, and no one was strong
enough to subdue him. ^{28-34;}
^{Luke}
^{8:}
²⁶⁻³⁹
^{2^a}

5 And continually night and day, among the tombs
and in the mountains, he was crying out and cutting
himself with stones. ^{Mark 4:29;}
^{5:}
^{29, 30}
^{2^b}

6 And when he saw Jesus from a distance, he ran
and ^aworshipped Him, ^{Mark 1:23;}
^{Rev.}
^{18:2}

7 And crying out with a ^aloud voice, ¹he says, ²What

^{41¹} Lit. feared a great fear. ^{6^a}
^{Matt.}
^{8:2}

^{41²} This not only displayed the Slave-Savior's divine authority, but
testified that He was the very Creator of the universe (Gen. 1:9; Job
38:8-11). ^{7^a}
^{Mark 1:26;}
^{Acts}
^{8:7}

¹ For vv. 1-20, see notes in Matt. 8:28-34. The record of this
story in Mark is much more detailed than that in Matthew. This is
strong evidence that Mark's Gospel, as a biography of the Slave of
God, stresses His work instead of His word and gives more details
than the other Gospels.

^{7¹} This indicates that the possessed man was usurped by the
possessing spirit to the extent that he was used by the spirit to be as
the spirit himself.

^{7²} Lit. What to me and to You? Some versions translate this,
What do You have to do with me?

7^a do I have to do ^bwith You, Jesus, Son of the ^cMost High
1 Kings 17:18 God? I ^dadjure You by God, do not torment me!

7^e 8 For He said to him, ¹Come out of the man, unclean
Gen. 14: spirit!

14: 9 And He questioned him, What is your name? And
18-19; he says to Him, ^aLegion is my name, because we are
Num. 24:16; many.
Psa. 57:2;

Dan. 3:26; 10 And he entreated Him much that He would not
Luke 1:32; send them out of the country.
6:35;

11 Now there was a great herd of hogs feeding there,
Acts 16:17; near the mountain.
Heb. 7:1

7^a 12 And ¹they entreated Him, saying, Send us to the
Matt. 26:63 hogs, that we may enter into them.

9^a 13 And ¹He gave them permission. And having come
Mark 5:15 out, the unclean spirits entered into the hogs, and the
15^a herd rushed down the steep slope into the sea, about
Mark 5:9 two thousand, and were choked in the sea.
17^a

Acts 16:39 14 And those who were feeding them fled and
20^a reported *it* in the city and in the fields; and they came to
Mark 7:31; see what it was that had happened.
Matt. 4:25

15 And they come to Jesus and see the demon-
 possessed man sitting, clothed, and sane, the one who
 had the ^alegion; and they were afraid.

16 And those who had seen *it* related to them how it
 happened to the demon-possessed man, and concerning
 the hogs.

17 And they began to entreat Him to ^adepart from
 their district.

18 And as He got into the boat, the demon-possessed
 man entreated Him that he might be with Him.

19 And He did not allow him, but said to him, Go to
 your house, to your own *people*, and report to them the
 things the Lord has done to you, and *how* He has had
 mercy on you.

20 And he departed and began to proclaim in
^aDecapolis the things Jesus had done to him; and all
 marveled.

8¹ See note 23¹ in ch. 1.

12¹ Some MSS read, all the demons.

13¹ Some MSS read, immediately Jesus.

**3. Healing a Woman with a Flow of Blood
and Raising Up a Dead Girl
5:21-43**

21 And when Jesus had ^acrossed over again in the boat to the other ^bside, a great crowd gathered to Him, and He was beside the sea.

22 ¹And ^aone of the synagogue ^brulers comes, Jairus by name; and seeing Him, he falls at His feet,

23 And entreats Him much, saying, My little daughter is at the point of death; come and ^alay your hands on her, that she may be healed, and live.

24 And He went with him. And a great crowd followed Him and ^apressed upon Him.

25 And a ¹woman who had a ^aflow of blood ^btwelve years,

26 And had suffered many things under many physicians, and had spent everything she had and was not profited at all, but rather became worse,

27 Hearing the things concerning Jesus, came in the crowd behind *Him* and ^atouch His garment;

28 For she said, If I may touch even His garments, I shall be ¹healed.

29 And ^aimmediately the fountain of her blood was dried up, and she knew in her body that she was cured from the ^bplague.

22¹ For vv. 22-43, see notes in Matt. 9:18-26. In this record also of the miraculous deeds of the Slave of God in His gospel service, Mark gives more details than Matthew. It is a vivid presentation, portraying especially the sufferings of the sick, the Slave-Savior's tenderness and kindness in His saving service toward them, and Peter's presence.

25¹ Since this woman's case is merged with the case of the ruler's daughter, and since the twelve years of her sickness are the age of the girl, and they are both females, one older, one younger, these cases may be considered a complete case of one person. In this view, the girl was born, so to speak, in the woman's death-sickness and died of it. When the woman's death-sickness was healed by the Savior, the dead girl rose up from death. This signifies that every fallen person is born in the death-sickness of sin and is dead in it (Eph. 2:1). When his death-sickness of sin is dealt with by the Savior's redeeming death (1 Pet. 2:24), he rises up out of death into life (John 5:24-25).

28¹ Or, made whole; lit. saved. Sickness is an oppression exercised by the Devil over the sick. Hence, the Slave-Savior's healing was a saving service rendered to the suffering victim, that she might enjoy relief and release from the evil one's oppression (Acts 10:38). See note 31¹ in ch. 1.

21^a
Matt.
9:1
21^b
Mark
5:1
22^a
vv.
22-43:
Matt.
9:
18-26:
Luke
8:
41-56
22^b
Mark
5:35;
Luke
13:14:
Acts
13:15;
18:
8, 17
23^a
Mark
6:5;
7:32:
8:
23, 25;
16:18;
Luke
4:40;
13:13;
Acts
9:
12, 17:
28:8
24^a
Mark
5:31;
3:9
25^a
Lev.
15:25
25^b
Mark
5:42
27^a
Mark
5:30;
3:10;
6:56
29^a
Mark
5:2, 42
29^b
Mark
3:10

30^a And immediately, Jesus realizing in Himself that ^{1a}power had gone out of Him, turned around in the crowd and said, Who ^btouched My garments?

31 And His disciples said to Him, You see the crowd ^{1a}pressing upon You, and You say, Who touched Me?

32 And He looked around to see her who had done this.

33 But the woman, being afraid and trembling, knowing what had happened to her, came and fell down before Him and told Him the whole truth.

34 And He said to her, ¹Daughter, your ^afaith has ²healed you; go in ^bpeace and be ³well from your plague.

35 While He was still speaking, they come from the ^aruler of the synagogue, saying, Your daughter died; why are you still ^bbothering the Teacher?

36 But Jesus, ¹overhearing ²what was being spoken, says to the ruler of the synagogue, Do not fear; only believe!

37 And He did not allow anyone to accompany Him except ^aPeter and James and ^bJohn, the brother of James.

38 And they come into the house of the ruler of the synagogue, and He beholds a tumult, and *people* weeping and wailing greatly.

30¹ The Slave-Savior was God incarnated to be a man (John 1:1, 14). His garments signify His perfect behavior in His humanity. His human virtuous perfection. To touch His garments was actually to touch Himself in His humanity, in whom God was embodied (Col. 2:9). By such a touch His divine power was transfused into the touching one through the perfection of His humanity and became her healing. God who dwells in unapproachable light became touchable in Him through His humanity for her salvation and enjoyment. This was the service of the Slave-Savior as the Slave of God to the sick sinner.

31¹ The pressing crowd received nothing from the Savior, but the touching one did.

34¹ The Slave-Savior's power expressed His deity in healing (v. 30 and note); His word with love and kindness expressed His humanity in sympathy. In this case His deity and His humanity were again merged for His expression.

34² See note 28¹.

34³ Or, whole, sound.

36¹ Or, ignoring. Some MSS read, hearing.

36² Lit. the word spoken.

39 And entering in, He says to them, Why do you make a tumult and weep? The child did not die, but is sleeping.

40 And they ridiculed Him. But He, putting *them* all out, takes along the father of the child and the mother and those with Him, and goes in where the child was.

41 And taking hold of the child's hand, He says to her, Talitha koum! (which being interpreted is, Little girl, I say to you, arise!)

42 And immediately the little girl rose up and walked about, for she was twelve years old. And they were amazed with great amazement.

43 And He strongly ordered them that no one should know this; and He told *them* to give her something to eat.

CHAPTER 6

4. Being Despised by the Despised Nazarenes 6:1-6

1 And He went out from there and came into His own country, and His disciples followed Him.

2 And when the Sabbath had come, He began to teach in the synagogue; and many hearing were astounded, saying, Where *did* this man get these things? And what wisdom is given to this man! And such works of power take place through His hands!

3 Is not this the carpenter, the son of Mary, and

41¹ Aramaic.

42¹ Some MSS insert, immediately.

43¹ See note 44¹ in ch. 1.

2¹ See note 21² in ch. 1.

3¹ See note 55¹ in Matt. 13. The blind despisers' word here may be considered a fulfillment of the prophecy concerning the Slave-Savior in Isa. 53:2-3: "As a root out of a dry ground: he has no form nor comeliness; and when we shall see him there is no beauty that we should desire him. He is despised and rejected of men." This was to know Him according to the flesh in His humanity (2 Cor. 5:16), not according to the Spirit in His deity (Rom. 1:4). In His humanity, He was a root out of dry ground, a shoot out of the stump of Jesse, and a Branch out of his roots (Isa. 11:1), a Branch unto David (Jer. 23:5;

2^b
Mark
6:51;

1:22;
Matt.
7:28

39^a
John
11:11
40^a
Acts
9:40
41^a
Mark
1:31;
9:27
41^b
Luke
7:14;
cf.
John
11:43
42^a
Mark
5:2
42^b
Mark
5:25
42^c
Mark
1:27
43^a
Mark
3:12;
9:9;
Matt.
8:4;
9:30;
12:16;
17:9;
Luke
5:14
1^a
vv.
1-6;
Matt.
13:
54-58;
Luke
4:
16-24
2^a
Mark
1:
21, 39;
Matt.
4:23;
Luke
6:6;
13:10;
Acts
13:14

^{3a} brother of James and Joses and Judas and Simon?
 And are not His sisters here with us? And they were
^bstumbled in Him.

4 And Jesus said to them, A ^aprophet is not
 dishonored except in his own country and among his
 relatives and in his *own* house.

5 And He could ¹not do any work of power there,
 except to ^alay His hands upon a few sick people and
²heal *them*.

6 And He ^amarveled because of their unbelief. And
 He went around the ^bvillages in a circuit, ¹teaching.

5. *Sending the Twelve to Preach* 6:7-13

7 And He ^acalled to *Him* the twelve and began to
 send them out two by two, and He gave them
^{1b}authority over the unclean spirits.

8 And He charged them that they should ^atake
 nothing for *their* way except only a staff; ¹no bread, no
 bag, no money in their belt,

9 But having sandals tied on, and not to put on two
¹tunics.

10 And He said to them, Wherever you enter into a
 house, remain there until you ¹leave that place.

11 And whatever place does not receive you nor hear
 you, when you go out from there, ^ashake off the dust
 under your feet for a testimony ¹against them.

33:15), the Branch who was a Man and the Servant of Jehovah (Zech.
 3:8; 6:12), out of the seed of David according to the flesh (Rom. 1:3).
 In His deity, He was the Branch of Jehovah for beauty and glory (Isa.
 4:2), the Son of God marked out in power according to the Spirit
 (Rom. 1:4).

⁵¹ See note 58¹ in Matt. 13.

⁵² See note 31¹ in ch. 1.

⁶¹ See note 21² in ch. 1.

⁷¹ See notes 23¹ in ch. 1 and 1¹ in Matt. 10.

⁸¹ See note 9¹ in Matt. 10.

⁹¹ A shirt-like undergarment.

¹⁰¹ Lit. go out from there.

¹¹¹ Or, to.

12 And they went forth and ^{1a}preached that *men* ^{12a} should ^brepent; *Matt.*

13 And they ¹cast out many demons, and ^aanointed many sick with oil and ²healed *them*. *4:17; 10:7; Luke 9:6*

6. The Martyrdom of the Forerunner of the Gospel
6:14-29

14 And King Herod ^aheard of it, for His name had become known, and they were saying, ^bJohn the baptizer has been raised from *the* dead, and therefore these works of power are operating in him. *12b Mark 1:4, 15 James 5:14*

15 But others said, He is ^aElijah; and others said, *He* is a ^bprophet, like one of the prophets. *14a vv. 14-29; Matt. 14: 1-12; Luke 9:7-9*

16 But Herod hearing *it* said, John, whom I ^abe-headed—this one was raised! *14b Mark 8:28*

17 For Herod himself had sent and seized John and bound him in ^aprison on account of ^bHerodias, the wife of Philip his brother, because he had married her. *15a Mark 9:11*

18 For John had said to Herod, It is not lawful for you to have the wife of your ^abrother. *15b Deut. 18:15; Acts 3:22; Matt. 21:11; Luke 24:19*

19 And Herodias ¹had it in for him and wanted to kill him, and could not; *16a Mark 6:27*

20 For Herod feared ^aJohn, knowing him *to be* a ^brighteous and holy man, and kept him safe. And hearing him he was much perplexed, and ^cheard him gladly. *17a Matt. 11:2; John 3:24*

21 And when an opportune day came, when Herod on his ^abirthday made a ^bbanquet for his great men and the ¹captains and the leading men of Galilee; *17b Luke 3: 19-20*

22 And when the daughter of Herodias herself entered and danced, she pleased Herod and those reclining at *the* table with *him*. And the king said to the *18a Lev. 18:16; 20:21*

12¹ See note 14² in ch. 1.

13¹ See note 23¹ in ch. 1.

13² See note 31¹ in ch. 1.

19¹ Or, held a grudge against.

21¹ Lit. chiliarchs, captains of a thousand.

Eph.
4:24;
Heb.
12:
10-11

20^a
Mark
4:16;
12:37

21^a
cf.
Gen.
40:20

21^b
Esth.
1:3;
2:18

Matt.
21:26
20^b
Luke
1:75;

girl, Ask of me whatever you want, and I will give *it* to you.

23^a And he swore to her, Whatever you ask of me, I will give to you, up to ^ahalf of my kingdom.

24^a And she went out and said to her mother, What should I ask for? And she said, The head of John the baptizer.

25^a And coming in ^aimmediately with haste to the king, she asked, saying, I want you to give me at once the head of John the Baptist on a platter.

26^a And the king became very sorrowful, *yet* because of the oaths and those reclining at *the* table, he did not want to refuse her.

27^a And ^aimmediately the king, sending an executioner, ordered his head to be brought. And he went out and ^bbeheaded him in the prison,

28^a And brought his head on a platter, and gave it to the girl, and the girl gave it to her mother.

29^a And when his ^adisciples heard *of it*, they went and took away his corpse and put it in a tomb.

7. Feeding Five Thousand

6:30-44

30^a And the ^aapostles gathered together to Jesus and ^breported to Him all things, whatever they did and whatever they ¹taught.

31^b And He says to them, Come you yourselves privately to a place in the ^awilderness and rest a while. For there were many coming and going, and they did ¹not even have opportunity to ^beat.

32^a ¹And they ^awent away in the boat to a place in the wilderness privately.

33^a And many saw them going away and ^arecognized them, and they ran together there on foot from all the cities, and got *there* before them.

27¹ This indicates Satan's hatred, expressed by the darkness and injustice of the worldly people in power, toward the faithful forerunner of the Slave-Savior. See note 10¹ in Matt. 14.

30¹ See note 21² in ch. 1.

31¹ See note 20² in ch. 3.

32¹ For vv. 32-44, see notes in Matt. 14:13-21.

23^a
Esth.
5:3, 6;
7:2
25^a
Mark
5:42;
6:27
27^a
Mark
6:
25, 45
27^b
Mark
6:16
29^a
Matt.
9:14
30^a
Matt.
10:2;
Luke
6:13;
17:5;
22:14;
24:10
30^b
Luke
9:10
31^a
Matt.
14:13
31^b
Mark
3:20
32^a
vv.
32-44;
Matt.
14:
13-21;
Luke
9:
10-17;
John
6:1-13
33^a
Mark
6:54

34 And coming out *from the boat*, He saw a great crowd and had ^{1a}compassion on them, because they were as sheep not having a shepherd; and He began to ²teach them many things.

34^a
Mark
8:2;
Matt.
9:36;
15:32

35 And the hour being already quite late, His disciples came to Him and said, *This place is a wilderness, and the hour is already late;*

36 "Send them away that they may go into the surrounding fields and villages and buy for themselves something to eat.

36^a
Matt.
15:39

37 But He answered and said to them, You ^agive them *something* to eat. And they say to Him, Shall we go away and buy two hundred denarii worth of bread and give *it* to them to eat?

37^a
2 Kings
4:
42-44

38 And He says to them, "How many loaves do you have? Go *and* see. And when they knew, they said, Five, and two fish.

38^a
Mark
8:5

39 And He ordered them all to recline by companies on the green grass.

40 And they sat down in groups, by hundreds and by fifties.

41 And taking the five loaves and the two fish, ^alooking up to heaven, He ^bblessed and broke the loaves and gave *them* to the disciples that they might set *them* before them; and the two fish He divided among all.

41^a
Mark
7:34;
John
11:41

42 And they all ate and were satisfied;

43 And they took up ¹twelve baskets full of broken pieces and of the fish.

41^b
Mark
8:7;
14:22

44 And those who ate the loaves were five thousand men.

8. *Walking on the Sea* 6:45-52

45 ¹And ^aimmediately He ^bconstrained His disciples

45^a
Mark
6:
27, 50

34¹ This exhibited the Slave-Savior's virtue in His humanity, which was carried out by the power of His deity (cf. note 43¹).

34² See note 21² in ch. 1.

45^b
vv.
45-51;
Matt.
14:
22-32;

43¹ This not only displayed the Slave-Savior's power of deity as the Creator, who calls the things not being as being (Rom. 4:17), but also signified the bountiful and inexhaustible supply of His divine life (Eph. 3:8; Phil. 1:19).

John
6:
16-21

45¹ For vv. 45-51, see notes in Matt. 14:22-32.

45^a to get into the boat and "go before to the other side, to
 Mark 4:35; "Bethsaida, while He dismissed the crowd.

46^a 46 And having said farewell to them, He went away
 Matt. 8:18; to the "mountain to "pray.

47^a 47 And when evening came, the "boat was in *the*
 Mark 8:22; midst of the sea, and He was alone on the land.

48^a 48 And seeing them distressed in rowing, for the
 Luke 9:10; wind was contrary to them, He comes toward them
 46^b about *the* fourth watch of the night, "walking on the
 Mark 3:13; sea; and He would have passed by them.

49^a 49 But when they saw Him walking on the sea, they
 Mark 1:35; thought that it was a phantom and cried out;

50^a 50 For they all saw Him and were "troubled. But
 Luke 5:16; "immediately He talked with them and said to them,
 6:12; "Take "courage, "it is I; do not "fear!

47^b 51 And He went up to them into the boat, and the
 Mark 4:37; wind "ceased; and they were exceedingly "astonished,
 50^b beyond measure, in themselves,

52^a 52 For they did not "understand concerning the
 Luke 24:37; loaves, "for their heart was hardened.

9. Healing Everywhere

6:53-56

53^a 53 And having "crossed over, they came to the land
 John 16:33; at "Gennesaret and anchored.

50^b 54 And when they came out of the boat, "immediately
 Deut. 31:6; *the people* "recognized Him,

Isa. 41:13; 55^a 55 And they ran around that whole country and
 43:1-2; began to carry around on "beds those who were ill
 Matt. 17:7; wherever they heard that He was.

51^b 46^b See note 35^b in ch. 1.

48^b 48^b In 4:38 the Slave-Savior was sleeping in a boat beaten by a
 Mark 4:39; windstorm that threatened His followers. Here He is walking on the
 51^b sea while His followers are distressed in rowing by the waves of the
 Mark 6:2; sea. These incidents indicate that the Slave-Savior, as the Creator and
 7:17; Ruler of the universe (Job 9:8), was not bothered by any
 52^b circumstances, and would care for the troubles of His followers in
 Mark their journey following Him.

8; 50^b Lit. I am.

17:21 52^b Lit. but.

53^b

vv.

53-56;

Matt

14;

34-36

53^b

Luke

5:1

54^b

Mark

6:50;

7:25

54^b

Mark

6:33

55^b

Luke

5:18

56 And wherever He entered into ^avillages, or into cities, or into *the* fields, they laid those who were sick in the ^bmarket places, and entreated Him that they might ^ctouch if even the ¹fringe of His garment; and as many as touched Him were ²healed.

56^a
Mark
6:6
56^b
Acts
5:15
56^c
Mark
3:10;
5:
27-28;
Luke
6:19;
cf.
Acts
19:12

CHAPTER 7

10. Teaching concerning the Defiling Things from Within 7:1-23

1 ¹And the ^aPharisees and some of the scribes gathered together to Him when they had come from ^bJerusalem,

2 And had seen some of His disciples eating bread with unclean hands, that is, ^aunwashed¹.

3 (For the Pharisees and all the Jews, unless they ¹carefully wash their hands, do not eat, holding the ^atradition of the ²elders;

4 And *when they come from the* market places, unless they ¹cleanse themselves, they do not eat; and there are ^amany other things which they have received to hold, *the* ^{2b}washing of cups, and pitchers, and copper vessels³.)

5 And the ¹Pharisees and the scribes questioned Him, Why do Your disciples not walk according to the tradition of the elders, but eat bread with unclean hands?

6 And He said to them, Isaiah prophesied rightly concerning you, hypocrites, as it is written, ^aThis people

1^a
vv.
1-23;
Matt.
15:
1-20
1^b
Mark
3:22
2^a
Luke
11:38
3^a
Gal.
1:14;
Col.
2:8
4^a
Mark
7:13
4^b
Heb.
9:10;
Matt.
23:25;
Luke
11:39
6^a
Isa.
29:13

56¹ See notes 20⁴ in Matt. 9 and 30¹ in ch. 5.

56² See notes 31¹ in ch. 1 and 28¹ in ch. 5. Cf. Matt. 14:36 and note 2.

1¹ For vv. 1-23, see notes in Matt. 15:1-20.

2¹ Some MSS add, they found fault.

3¹ Lit. with the fist.

3² Or. ancients, people of the previous generations.

4¹ Lit. baptize. Some MSS have, sprinkle.

4² Lit. baptisms.

4³ Some MSS add, and couches.

5¹ See note 6¹ in ch. 2.

6^a honors Me with their ^blips, but their heart is far away
 cf. from Me;

Ezek. 33:31
 7 And in vain they are ¹worshipping Me, teaching
 7^a as teachings *the* commandments of ^amen.

Col. 2:22;
 cf. 8 Leaving the commandment of God, you hold the
 Titus 1:14 tradition of men¹.

9^a 9 And He said to them, You nicely ^{1a}set aside the
 Luke 7:30 commandment of God, that you may keep your tra-
 10^a dition.

Exo. 20:12; 10 For Moses said, ^aHonor your father and your
 Deut. 5:16 mother; and, ^bHe who speaks evil of father or mother,
 10^b let him ¹surely die.

Exo. 21:17; 11 But you say, If a man says to his father or mother,
 Lev. 20:9; ¹corban (that is, a ^agift), whatever you may be profited
 Prov. 20:20 from me,

12 You no longer allow him to do anything for his
 father or mother,

13 Invalidating the word of God by your tradition
 11^a which you have delivered; and ^amany such similar
 Lev. 1:2 things you do.

13^a 14 And calling the crowd to *Him* again, He said to
 Mark 7:4 them, Hear Me, all of *you*, and ^aunderstand.

14^a 15 There is nothing outside of a man which entering
 Matt. 13:51 into him can defile him, but the things coming out of a
 17^a man are the things which defile a man.

17^a 16 (See note 16¹.)

Mark 7:24; 17 And when He entered into a ^ahouse from the
 3:20; crowd, His disciples questioned Him concerning the
 9:28 ^bparable.

17^b 18 And He says to them, Are you also in the same
 Matt. 13:36 manner without ^aunderstanding? Do you not perceive
 18^a that everything from outside entering into a man
 Mark 8:17 cannot defile him,

7¹ To revere, stressing the feeling of awe or devotion.

8¹ Some MSS add, washings of pitchers and cups, and many
 other such similar things you do.

9¹ The effect of keeping tradition is to set aside the command-
 ment of God.

10¹ Lit. come to an end by death.

11¹ For the Hebrew word *qorban*, an offering, signifying anything
 offered to God.

16¹ Some MSS add, If anyone has ears to hear, let him hear.

19 Because it does not enter into his heart, but into the "stomach, and goes out into the drain, making all foods "clean?

20 And He said, That which goes out of a man, that "defiles a man.

21 For from within, out of the "heart of men, proceed evil reasonings, fornications, thefts, "murders,

22 "Adulteries, "covetousness, wickedness, "deceit, licentiousness, a wicked eye, "blasphemy, arrogance, foolishness;

23 All these "wicked things proceed from within, and they defile a man.

11. Casting a Demon Out of a Syrophoenician Woman's Daughter 7:24-30

24 "And rising up from there, He "went away into the districts of "Tyre². And entering into a "house, He wanted no one to know *it*, and He could not be hidden.

25 But "immediately, a woman whose little daughter had an "unclean spirit, having heard about Him, came and fell at His feet;

26 And the woman was a "Greek, "Syrophoenician by race. And she asked Him that He would cast the demon out of her daughter.

27 And He said to her, Let the "children be satisfied "first, for it is not good to take the children's "bread and throw *it* to the "little "dogs.

22¹ Or, guile.

23¹ The wicked things which proceed from within are the evil issues of man's fallen and sinful nature (v. 21; Rom. 7:18).

24¹ For vv. 24-30, see notes in Matt. 15:21-28.

24² Some MSS add, and Sidon.

26¹ Syrian by tongue, Phoenician by race (cf. Acts 21:2-3), and the Phoenicians being descendants of the Canaanites, a Canaanite woman (Matt. 15:22). What made her a Greek—religion, marriage, or anything else— it is difficult to discover.

27¹ Pet dogs, house dogs.

26^a
John
12:20;
1 Cor.
12:13

27^a
cf.
Exo.
4:22;
Deut.
32:6;

1 Chron.
29:10;
Isa.
63:16;
64:8

27^b
Acts
3:26;
Rom.
1:16

27^c
John
6:35,
48

27^d
Matt.
7:6

19^a
1 Cor.
6:13
19^b
Luke
11:41;
Acts
10:15;
11:9;
Rom.
14:20
20^a
James
3:6
21^a
Gen.
8:21;
Matt.
9:4;
12:34
21^b
Exo.
20:13
22^a
Exo.
20:14;
Matt.
5;
27-28;
1 Cor.
6:9
22^b
Exo.
20:17;
1 Cor.
5:11;
6:10
22^c
Col.
3:8
24^a
vv.
24-30;
Matt.
15;
21-28
24^b
Mark
7:31
24^c
Mark
7:17
25^a
Mark
6:54;
7:35
25^b
Mark
1:23

28^a And she answered and said to Him, Yes, Lord, *but* even the little dogs under the ^atable eat of the little children's crumbs.

29^a And He said to her, Because of this word, ^ago; the ¹demon has gone out of your daughter.

30 And going away to her house, she found the little child lying on the couch and the demon gone out.

31^a

vv.

31-37:

Matt.

15:

29-31

31^b

Mark

7:24

31^c

Matt.

4:18;

John

6:1

31^d

Mark

5:20

32^a

Isa.

35:5-6;

43:8-9

32^b

cf.

Matt.

9:32;

Luke

11:14

32^c

Mark

5:23

33^a

Mark

8:23;

John

9:6

34^a

Mark

6:41

34^b

Mark

8:12;

John

11:

33, 38

35^a

Mark

7:25;

8:10

12. Healing a Deaf and Dumb Man

7:31-37

31 And again, ^acoming out of the district of ¹Tyre, He came through Sidon to the Sea of ^{1c}Galilee in the midst of the districts of ^dDecapolis.

32 And they bring to Him ¹one who was ^adeaf and ^bspoke with difficulty, and they entreated Him that He would ^clay His hand on him.

33 And taking him ^baway from the crowd privately, He ¹put His fingers into his ears, and ^aspitting, He touched his tongue;

34 And ^alooking up into heaven, He ^bgroaned and said to him, ¹Ephphatha! that is, Be opened!

35 And his ears were opened, and ^aimmediately that which bound his tongue was loosed, and he spoke correctly.

36 And He ordered them that they should tell ^{1a}no

29¹ See note 23¹ in ch. 1.

31¹ See note 29¹ in Matt. 15.

32¹ Signifying one who is spiritually deaf and dumb, unable to hear the voice of God and to praise Him (Isa. 35:6) and speak for Him (Isa. 56:10). His dumbness is due to his deafness. The Slave-Savior's healing salvation is well able to heal such a one's deafness and dumbness by dealing with his ears first and then touching his tongue.

33¹ Or, thrust. The Slave-Savior's thrusting His fingers into the deaf one's ears signifies His dealing with his hearing organ (cf. Isa. 50:4-5; Job. 33:14-16), and His touching of his tongue with His spittle signifies His anointing the dumb one's speaking organ with the word that proceeds out of His mouth. This was a healing (see note 31¹ in ch. 1).

34¹ Aramaic.

36¹ See note 44¹ in ch. 1.

36^a

Mark

5:43;

9:9;

Matt.

8:4

one, but the more He ordered them, so much the more they ^bproclaimed *it*.

37 And they were utterly ^aastounded, saying, He has done all things well; He makes both the deaf to hear and the dumb to speak.

36^b
Mark
1:45
37^a
Mark
6:51;
10:26

CHAPTER 8

13. Feeding Four Thousand 8:1-9

1 ¹In those days, there being again a great crowd, and not having anything to eat, calling the disciples to *Him*, He ^asays to them,

2 I have ¹compassion on the crowd, because they have ¹remained with Me now three days, and they do ¹not have anything to eat;

3 And if I send them away to their home without eating, they will ¹faint on the way, and some of them have ¹come from a distance.

4 And His disciples answered Him, ¹How can anyone satisfy these *people* with ²bread here in a wilderness?

5 And He asked them, How many loaves do you have? And they said, Seven.

6 And He charged the crowd to recline on the ground; and taking the seven loaves, He ^agave thanks and broke *them*, and gave *them* to His disciples that they might set *them* before *them*; and they set *them* before the crowd.

7 And they had a few small fish; and having blessed them, He said that these also should be set before *them*.

8 And they ate and were satisfied. And they took up the broken pieces ^aleft over, ¹seven baskets.

1^a
vv.
1-10;
Matt.
15:
32-39;
cf.
Mark
6:
34-44

6^a
Luke
22:19;
John
6:11;
Acts
27:35

8^a
2 Kings
4:
43-44

¹ For vv. 1-10, see notes in Matt. 15:32-39.

² The Slave-Savior's virtues of compassion, sympathy, and tender care were vividly and sweetly displayed here in His humanity.

³ See note 2¹.

⁴ Or. from where.

⁴ Or. loaves.

⁸ See note 43¹ in ch. 6.

10^a 9 Now they¹ were about four thousand. And He sent
 Mark them away.
 7:35;
 9:15

11^a **14. Not Giving a Sign to the Pharisees**
 vv. 8:10-13

10 And "immediately, getting into the boat with His
 Matt. disciples, He came into the parts of ¹Dalmanutha.
 16:
 1-12

11^b 11 ¹And the ²Pharisees came out and began dis-
 Matt. cussing with Him, seeking from Him a ^bsign from
 12:38; heaven, ^ctempting Him.
 Luke 11:16;
 21:11;

12 And ^agroaning in His spirit, He says, Why does
 John this generation seek a sign? Truly I tell you, ¹No sign
 6:30;
 1 Cor. shall be given to this generation.
 1:22

13 And leaving them, He again got into a boat and
 11^c went away to the other side.
 Mark 10:2;
 12:15;

John **15. Warning concerning the Leaven**
 8:6 of the Pharisees and of Herod
 8:14-21

12^a 14 And they forgot to take bread; and except for one
 Mark loaf, they did not have *any* with them in the boat.
 7:34

15^a 15 And He ordered them, saying, Watch! Beware of
 Luke the ^bleaven of the Pharisees and the leaven of ^bHerod.
 12:1;
 1 Cor. 5:6-8;

16 And they reasoned with one another because they
 Gal. had no bread.
 5:9

17^a 17 And Jesus ^aknowing *it* says to them, Why do you
 Luke reason because you have no bread? Do you not yet
 13:
 31-32;

18^a 18 Having eyes, do you ^anot see? And having ears, do
 Mark you not hear? And do you not remember?
 3:6;
 12:13

17^b 9¹ Some MSS add, that had eaten.
 Matt. 26:10

17^b 10¹ Dalmanutha was probably a village in the districts of Magadan
 Mark (Matt. 15:39). It was probably a place west of the Sea of Galilee.
 4:12;

7:18 11¹ For vv. 11-21, see notes in Matt. 16:1-12.

17 11² See note 6¹ in ch. 2.

Mark 12¹ Lit. If a sign shall be given. A Hebraism as in Heb. 3:11.

6:52 15¹ See note 33¹ in Matt. 13. The leaven of the Pharisees was their
 18^a hypocrisy (Luke 12:1), and the leaven of Herod was his corruption
 Isa. and injustice in politics (see note 27¹ in ch. 6).

42: *Ezek* *Matt.*
 18, 20; 12:2; 13:
 Jer. 13 14

19 When I broke the ^afive loaves for the five thousand, how many baskets full of broken pieces did you take up? They said to Him, Twelve. 19^a
Mark
6:41

20 And when *I broke* the ^aseven for the four thousand, how many large baskets filled with broken pieces did you take up? And they said, Seven. 20^a
Mark
8:6

21 And He said to them, Do you not yet ^aunderstand? 21^a
Mark
6:52

16. Healing a Blind Man in Bethsaida **8:22-26**

22 And they come to ^aBethsaida. And they bring to Him a ¹blind man, and entreat Him that He would touch him. 22^a
Mark
6:45

23 And ^{1a}taking hold of the hand of the blind man, He ²led him forth outside the village; and having ^{3b}spit in his eyes and ^{4c}laid His hands on him, He asked him, Do you see anything? 23^a
Mark
5:41;
9:27
23^b
Mark
7:33
23^c

24 And looking up, he said, I ¹behold men; I see *them* as trees walking. Mark
5:23

25 Then again He laid His hands upon his eyes, and

22¹ Signifying one who has lost his inner sight, one blinded spiritually (Acts 26:18; 2 Pet. 1:9).

23¹ This expressed the Slave-Savior's humanity in His intimate and loving care for the needy one. See note 36¹ in ch. 9.

23² This may indicate that the Slave-Savior would not let what He intended to do for this blind man be seen and known by the crowd, since He charged him not even to enter into the village (v. 26). Spiritually, this may also indicate that the Slave-Savior wanted the blind man to have a private and intimate time with Him so that He could infuse him with the element that could recover his sight. All who are spiritually blind need such a time with the Slave-Savior.

23³ Blindness is related to darkness (Acts 26:18). For sight there is the need of light. The Slave-Savior's spittle may signify the word that proceeds out of His mouth (see note 6¹ in John 9), which conveys the divine light of life to the receiver for the recovery of his sight. Such spitting of the Slave-Savior, plus His laying on of hands, was much richer than His mere touch, as requested for the blind man by his helpers.

23⁴ Indicating the Slave-Savior's identification with the blind man in order to transfuse His healing element into him.

24¹ This may illustrate a person's spiritual sight. At the initial stage of his spiritual recovery, he may see spiritual things like this blind man beholding men as trees walking. After a further recovery, he sees all things clearly as this man.

he looked intently and was ¹restored, and he saw all things clearly.

26 And He sent him to his home, saying, Do ¹not even enter into the village².

**17. Being Recognized as Christ
and Unveiling His Death and Resurrection
the First Time
8:27—9:1**

27^a

vv.

27-29:

Matt.

16:

13-16

27^b

Luke

9:18

28^a

Mark

6:14:

Matt.

14:2

28^b

Mark

9:13:

Luke

9:8:

John

1:21

29^a

Matt.

1:17:

John

11:27:

20:31

30^a

Matt.

16:20:

Luke

9:21

31^a

8:31—

9:1:

Matt.

16:

21-28:

Luke

9:

22-27

31^b

Mark

9:12:

Matt.

17:

22-23:

Luke

24:7

27 ¹And Jesus went out and His disciples into the villages of ^aCaesarea Philippi; and on the way He questioned His disciples, saying to them, ^bWho do men say that I am?

28 And they told Him, saying, ^aJohn the Baptist; and others, ^bElijah; but others, one of the prophets.

29 And He questioned them, But you, who do you say that I am? Peter answering says to Him, You are the ^aChrist!

30 And He warned them that they should tell ^ano one concerning Him.

31 ¹And He ^abegan to teach them that the ^bSon of Man must suffer many things, and be ^crejected by the elders and the chief priests and the ²scribes, and be ^dkilled, and after ^ethree days ^frise.

32 And He spoke the word ^aopenly. And Peter took Him aside and began to rebuke Him.

33 But He, turning around and seeing His disciples, rebuked Peter and said, Go away, behind Me, ^aSatan,

25¹ See note 31¹ in ch. 1.

26¹ Throughout His ministry the Slave-Savior, as the Slave of God, did not like publicity. See note 44¹ in ch. 1.

26² Some MSS add, nor tell it to anyone in the village.

27¹ For vv. 27-29, see notes in Matt. 16:13-16.

31¹ For 8:31—9:1, see notes in Matt. 16:21-28.

31² See note 6¹ in ch. 2.

31^c

Mark

12:10:

Luke

17:25:

Acts

4:11:

1 Pet.

2:4

31^d

Mark

9:31:

Luke

33-34

31^e

Matt.

27:63:

Luke

12:40:

John

2:19:

cf.

Luke

13:32

31^f

Mark

9:9

32^a

John

16:25

33^a

Matt.

4:10:

cf.

John

6:70

because you are not setting your ^bmind on the things of God, but on the things of men!

34 And calling the crowd to *Him* with His disciples, He said to them, If anyone wants to come after Me, let him deny himself, and take up his ^across, and follow Me.

35 For whoever wants to save his ^asoul-life will lose it, but whoever will lose his soul-life for My sake and the ^bgospel's shall save it.

36 For what does it profit a man to ^again the whole world and forfeit his soul-life?

37 For what could a man give in ^aexchange for his soul-life?

38 For whoever is ^aashamed of Me and of My words in this ^badulterous and sinful generation, of him will the Son of Man also be ashamed when He ^ccomes in the glory of His Father with the ^dholy angels.

CHAPTER 9

1 And He said to them, Truly I tell you, there are some of those standing here who shall by no means ^ataste death until they see the ^bkingdom of God come in ^cpower.

18. Being Transfigured on the Mount 9:2-13

2 ¹And after six days Jesus ^atakes with *Him* ^bPeter and James and John, and brings them up into a high mountain by themselves alone. And He was ^ctrans-formed before them;

3 And His garments became ^abrilliant, exceedingly ^bwhite, such as no fuller on earth could whiten *them*.

2¹ For vv. 2-13, see notes in Matt. 17:1-13.

1 ^a	1 ^b	1 ^c	2 ^a	2 ^b	3 ^a	
<i>John</i>	<i>Mark</i>	<i>Mark</i>	vv.	<i>Mark</i>	<i>Psa.</i>	<i>Rev.</i>
8:52;	1:15;	13:26	2-8;	5:37;	104:2	1:7
<i>Heb.</i>	4:26;		<i>Matt.</i>	14:33	3 ^b	38 ^a
2:9	<i>Luke</i>		17:1-8;	2 ^c	<i>Dan.</i>	<i>Acts</i>
	22:18		<i>Luke</i>	cf.	7:9;	10:22;
			9;	2 <i>Cor.</i>	<i>Matt.</i>	<i>Rev.</i>
			28-36	3:18;	28:3	14:10
				<i>Phil.</i>		
				3:21		

33^b
Rom.
8:5-6
34^a
Matt.
10:
38-39;
Luke
14:27
35^a
John
12:25
35^b
Mark
10:29;
1 Cor.
9:23;
2 Tim.
1:8;
Philem.
13

36^a
cf.
Luke
12:20

37^a
cf.
Psa.
49:7-9

38^a
Rom.
1:16;
2 Tim.
1:8;
12, 16

38^b
Matt.
12:39;
James
4:4

38^c
Zech.
14:5;
Matt.
25:31;

1 Thes.
4:16;
Jude
14;

Rev.
1:7
38^d

Acts
10:22;
Rev.
14:10

4 And there appeared to them Elijah together with Moses, and they were conversing with Jesus.

5^a And Peter answering said to Jesus, "Rabbi, it is good for us to be here. And let us make three^b tabernacles—one for You, and one for Moses, and one for Elijah.

6 For he did^a not know what he should answer, for they became terrified.

7 And a^a cloud came overshadowing them, and a^b voice came out of the cloud, This is My Son, the^c Beloved. ^dHear Him!

8 And suddenly, looking around, they no longer saw anyone with them, except Jesus only.

9 And as they were^a coming down from the mountain, He ordered them that they should relate to^{1b} no one the things which they had seen, except when the Son of Man should^c rise from *the* dead.

10 And they kept the matter to themselves, discussing what rising from *the* dead is.

11 And they questioned Him, saying, The scribes say that^a Elijah must come first.

12 And He said to them, Elijah indeed, coming first, will^a restore all things. And how is it^b written of the Son of Man that He should^c suffer many things and be utterly^d despised?

13 But I tell you that^a Elijah has¹ indeed come, and they did to him whatever they wished, even as it is written of him.

19. Casting a Dumb Spirit Out of a Man's Son 9:14-29

14 And coming to the disciples, ¹they saw a great crowd around them, and ^{2a}scribes disputing with them.

15 And^a immediately all the crowd seeing Him were^b amazed, and running to *Him*, greeted Him.

9¹ See note 44¹ in ch. 1.

12^b 13¹ Or, also.

14¹ Some MSS have, He.

12^c 14² See note 6¹ in ch. 2.

13 ^a	14 ^a	11:27;	Acts	15 ^a	15 ^b
Mark	Mark	12:28;	23:9	Mark	Mark
8:31	11:14	2:16;		8:10;	10:32
12 ^a				9:20	
Isa.					
53:3					

16 And He questioned them, What are you disputing with them?

17 ¹And ^aone of the crowd answered Him, ^bTeacher, I brought my son to You, having a ^cdumb spirit;

18 And wherever it seizes him, it ¹throws him down, and he foams and grinds his teeth, and he is wasting away; and I told Your disciples that they might ^acast it out, and they were not ²able.

19 And answering them, He says, O unbelieving generation! How long shall I be ^awith you? How long shall I bear with you? Bring him to Me.

20 And they brought him to Him. And seeing Him, the spirit ^aimmediately completely ^bconvulsed him, and falling on the earth, he rolled, foaming.

21 And He questioned his father, How long has this been happening to him? And he said, From childhood;

22 And it has often thrown him, both into *the* fire and into *the* water, that it may destroy him; but if You can do anything, ¹help us, having compassion on us!

23 And Jesus said to him, If you can! All things are possible to him who ^abelieves.

24 ^aImmediately, crying out, the father of the child said, I believe! ^bHelp my unbelief!

25 And Jesus, seeing that a crowd was running together, ^arebuked the unclean spirit, saying to it, ^bDumb and deaf spirit, I command you, ¹come out of him and ²enter into him no more.

26 And crying out and greatly ^aconvulsing *him*, it came out; and he became as if *he were* dead, so that many said that he died.

27 But Jesus, ^{1a}taking hold of his hand, raised him, and he stood up.

28 And when He entered into a ^ahouse, His disciples

17¹ For vv. 17-29, see notes in Matt. 17:14-21.

18¹ Or, tears him.

18² Or, strong enough.

22¹ Or, have compassion on us and help us!

25¹ See note 23¹ in ch. 1.

25² Or, you may no longer enter into him.

27¹ See note 23¹ in ch. 8.

17^a

vv.

17-29:

Matt.

17:

14-21;

Luke

9:

38-42

17^b

John

11:28:

13:13

17^c

Mark

9:25;

Luke

11:14

18^a

Mark

3:15

19^a

John

14:9

20^a

Mark

9:

15, 24

20^b

Mark

9:26;

1:26

23^a

Mark

11:23:

John

11:40

24^a

Mark

9:20;

10:52

24^b

cf.

Luke

17:5

25^a

Mark

1:25

25^b

Mark

9:17

26^a

Mark

9:20

27^a

Mark

1:31

28^a

Mark

3:20

questioned Him privately, Why were we not able to cast it out?

29 And He said to them, This kind cannot come out by anything, except by prayer¹.

20. Unveiling His Death and Resurrection the Second Time 9:30-32

30 And going out from there, they passed through ^aGalilee, and He did not want anyone to know *it*;

30^a
Luke

24:6

31^a

vv.

31-32:

Matt.

17:

22-23:

Luke

9:

43-45

31^b

Mark

8:31;

10:

33-34

32^a

Mark

6:52;

Luke

2:50;

John

10:6;

12:16;

16:18

33^a

Matt.

17:24

33^b

vv.

33-37:

Matt.

18:1-5;

Luke

9:

46-48

34^a

vv.

34-35:

Mark

10:

42-44;

Matt.

20:

25-26;

Luke

22:

24-27

36^a

Mark

10:

13-16

37^a

Matt.

10:

40-41

31 For He was ^ateaching His disciples and telling them, The Son of Man is being delivered into *the* hands of men, and they will ^bkill Him; and when He is killed, after three days, He will rise.

32 But they did not ^aunderstand ¹what He was saying, and they were afraid to question Him.

21. Teaching concerning Humility 9:33-37

33 And they came into ^aCapernaum. And when He was in the house, He ^bquestioned them, What were you reasoning *about* on the road?

34 And they were silent, for they had argued with one another on the road who *was* ^agreater.

35 And sitting down, He called the twelve and said to them, If anyone wants to be first, he shall be last of all, and servant of all.

36 And taking a ^ayoung child, He set him in their midst; and ¹taking him in His arms, He said to them,

37 Whoever ^areceives one of such young children in My name, receives Me; and whoever receives Me, receives not Me, but Him who sent Me.

29¹ Some MSS add, and fasting.

32¹ Lit. the word (*rhema*).

36¹ This expressed the Slave-Savior's humanity in His tender love toward the little ones. See notes 23¹ in ch. 8 and 14² in ch. 10.

22. Teaching concerning Tolerance for Unity 9:38-50

38 ^aJohn said to Him, Teacher, we saw someone ^bcasting out demons in Your ^cname who does not follow us, and we ¹forbade him, because he was not following us.

39 But Jesus said, Do ¹not forbid him, for there is ^ano one who shall do a work of power in My name and be able soon to speak evil of Me.

40 For ¹he who is not against us is for us.

41 For whoever gives ¹you a ^acup of water to drink in My name because you are ^{2b}Christ's, truly I say to you

38¹ This was John, the son of thunder's impetuous act; it was against the virtue of the Slave-Savior whom he accompanied (see note 17² in ch. 3). His attitude was like that of Joshua in Num. 11:28.

39¹ This is the Slave-Savior's tolerance, in the practice of the gospel service, toward His believers who were different from those closer to Him. In this aspect the Apostle Paul's attitude in Phil. 1:16-18 and that of Moses in Num. 11:26-29, but not that of the impetuous John, are like His. It is very meaningful that this section, from v. 38 through v. 50, continues the section of vv. 33-37, where the Slave-Savior taught His followers humility, because they argued with one another concerning who was greater. In that argument the two sons of thunder, James and John, probably played the leading roles (cf. 10:35-45). It was the same John who would not tolerate a differing believer. This impetuous action was probably related to his ambition to be great. It might have been this ambition that caused his intolerance toward the different practice of other believers. This is a basic divisive factor among Christians. The Slave-Savior surely would not go along with John in this matter.

40¹ This word does not contradict that in Matt. 12:30. Both issued from the Slave-Savior's mouth and may be considered maxims. The maxim here speaks of the outward formality in practice, regarding people who are not against Him (Mark 9:39); that in Matthew, of the inward unity for purpose, regarding people who are against Him (Matt. 12:24). To maintain the inward unity we need to practice the word in Matthew, and for the outward formality we should practice the word here, tolerating differing believers.

41¹ John behaved as one who dealt with others. The Slave-Savior's wise word here turned him and the other disciples to be those treated by others. This implied that whether it was they or other believers—all were under the Lord's care, because all were His. Whether it was their treatment of other believers or other believers' treatment of them, if it was in the Lord's name, even the giving of a cup of water would be rewarded by Him.

41² This indicates the Slave-Savior recognized that the one forbidden by John was a genuine believer, belonging to Him. This should be a lesson to John.

38^a
vv.
38-40:
Luke
9:
49-50
38^b
Matt.
12:28
38^c
Mark
16:17:
Matt.
7:22:
Luke
10:17:
Acts
19:13
39^a
cf.
1 Cor.
12:3
41^a
Matt.
10:42
41^b
Rom.
8:9:
1 Cor.
3:23

that he shall by no means lose his ³reward.

⁴² And whoever stumbles one of ¹these ⁴little ones who believe², it is better for him if a heavy millstone were hung around his neck, and he be thrown into the sea.

⁴³ And if your ^{1a}hand stumbles you, ²cut it off; it is better for you to enter into ³life maimed, than having two hands to go away into ⁴Gehenna, into ⁵unquenchable ^bfire.

⁴⁴ (See note 44¹.)

⁴⁵ And if your foot stumbles you, cut it off; it is better for you to enter into life lame, than having two feet to be thrown into Gehenna¹.

⁴⁶ (See note 44¹.)

⁴¹³ This reward will be given in the coming kingdom age (Luke 14:14). See notes 35¹ in Heb. 10 and 10² in 2 Cor. 5.

⁴²¹ The Slave-Savior turned the subject here from John and the other disciples to His believers in general, all of whom He considered little ones (not related to the little children in v. 37), including John, the other disciples, and the one forbidden by them. This may be considered a warning to John and the other disciples not to stumble any one of His believers who differed from them in following Him.

⁴²² Some MSS add, in Me.

⁴³¹ The stumbling one is changed here from a person to a member of the believers' fleshly body. The believers should not stumble one another, neither should they be stumbled by their own fleshly members. This indicates how precious the believers are in the eyes of the Slave-Savior. They should all be fully preserved for Him. All the stumbling factors concerning the believers should be seriously dealt with.

⁴³² See note 29¹ in Matt. 5.

⁴³³ Life here refers to eternal life, which the overcoming believers will enjoy in the coming kingdom (10:30; cf. note 29³ in Matt. 19). To enter into this enjoyment in the coming age is to enter into the coming kingdom (v. 47) and participate in its enjoyment of eternal life.

⁴³⁴ See note 22⁸ in Matt. 5.

⁴³⁵ In apposition to Gehenna, denoting here according to the context (like being hurt of the second death in Rev. 2:11) a dispensational punishment, not eternal perdition, to the defeated believers. See note 49².

⁴⁴¹ Some MSS insert, Where their worm does not die, and the fire is not quenched.

⁴⁵¹ Some MSS add, into unquenchable fire.

⁴⁶¹ See note 44¹.

47 And if your ^aeye stumbles you, ¹cast it out; it is better for you to enter into the ^{2b}kingdom of God with one eye, than having two eyes to be thrown into Gehenna,

48 Where their ¹worm does not die, and the fire is not quenched.

49 For everyone shall be ¹salted with ²fire³.

50 ¹Salt is good, but if the salt has ²lost its saltiness, with what will you ³restore its saltiness? Have salt in yourselves, and be at ^apeace with one another.

47¹ See note 29¹ in Matt. 5.

47² This is to enter into the enjoyment of eternal life in the coming age. See note 43³.

48¹ The word here and in vv. 44 and 46, not found in Matt 5:29-30; 18:8-9, nor in Luke 12:5, is quoted from Isa. 66:24.

49¹ I.e. to have the germs of corruption through sin killed and eliminated to preserve the sin-committing believers (cf. Lev. 2:13; Ezek. 43:24).

49² This is the refining fire (Mal. 3:2), the purifying, purging fire, as in 1 Cor. 3:13, 15 (cf. Isa. 33:14), which will purge, in the kingdom age, the believers who commit sin and are unrepentant in this age, as a dispensational punishment (see note 43⁵). Even in this age God purges the believers through trials as by fire (1 Pet. 1:7; 4:12, 17). Dispensational punishment by fire in the coming age is in the same principle as God's chastisements through sufferings as by fire in this age.

49³ Some MSS add, and every sacrifice shall be salted with salt.

50¹ See note 13² in Matt. 5. The application of the word here differs from that in Matt. 5:13 and Luke 14:34. In Matthew and Luke, salt, portraying the believers' influence upon the world, is for salting the corrupted world; salt here, in apposition to the purging fire, is for salting of sin-committing believers, even as God's chastisements do to the sinning believers in this age. Hence, the believers should "have salt" in themselves, that they may be purified not only from sins but also from any divisive factor, as the impetuous John had in forbidding a differing brother and arguing for greatness, in order that they could "be at peace with one another." Such purging salt purges the believers' speech as with grace (Eph. 4:29), that they may keep peace one with another (Col. 4:6), not like John's speech to the brother who differed from him. Thus, the entire section (vv. 38-50) presents the Slave-Savior's teaching concerning believers' tolerance for unity.

50² See note 13³ in Matt. 5.

50³ Lit. season it.

47^a
Matt.
5:29;
18:9
47^b

Mark
1:15;
4:26;
10;
14-15;
14:25

50^a
Rom.
12:18;
14:19;
2 Cor.
13:11;
1 Thes.
5:13;
Heb.
12:14

CHAPTER 10

23. *Coming to Judea*

10:1

1^a 1 And rising up "from there, He comes into the
 vv. 1-12: ¹district of Judea and ^bbeyond the Jordan; and again
 Matt. crowds came together to Him, and again, as He was
 19:1-9 accustomed, He ²taught them.

1^b
 Matt.
 4:25

24. *Teaching against Divorce*

10:2-12

2 1And the ²Pharisees coming to *Him* questioned
 Him whether it is lawful for a man to put away a wife,
 2^a "tempting Him.

Mark
 8:11;
 12:15

3 And He answered and said to them, What did
 Moses command you?

4^a
 Deut.
 24:1, 3;
 Matt.
 5:31

4 And they said, Moses permitted *us* to write a
 "certificate of divorce and put *her* away.

5 And Jesus said to them, In view of your "hardness
 of heart he wrote this commandment for you.

5^a
 Mark
 3:5;
 16:14;
 Heb.
 3:8

1¹ The Slave-Savior had been ministering in His gospel service for over three years in the despised region of Galilee (see note 14¹, par. 2, in ch. 1), far from the holy temple and the holy city, the place where He must die for the accomplishment of God's eternal plan. He, as the Lamb of God (John 1:29), should be offered to God at Mount Moriah, where Abraham offered Isaac and enjoyed God's provision of a ram as a substitute for his son (Gen. 22:2, 9-14) and where the temple was built in Jerusalem (2 Chron. 3:1). It must be there that He would be delivered, according to the counsel determined by the Trinity of the Godhead (Acts 2:23), to the Jewish leaders (9:31; 10:33), and there be rejected by them as the builders of God's building (8:31; Acts 4:11). It should also be there that He would be crucified according to the Roman style of capital punishment (John 18:31-32 and note; 19:6, 14-15) to fulfill the type concerning the kind of death He would die (Num. 21:8-9; John 3:14). Moreover, that very year was the year that Messiah (Christ) should be cut off (killed) according to Daniel's prophecy (Dan. 9:24-26). Furthermore, as the Passover Lamb (1 Cor. 5:7) He must be killed in the month of the Passover (Exo. 12:1-11). Hence, He must go to Jerusalem (10:33; 11:1, 11, 15, 27; John 12:12) before the Passover (John 12:1; Mark 14:1), that He might die there on the day of the Passover (14:12-17; John 18:28) at both the place and the time foreordained by God.

1² See note 21² in ch. 1.

2¹ For vv. 2-12, see notes in Matt. 19:3-9.

2² See note 6¹ in ch. 2.

6 But from *the* ^abeginning of creation, He ^bmade them male and female.

7 For this cause a man shall leave his father and mother ¹and be ^ajoined to his wife.

8 And the two shall be ^aone flesh; so that they are no longer two, but one flesh.

9 What therefore God has ^ayoked together, do not let man ^bseparate.

10 And in the house again, the disciples questioned Him concerning this.

11 And He says to them, Whoever ^aputs away his wife and marries another commits ^badultery against her;

12 And if she ^aputs away her husband and marries another, she commits adultery.

25. *Blessing Young Children* 10:13-16

13 And they ^abrought to Him young children that He might touch them, but the disciples ^brebuked them.

14 But Jesus seeing *it*, was ¹indignant and said to them, ²Allow the ^ayoung children to come to Me; do ^bnot forbid them, for of ³such is the ^ckingdom of God.

15 Truly I say to you, whoever does not receive the ^akingdom of God as a ^byoung child shall by no means enter into it.

16 And ^ataking them in His arms, He blessed them, ^blaying His hands on them.

7¹ Some MSS omit, and be joined to his wife.

14¹ This expressed the genuineness of the Slave-Savior's humanity. See note 5¹ in ch. 3.

14² His not despising or neglecting the little ones also expressed the Slave-Savior's humanity. See notes 36¹ in ch. 9 and 21¹ in this chapter.

14³ See note 14¹ in Matt. 19.

17¹ For vv. 17-31, see notes in Matt. 19:16-30.

15^a
John
3:3, 5

15^b
Matt.
18:3;
1 Cor.
14:20;
1 Pet.
2:2

16^a
Mark
9:36
16^b
Mark
5:23

6^a
Mark
13:19;
2 Pet.
3:4
6^b
Gen.
1:27;
5:2
7^a
Gen.
2:24;
Eph.
5:31
8^a
1 Cor.
6:16
9^a
2 Cor.
6:14
9^b
1 Cor.
7:10
11^a
Mal.
2:16
11^b
Matt.
5:32;
Luke
16:18
12^a
1 Cor.
7;
10-13;
Rom.
7:3
13^a
vv.
13-16;
Matt.
19;
13-15;
Luke
18;
15-17
13^b
Mark
10:48
14^a
Mark
9:36
14^b
Mark
9:39
14^c
Mark
1:15;
10:23

**26. Teaching concerning the Rich
and the Kingdom of God
10:17-31**

17^a
Mark
1:40
17^b

vv.
17-30;

Matt.
19;
16-29;

Luke
10;

25-28;
18;

18-30
17;

Mark
10:30

18;

Rom.
3:12

18^b
Psa.

119;
68

19^a
Exo.

20;
12-16;

Deut.
5;

16-20;
Matt.

5;
21, 27;

Rom.
13:9

21^a
Mark

10:27;

John
1:42;

Luke
22:61

21^b
John

11:5;
13:23

21^c
Acts

2:45;
4:34

21^d
Matt.

6:20;
Luke

12:33

21^e
Mark

10:28;
1:18

17 ¹And as He went out into *the* road, someone ran to *Him* and ^akneeling before Him ^bquestioned Him, Good Teacher, what shall I do that I may inherit ^ceternal life?

18 And Jesus said to him, Why do you call Me good? ^aNo one is good except One—^bGod.

19 You know the commandments: ^aDo not murder, do not commit adultery, do not steal, do not bear false witness, do not defraud, honor your father and mother.

20 And he said to Him, Teacher, all these things I have kept from my youth.

21 And Jesus, ^alooking at him, ^bloved him and said to him, One thing you lack: go, whatever you have, ^csell it and give to the poor, and you will have ^dtreasure in heaven; and come, ^efollow Me².

22 And his face fell at the word, and he went away sorrowing, for he was ^aholding many possessions.

23 And Jesus, ^alooking around, says to His disciples, With what difficulty shall those who hold on to ^briches enter into the ^ckingdom of God!

24 And the disciples were ^aamazed at His words. But Jesus again answered and said to them, ^bChildren, how difficult it is¹ to ^center into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

26 But they were even more ^aastounded and said ¹among themselves, ²Then who can be saved?

21¹ This was also the Slave-Savior's expression in His humanity. See notes 14² and 49¹.

21² Some MSS add, taking up the cross.

24¹ Some MSS add, for those who trust in riches.

26¹ Some MSS read, to Him.

26² Lit. and.

21 ^a	22 ^a	23 ^a	23 ^b	23 ^c	24 ^a	24 ^b	24 ^c	26 ^a
Matt.	cf.	Mark	Mark	Mark	Mark	Mark	Mark	Mark
6:20;	Ezek.	3:5	4:19;	9:47;	10:32;	2:5;	9:47	7:37
Luke	33:31	1 Tim.	6:9-10;	10;	1:27;	John		
12:33			17;	14-15;	2:12	21:5		
21 ^b			Joh	6:10;				
Mark			31:24	Eph.				
10:28;				5:5				
1:18								

27 ^aLooking at them, Jesus says, With men *it is* impossible, but not with God; for all things *are* ^bpossible with God.

28 Peter began to say to Him, Behold, we have left all and have ^afollowed You.

29 Jesus said, Truly I tell you, there is no one who has left house or brothers or sisters or mother or father or children or fields for My sake and for the ^agospel's sake,

30 But that he shall receive a hundred ^atimes as much now in this time, houses and brothers and sisters and mothers and children and fields, with ^bpersecutions, and in the ^ccoming age, ^deternal ¹life.

31 And many *who are* ^afirst will be last; and the last, first.

**27. Going Up to Jerusalem and Unveiling
His Death and Resurrection the Third Time
10:32-34**

32 Now they were on the road, ^agoing up to ^bJerusalem, and Jesus was going before them; and they were ^camazed, and those who followed were afraid. And taking the twelve aside again, He began to tell them the things about to happen to Him:

33 Behold, we are going up to ^aJerusalem, and the Son of Man shall be ¹delivered to the chief priests and

30¹ See note 43³ in ch. 9.

33¹ The Slave-Savior had predicted His death and resurrection twice already (8:31; 9:31). Since the time for His death had come (see note 1¹), He was willing to go to Jerusalem, going even before His followers with a speed and boldness that amazed them (v. 32). This was His obedience to God unto death (Phil. 2:8), according to the counsel of God (Acts 2:23), for the fulfillment of His redemptive plan (Isa. 53:10). He knew that through His death He would be glorified in resurrection (Luke 24:25-26) and that His divine life would be released to produce many brothers for His expression (John 12:23-24; Rom. 8:29). For the joy set before Him, He despised the shame (Heb. 12:2) and volunteered to be delivered to the Satan-usurped leaders of the Jews and condemned by them to death. For this God exalted Him to the heavens, seated Him at His right hand (16:19; Acts 2:33-35), gave Him the name which is above every name (Phil. 2:9-10), made Him both Lord and Christ (Acts 2:36), and crowned Him with glory and honor (Heb. 2:9).

27^a
Mark
10:21
27^b
Mark
14:36;
Job
42:2
28^a
Mark
10:21
29^a
Mark
8:35
30^a
cf.
Job
42:10
30^b
John
15:20;
2 Thes.
1:4
30^c
Matt.
12:32;
Eph.
1:21
30^d
Mark
10:17
31^a
Matt.
20:16;
Luke
13:30
32^a
vv.
32-34;
Matt.
20:
17-19;
Luke
18:
31-33
32^b
Mark
11:1;
Luke
9:51;
19:28
32^c
Mark
10:24;
16:5
33^a
Matt.
16:21

33^b the ²scribes; and they shall condemn Him to ^{3b}death, and shall deliver Him to the Gentiles;

34 And they shall ^amock Him and ^bspit at Him, and shall ^cscourge Him, and ^dkill *Him*; and after three days He will rise.

**28. Teaching concerning the Way to
the Throne of the Kingdom of God
10:35-45**

35 ¹And James and John, the sons of ^aZebedee, come to Him, saying to Him, Teacher, we desire that whatever we ^bask You, You will do for us.

36 And He said to them, What do you want Me to ^ado for you?

37 And they said to Him, Grant to us that we may ^asit, one on Your right, and one on *Your* left, in Your ^bglory.

38 But Jesus said to them, You do ^anot know what you are asking. Are you able to drink the ^{1b}cup which I drink, or to be baptized with the ¹baptism with which I am baptized?

39 And they said to Him, We are able. And Jesus said to them, The cup which I drink you shall drink; and the baptism with which I am baptized, you shall be baptized.

40 But to sit on My right or on My left is not Mine to give, but *for those* for whom it has been prepared.

41 And when the ten heard *this*, they began to be indignant about James and John.

42 And calling them to *Him*, Jesus ^asays to them, You know that those who presume to rule the nations lord it over them, and their great ones exercise authority over them.

42^a

^avv.
42-45;
Luke
22:
24-27

33² See note 6¹ in ch. 2.

33³ See note 18¹ in Matt. 20.

35¹ For vv. 35-45, see notes in Matt. 20:20-28.

38¹ Both the cup and the baptism refer to the Slave-Savior's death (John 18:11; Luke 12:50). The cup signifies that His death was the God-given portion for Him to take for the sinners whom He would redeem for God. Baptism denotes that His death was the God-ordained way for Him to pass through for the accomplishment of God's redemption for sinners.

43 But it is not so among you, but whoever wants to become ^agreat among you shall be your servant.

44 And whoever wants to be first among you shall be ^aslave of all.

45 For even the ¹Son of Man did not come to be served, but to ^aserve, and to ^bgive His ²life a ^{3c}ransom for ^dmany.

29. Coming to Jericho and Healing Blind Bartimaeus 10:46-52

46 And they ^acome to ^bJericho. And as He was going out from Jericho, and His disciples and a large crowd, the son of Timaeus, Bartimaeus, a ^{1c}blind beggar, sat by the road.

47 And hearing that it was Jesus the ^aNazarene, he began to cry out and to say, ^{1b}Son of David, Jesus, have ^cmercy on me!

48 And many ^arebuked him, that he should be quiet; but he cried out much more, Son of David, have mercy on me!

49 And Jesus stopped and said, ¹Call him. And they called the blind man, saying to him, Take courage! Rise, He is calling you.

50 And throwing away his garment, he leaped up and came to Jesus.

51 And answering him, Jesus said, ¹What do you

45¹ This is the strongest expression, stating that the Slave-Savior, as the Son of Man in His humanity, is a Slave of God to serve sinners even with His life.

45² Or, soul.

45³ This indicates that even the Slave-Savior's redemption was His service rendered to sinners for God's plan.

46¹ See note 22¹ in ch. 8.

47¹ See note 30¹ in Matt. 20.

49¹ In spite of the rebuking of many, the Slave-Savior charged them to call the pitiful blind beggar. This again expressed His humanity in His pity toward the miserable people. See notes 51¹ and 21¹.

51¹ What open love toward the needy one! It expressed the Slave-Savior's humanity to an unimaginable extent. See note 49¹.

43^a
Matt.
23:11

44^a
2 Cor.
4:5

45^a
Phil.
2:7;
cf.

John
13:4-5
45^b

John
10:15;
1 John
3:16
45^c

Isa.
53:10;
1 Tim.
2:6

45^d
Mark
14:24;
Heb.
9:28;

Isa.
53;
11-12

46^a
vv.
46-52;
Matt.

20;
29-34;

Luke
18;
35-43

46^b
Luke
10:30;
Josh.

6:26
46^c
John
9:1

47^a
Mark
1:24;
14:67

47^b
Matt.
15:22

47^c
Matt.
9:13

48^a
Mark
10:13

51^a
Mark
10:36

51^b
John
20:16

52^a want Me to ^ado for you? And the blind man said to Him,
Mark 5:34;
Matt. 9:22;
Luke 7:50;
 8:48
 52^b ^bRabboni, that I may recover my sight!
 52 And Jesus said to him, Go, your ^afaith has ¹healed
 you. And ^bimmediately he recovered his sight and
 followed Him on the road.

CHAPTER 11

*III. The Preparation of the Slave-Savior
 for His Redemptive Service
 11:1—14:42*

*A. Entering into Jerusalem
 and Lodging in Bethany
 11:1-11*

1^a
Mark 10:
 32-33;
 11:11
 1^b
 vv.
 1-10:
Matt. 21:1-9;
Luke 19:
 29-38
 1^c
Mark 11:11;
Matt. 21:17;
John 11:18;
Luke 24:50
 1^d
Matt. 24:3;
 26:30;
John 8:1;
Acts 1:12;
Zech. 14:4
 1^e
 1^f
 1^g
 1^h
 1ⁱ
 1^j
 1^k
 1^l
 1^m
 1ⁿ
 1^o
 1^p
 1^q
 1^r
 1^s
 1^t
 1^u
 1^v
 1^w
 1^x
 1^y
 1^z
 1^{aa}
 1^{ab}
 1^{ac}
 1^{ad}
 1^{ae}
 1^{af}
 1^{ag}
 1^{ah}
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 1^{dn}
 1^{do}
 1^{dp}
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52¹ See notes 31¹ in ch. 1 and 28¹ in ch. 5.

1¹ For vv. 1-11, see notes in Matt. 21:1-10.

2¹ The Slave-Savior's omniscience spoke forth His deity. See note 8¹ in ch. 2.

7^a
Zech. 9:9;
John 12:
 14-15

7^b
 2 *Kings* 9:13

1^c
Mark 10:52;
 14:43
 2^b
 cf.
Luke 23:53

8 And many spread their garments in the road, and others *spread* layers of leaves, cutting *them* out of the fields.

9 And those going before and those following cried out, Hosanna! Blessed is He who comes in *the* ^aname of the Lord!

10 Blessed is the coming ^akingdom of our father ^bDavid! Hosanna in the ^chighest!

11 And He entered into ^aJerusalem, into the temple; and having looked around at all things, the hour being already late, He went ^bout to ^cBethany with the twelve.

B. Cursing the Fig Tree and Cleansing the Temple **11:12-26**

12 ¹And on the next day, as ^athey went out from Bethany, He was ^bhungry.

13 And seeing at a distance a ^afig tree having leaves, He came *to see* if perhaps He would find anything on it; and coming to it, He found nothing except ^bleaves, for it was not the season of figs.

14 And He answered and said to it, May ¹no one eat fruit of you ²forever! And His disciples heard *it*.

15 And they come to Jerusalem. And entering into the ^atemple, He began to ¹cast out those who were

12¹ For vv. 12-14, see notes in Matt. 21:18-19.

14¹ In this section, vv. 12-26, the Slave-Savior's cursing of the fig tree and His cleansing of the temple were merged, indicating His dealing with the corrupted and rebellious nation of Israel in different aspects at the same time. The fig tree was the symbol of the nation of Israel (Jer. 24:2, 5, 8), and the temple was its center in its relationship with God. As a fig tree planted by God, it did not bear fruit for Him, and as the center of its relationship with God, the temple was filled with corruption. Hence, the Slave-Savior cursed the fruitless fig tree and cleansed the contaminated temple. Such a dealing may be considered a harbinger of the destruction foretold in 12:9 and 13:2.

14² Or, for the age.

15¹ In His ministry for the spread of the gospel in Galilee in 1:14—10:52, the Slave-Savior's work was to preach the gospel, teach the truth, cast out the demons, and heal the sick. In that work, His human virtues with His divine attributes were expressed as His

13^a
Mark
13:28

15^a
vv.
15-18:

Matt.
21:
12-16;

Luke
19:
45-48;

John
2:
13-17

13^a
Mark
11:20;
Luke
13:6-9

9^a
Psa.
118:
26:
Matt.
23:39;
John
5:43
10^a
2 Sam.
7:16;
Acts
1:6
10^b
Ezek.
37:
24-25;
Luke
1:32;
Acts
2:
29-30
10^c
Luke
2:14;
Psa.
148:1
11^a
Mark
11:1;
Matt.
21:10
11^b
Mark
11:19
11^c
Mark
11:1;
Matt.
21:17
12^a
vv. 1
12-14;
Matt.
21:
18-19
12^b
Matt.
4:2
13^a
Mark
11:20;
Luke
13:6-9

selling and buying in the temple, and overturned the tables of the ^bmoneychangers and the seats of those who were selling the ^cdoves;

16 And He did not permit anyone to carry a vessel through the temple.

17 And He ^ttaught and said to them, Is it not written, My house shall be called a house of ^uprayer for all the nations? But you have made it a ^bden of robbers.

18 And the chief priests and the ^scribes heard *it*, and they ^sought how they might destroy Him; for they feared Him, for all the crowd was ^bastounded at His teaching.

19 And when it became late, they went ^ooutside the city.

20 And passing by in the morning, they saw the ^ufig tree ^bwithered from *the* roots.

21 And Peter, remembering, says to Him, "Rabbi, behold, the fig tree which You cursed has withered.

22 And Jesus answering says to them, Have ^ufaith ⁱn God.

23 Truly I tell you, that whoever says to this ^umountain, Be taken up and cast into the ^bsea, and does not ^cdoubt in his heart, but believes that what he says happens, it shall be to him.

qualification for, and beauty in, His divine service rendered to sinners for God. In His preparation in Jerusalem (11:15-14:42) for His redemptive work, His major work was to confront the opposing Jewish leaders, who were supposed to be the builders of God's building (12:9-10), but actually were usurped by God's enemy Satan and instigated by him to plot to kill Him. In this confrontation, under their subtle and evil questioning, testing, and examining, His human dignity was expressed in His human genuineness (11:15-18), and His divine wisdom and authority were expressed in His human conduct and perfection (11:27--12:37), so that eventually His fault-finders became His quality-provers. This paved the way for Him to point out to these blind opposers that He, the Christ, as the Son of David was the Lord of David, the very God (12:35-37), that they might know His deity in His humanity, that He was God living in man.

17¹ See note 21² in ch. 1.

18¹ See note 6¹ in ch. 2.

22¹ Lit. of God.

23^c

Rom.

4:20;

James

1:6

15^b
Exo.
30:13

15^c
Lev.
1:14;
5:7;

12:8;
Luke
2:24

17^a
Isa.
56:7
17^b

Jer.
7:11

18^a
Mark
12:12;
Matt.
21:46

18^b
Mark
1:22;
Matt.
7:28;
Luke
4:32

19^a
Mark
11:11;
Luke
21:37

20^a
Mark
11:13

20^b
vv.
20-24;
Matt.
21:
20-22

21^a
John
1:38

22^a
John
14:1

23^a
Matt.
17:20;
1 Cor.
13:2

23^b
Luke
17:6

24 Therefore I tell you, All things which you pray and ^aask, believe that you received *them*, and it will be to you.

25 And when you ^astand praying, ^{1b}forgive, if you have ²anything ^cagainst anyone, that your ^dFather who is in the heavens may also forgive you your offenses.

26 (See note 26¹.)

C. Tested and Examined

11:27—12:44

1. By the Chief Priests, Scribes, and Elders, Likened to the Evil Vinedressers

11:27—12:12

27 And they come again to Jerusalem. And as He walked in the ^atemple, the chief priests and the ¹scribes and the elders came to Him,

28 And said to Him, By what authority are you doing these things, or who gave you this ^aauthority that you may do these things?

29 And Jesus said to them, I will question you *about* one ¹thing, and answer Me, and I will tell you by what authority I do these things:

30 The ^abaptism of John, was it of ^bheaven or of men? Answer Me.

31 And they reasoned with themselves saying, If we say, Of heaven, he will say, Why then did you ^anot believe him?

32 But should we say, Of men—they ^afeared the crowd, for all held that ^bJohn was really a ^cprophet.

25¹ To forgive another's offense is the ground for our heavenly Father to forgive us. It is especially true in our prayer time. Strictly speaking, we cannot pray with a heart that holds anything against anyone, i.e. that feels offended by anyone or remembers another's offense.

25² Due to another's offense.

26¹ Some MSS add, But if you do not forgive, neither will your Father in the heavens forgive your offenses.

27¹ See note 6¹ in ch. 2.

29¹ Lit. word.

32^c
Matt.
11:9;
14:5;
21:46

24^a
Matt.
7:7;
Luke
11:9;
John
14:13;
15:7;
16:24;
James
1:5
25^a
Matt.
6:5;
Luke
18:11
25^b
Matt.
6:14;
Col.
3:13
25^c
Matt.
5:23
25^d
Matt.
7:11
27^a
vv.
27-33;
Matt.
21;
23-27;
Luke
20:1-8
28^a
Acts
4:7
30^a
Mark
1:4
30^b
John
3:27;
Luke
15;
18, 21
31^a
Matt.
21:32
32^a
Mark
12:12
32^b
Mark
6:20;
Matt.
3:5;
John
5:35

^{1a} ^{vv.} 33 And answering Jesus, they say, We do ¹not know.
^{1-12:} And Jesus says to them, ²Neither do I tell you by what
Matt. authority I do these things.
^{21:}

^{33-46:}

Luke

^{20:}

⁹⁻¹⁹

^{1b}

Mark

^{4:2}

^{1c}

Matt.

^{21:28:}

Isa.

^{5:1:}

Psa.

^{80:8:}

Jer.

^{2:21}

^{1d}

Isa.

^{5:2:}

Joel

^{3:13}

^{1e}

cf.

S.S.

^{8:}

¹¹⁻¹²

^{1f}

Mark

^{13:34:}

Matt.

^{25:}

¹⁴⁻¹⁵

^{2g}

cf.

2 Chron.

^{24:19:}

^{36:}

^{15-16:}

Matt.

^{23:37}

^{3h}

Jer.

^{37:15:}

⁵ⁱ

Neh.

^{9:26:}

Matt.

^{23:37:}

Acts

^{7:52}

^{6j}

Mark

^{9:7}

CHAPTER 12

1 ¹And He began to ^aspeak to them in ^bparables: A man planted a ^cvineyard, and put a hedge around *it*, and dug a place for the ^dwinepress, and built a tower, and leased it out to ^evinedressers, and went into ^fanother country.

2 And at the season he sent a ^aslave to the vinedressers, that from the vinedressers he might receive of the fruit of the vineyard.

3 And they took him, and ^abeat *him*, and sent *him* away empty-handed.

4 And again he sent to them another slave; and that one they wounded in the head and dishonored *him*.

5 And he sent another, and that one they ^akilled; and *so with* many others, beating some, and killing others.

6 He had yet one, a ^abeloved son; he sent him last to them, saying, They will respect my son.

7 But those vinedressers said to themselves, This is the ^aheir; come, let us kill him, and the inheritance will be ours!

8 And they took *him*, and ^akilled him, and threw him ^bout of the vineyard.

9 What will the ^aLord of the vineyard do? He will come and ^bdestroy the vinedressers, and will give the vineyard to ^{1c}others.

33¹ This was a lie.

33² See note 27² in Matt. 21.

^{1f} For vv. 1-12, see notes in Matt. 21:33-46.

⁹ⁱ The Jewish leaders, as the builders of God's building, rejected the Slave-Savior, who was the stone that became the head of the corner of the building of God (v. 10). Because of this, God rejected them and gave His building work to others—the church. This is the only direct indication regarding the church in this Gospel.

^{7a}	^{8a}	<i>Acts</i>	^{8b}	^{9a}	^{9b}	^{9c}
<i>Heb.</i>	<i>Mark</i>	2:23:	<i>cf.</i>	<i>Matt.</i>	<i>Mark</i>	<i>cf.</i>
1:2	8:31;	3:15	<i>Heb.</i>	25:19	13:2	<i>Acts</i>
	9:31;		13:			13:46
	10:34:		12-13			

10 Have you not read this scripture, *The stone which the ^abuilders rejected, this has become the head of the ¹corner;*

11 This came from *the* Lord, and it is marvelous in our eyes?

12 And they ^asought to seize Him, and they ^bfeared the crowd; for they knew that He spoke the parable against them. And ^cleaving Him, they went away.

2. By the Pharisees and Herodians

12:13-17

13 ¹And they ^asend to Him some of the ²Pharisees and the ^bHerodians that they might catch Him in *His* ^cspeech.

14 And coming, they say to Him, Teacher, we know that you are true, and you do not care about anyone; for you do not regard *the* ^aface of men, but teach the ^bway of God in truth. Is it lawful to give ^ctribute to ^dCaesar, or not? Should we give, or should we not give?

15 But He, knowing their ^ahypocrisy, said to them, Why are you ^btempting Me? Bring Me a denarius that I may see *it*.

16 And they brought *it*. And He says to them, Whose image and inscription *is* this? And they tell Him, Caesar's.

17 And Jesus said to them, The things of Caesar ^apay to Caesar, and the ^bthings of God ^cto God. And they marveled at Him.

3. By the Sadducees

12:18-27

18 ¹And *some* ^aSadducees come to Him, who say

^{10¹} The corner of the building of the church (Eph. 2:20). This is an indirect hint regarding the church.

^{13¹} For vv. 13-17, see notes in Matt. 22:15-22.

^{13²} See note 6¹ in ch. 2.

^{18¹} For vv. 18-27, see notes in Matt. 22:23-33.

15^a
Mark
8:11;
10:2;
John
8:6

17^a
Rom.
13:7

17^b
cf.
Exo.
30;
12-16

17^c
cf.
Matt.
17:24,
25, 27

18^a
Matt.
3:7;
Acts
4:1;
5:17

10^a
Psa.
118;
22-23;
Acts
4:11;
1 Pet.
2:7
12^a
Mark
11:18;
John
7;
25, 30
12^b
Mark
11:32
12^c
Matt.
22:22
13^a
vv.
13-17;
Matt.
22;
15-22;
Luke
20;
20-26
13^b
Mark
3:6;
8:15
13^c
Luke
11:54
14^a
Deut.
1:17
14^b
Acts
13:10;
18;
25-26
14^c
Matt.
17:25
14^d
Luke
2:1;
3:1
15^a
Matt.
23:28;
Luke
12:1

18^b there is ^bno resurrection, and they ^cquestioned Him, saying,

Acts
23:8;
cf.

Acts
4:2

18^c

vv.

18-27;

Matt.
22;

23-33;

Luke

20;

27-38

19^a

Deut.

25:5

24^a

John

20:9

24^b

Eph.

1;

19-20;

Rom.

1:16

25^a

1 Cor.

15;

42, 52

26^a

Exo.

3:2-4;

Acts

7:30

26^b

Exo.

3:6, 16;

Acts

7:32

27^a

John

14:19

28^a

vv.

28-34;

Matt.

22;

34-40;

Luke

20;

39-40

29^a

Deut.

6:4;

John

5:44;

17:3;

19 Teacher, Moses wrote to us that if anyone's brother should die and leave behind a wife, and leave no child, his brother should take the ^awife and raise up seed ¹to his brother.

20 There were seven brothers; and the first took a wife, and dying, left no seed;

21 And the second took her, and died, leaving behind no seed; and the third similarly;

22 And the seven left no seed. Last of all the woman also died.

23 In the resurrection, when they rise, which one's wife will she be, for the seven had her *as* wife?

24 Jesus said to them, Are you not deceived because of this—^anot knowing the Scriptures, nor the ^bpower of God?

25 For when they ^arise from *the* dead, they neither marry nor are given in marriage, but are as angels in the heavens.

26 But concerning the dead, that they are raised, did you not read in the book of Moses, at the ^abush, how God spoke to him, saying, I *am* the ^bGod of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of *the* dead, but of *the* ^aliving. You are greatly deceived.

4. By a Scribe 12:28-34

28 And ¹one of the ²scribes who had approached and heard them disputing, knowing that He answered them well, ^aquestioned Him, Which is *the* first commandment of all?

29 Jesus answered, *The* first is, Hear, Israel: *The* Lord our God is ^aone Lord;

19¹ Or, for.

28¹ In Matt. 22:35 he is called a lawyer. "Scribes" is a wider term including the lawyers, who were Mosaic jurists, interpreters of the law.

28² See note 6¹ in ch. 2.

1 Tim.

1:17;

Jude

25

30 And you shall ^alove *the* Lord your God from your whole heart, and from your whole soul, and from your whole mind, and from your whole strength.

31 *The second is this*, You shall ^alove your neighbor as yourself. There is no other commandment greater than ¹these.

32 And the scribe said to Him, Right, Teacher, You have said ¹truly that He is one and there is not another ^abesides Him;

33 And to love Him from the whole heart, and from the whole understanding, and from the whole strength, and to love his neighbor as himself, is much more than all the whole burnt ^aofferings and sacrifices.

34 And Jesus, seeing him, that he answered intelligently, said to him, You are not far from the ^akingdom of God. And no one ^bdared to question Him anymore.

5. Muzzling All the Testers and Examiners 12:35-37

35 ¹And Jesus, ^{2a}teaching in the temple, answered and ^bsaid, *How is it that* the ^cscribes say that the Christ is *the* son of David?

36 David himself said in the ^aHoly Spirit, *The Lord* said to my Lord, ^bSit at My right hand until I put Your enemies ^cunder Your feet.

37 David himself calls Him Lord, and how *can* He be ^ahis son? ¹And the great crowd ^bheard Him gladly.

31¹ See notes 40¹ in Matt. 22 and 8¹ in James 2.

32¹ Lit. on truth.

35¹ For vv. 35-37, see notes in Matt. 22:41-45.

35² See note 21² in ch. 1.

37¹ In the type, the Passover lamb was examined for four days before it was killed (Exo. 12:3-6). The Slave-Savior, as the real Passover Lamb (1 Cor. 5:7), was also examined for four days before He was killed. He came to Bethany six days before the Passover (John 12:1; Mark 11:1). The next day He came into Jerusalem and went back to Bethany (John 12:12; Mark 11:11). The third day He came to Jerusalem again (11:12-15) and began to be examined by the leaders of the Jews, according to the Jewish law (11:27-12:37; 14:53-65; John 18:13, 19-24), and by Pilate, the Roman Governor,

36^a 1 Cor.
2 Sam. 12:3
23:2;

36^b Psal.
110:1;

Acts
2:34; Heb.
1:13

36^c 1 Cor.
15:25

37^a Rom.
1:3-4

37^b Mark
6:20

30^a Deut.
6:5; Luke
10:27; 1 John
4:21
31^a Lev.
19:18; Matt.
19:19; Rom.
13:9; Gal.
5:14; James
2:8
32^a Deut.
4: 35, 39; Isa.
45: 6, 14
33^a 1 Sam.
15:22; Psa.
40:6; 51:16; Hosea
6:6; Micah
6:6-8
34^a Mark
1:15
34^b Matt.
22:46
35^a Mark
14:49
35^b vv.
35-37; Matt.
22: 41-45; Luke
20: 41-44
35^c Ezra
7:6; Neh.
8:4

6. Warning against the Scribes
12:38-40

38^a 38 And in His ^ateaching He ^bsaid, Beware of the
 Mark ^cscribes, who like to walk around in long robes, and *like*
 4:2 greetings in the marketplaces,

38^b 39 And ^achief seats in the synagogues, and ^bplaces of
 vv. honor at the dinners;

38-40: 40 Who ^adevour the widows' houses, and for a
 Matt. 23:1-7: pretense make long prayers. These will receive ^bgreater
 Luke 20: judgment.
 45-47

38^c

Mark

12:28.

2:6

39^a

Luke

11:43

39^b

Luke

14:7-8

40^a

Matt.

23:14

40^b

James

3:1

41^a

Matt.

27:6;

John

8:20

41^b

vv.

41-44:

Luke

21:1-4

41^c

2 Kings

12:9

42^a

2 Cor.

8:2

44^a

Luke

8:43

7. Appraising the Poor Widow in Her Loyalty
12:41-44

41 And having sat down opposite the ^atreasury, He
^{1b}beheld how the crowd was casting ^{2c}money into the
 treasury; and many rich *people* were casting in much.

42 And one ^apoor widow having come cast in two
¹small copper coins, which is a ²quadrans.

43 And calling His disciples to *Him*, He said to them,
 Truly I say to you, that this poor widow cast in more
 than all those who were casting into the treasury;

44 For they all cast in out of their abundance, but
 she, out of her poverty, has cast in all, as much as she
 had, her whole ^alivelihood.

according to the Roman law (John 18:28—19:6; see note 1² in ch. 15), until the Passover day when He was crucified (14:12; John 18:28; see note 12² in ch. 14). This insidious and ensnaring examination from many angles, took exactly four days, and He passed, proving that He was fully qualified to be the Lamb required by God for the accomplishment of His redemption, that He may pass over the sinners, both Jews and Gentiles. See notes 1² in ch. 15, 2¹ in Matt. 26, and 13¹ in John 18.

41¹ The Slave-Savior was God living in His humanity. As such, He was concerned to see how God's people expressed their loyalty in their offering to Him. In this way He appraised the widow's loyalty to God. The Slave-Savior's observation is more penetrating than man's.

41² Lit. copper.

42¹ Gk. *lepta*.

42² Equal to a fourth of a penny.

CHAPTER 13

D. Preparing the Disciples for His Death

13:1—14:42

1. Telling Them the Things to Come

13:1-37

1 ¹And as He was going out of the ^atemple, ²one of His disciples says to Him, Teacher, behold, what wonderful stones and what wonderful buildings!

2 And Jesus said to him, Do you see these great buildings? ¹There shall by no means be left a ^astone upon a stone which will not be overthrown.

3 ¹And as He was sitting on the ^aMount of Olives opposite the temple, ^bPeter and ^cJames and John and ^dAndrew ^equestioned Him privately,

4 Tell us, when will these things be, and what *will* be the sign ^awhen all these things are about to be accomplished?

¹ For vv. 1-2, see notes in Matt. 24:1-2.

¹² In His preparation for His redemptive work (11:15—14:42), after confronting the opposers (11:15—12:37), He stayed with His followers to prepare them for His death (13:1—14:42)—a shocking and disappointing accident to them—by: 1) telling them the things that would come (13:2-37); 2) enjoying their love expressed in a feast and being anointed with the costly pure nard (14:3-9); 3) instituting His supper (1 Cor. 11:20) that they might remember Him (14:12-26); and 4) warning them of their stumbling and charging them to watch and pray (14:27-42). Immediately after such a preparation He was arrested to be crucified (14:43—15:28).

²¹ Preparing the disciples for His death, the Slave-Savior firstly told them, in this chapter, the things to come, the things which would transpire in the world, during the church age, after His resurrection up to the time of His coming back, not leaving them in darkness concerning the days to come: 1) concerning the destruction of the temple, which would transpire in A.D. 70 (vv. 1-2); 2) concerning the plagues at the beginning of birth pangs, which would begin after His ascension and continue until the great tribulation (vv. 3-8); 3) concerning the preaching of the gospel and the persecutions in the church age (vv. 9-13); 4) concerning the great tribulation and His coming back in the last three and a half years of this age (vv. 14-27); and 5) concerning watching, praying, and awaiting the Slave-Savior throughout the church age (vv. 28-37). Such an enlightening word to the Slave-Savior's suffering followers was like "a lamp shining in a dark place until the day dawns" (2 Pet. 1:19).

³¹ For vv. 3-8, see notes in Matt. 24:3-8.

¹
vv.
1-2;
Matt.
24:1-2;
Luke
21:5-6
²
Luke
19:44
³
Mark
11:1
³
Mark
5:37;
9:2
³
Mark
1:
19-20
³
Mark
1:
16-18;
John
1:40
³
vv.
3-8;
Matt.
24:3-8;
Luke
21:
7-11
⁴
Acts
1:6-7

5^a 5 And Jesus began to say to them, "Beware, lest anyone ^blead you astray.

Mark 13:9, 23, 33; Col. 2:8
6 Many will come in My ^aname, saying, I am *He!* and will lead many astray.

5^b 7 And when you hear of wars and rumors of wars, do not be ^aalarmed; it must happen, but the ^bend is not yet.

Mark 13:22; James 5:19
8 For nation will rise against nation, and kingdom against kingdom; there will be ^aearthquakes in various places; there will be ^bfamines. These things *are the* beginning of birth pangs.

6^a Jer. 14:14
7^a 9 ¹But you yourselves beware; they will ^adeliver you to ^bsanhedrins, and you will be ^cbeaten in synagogues, and you will stand before governors and ^dkings for My sake, for a testimony to them.

2 Thes. 2:2
7^b 10 And the gospel must first be preached to all the ^anations.

Rev. 6:12
8^b 11 And when they lead you *away* and deliver you up, do not be ^aanxious beforehand what you should speak¹, but ^bwhatever is given to you in that hour, speak that; for it is not you who are speaking, but the Holy ^cSpirit.

Acts 11:28; Rev. 6:8
9^a 12 And brother will deliver up brother to death, and a ^afather *his* child; and children shall rise up against *their* parents and put them to death;

vv. 9-13; Matt. 10:17-22; 24:9-13
13 And you will be hated by all on account of My ^aname; but he who has ^bendured to *the* end, he shall be saved.

Matt. 5:22; 26:59
9^b 14 ¹But when you ^asee the abomination of ^bdesolation² standing ³where it should not (let the reader

9¹ For vv. 9-13, see notes in Matt. 10:17-22 and 24:9-13.

11¹ Some MSS insert, nor premeditate.

14¹ For vv. 14-23, see notes in Matt. 24:15-25.

14² Some MSS add, which is spoken of by Daniel the prophet.

14³ The holy place, that is, within God's temple (Matt. 24:15).

cf. Mark 16:15	11 ^b cf. Deut. 18:18	11 ^c Acts 2:4; 6:10; 13:9	12 ^a Matt. 10:35-36; Micah 7:6	13 ^a Luke 21:17; John 15:21	13 ^b Heb. 10:36, 39; Rev. 2:3; James 5:11	14 ^a vv. 14-23; Matt. 24:15-25	14 ^b Dan. 9:27; 11:31; 12:11
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understand), then let those in ^cJudea flee to the mountains,

15 And let him who is on the ^ahousetop not come down, nor enter in, to take anything out of his house;

16 And let him who is in the field not turn back to the things behind to take his garment.

17 But woe to those who are ^apregnant and to those nursing their babies in those days.

18 But pray that ⁱit may not happen in winter;

19 For those will be days of ^aaffliction, such as has ^bnot happened from *the* ^cbeginning of *the* creation which God created until now, and by no means shall be.

20 And unless *the* Lord had shortened the days, no flesh would be saved; but on account of the ^achosen, whom He chose, He ^bshortened the days.

21 And then if anyone says to you, Behold, ^ahere is the Christ! Behold, there! do not believe *it*.

22 For false Christs and ^afalse prophets will be raised up, and they will ⁱshow ^bsigns and wonders to ^clead astray, if possible, the chosen.

23 But you, ^abeware; ⁱI have told you all things ^bbeforehand.

24 But in those ^adays, ^bafter that ^caffliction, the sun will be ^ddarkened, and the moon will not give its light,

25 And the stars will be ^afalling out of heaven, and the powers in the heavens will be shaken.

26 And then they shall see the ^aSon of Man ^bcoming in clouds with much power and glory.

18ⁱ Some MSS read, your flight.

22ⁱ Lit. give.

23ⁱ Some MSS add, behold.

23^b
John
14:29
24^a
Zeph.
1:
14-15

24^b
vv.
24-27;
Matt.
24:
29-31;
Luke
21:
25-28
24^c
Mark
13:19

24^d
Isa.
13:10;
Joel
2:31;
Amos
5:20;
Acts
2:20;
cf.
Rev.
6:12

25^a
cf.
Rev.
6:13

26^a
Dan.
7:
13-14;
Matt.
16:27;
25:31
26^b
1 Thes.
4:
16-17;
Rev.
1:7

14^c
Luke
21:21
15^a
Matt.
10:27;
Luke
17:31
17^a
Luke
21:23;
23:29
19^a
Mark
13:24;
Dan.
12:1
19^b
Joel
2:2;
Rev.
16:18
19^c
Mark
10:6;
Deut.
4:32
20^a
Isa.
65:9;
Luke
18:7
20^b
cf.
Rev.
12:
12, 14
21^a
Luke
17:23
22^a
2 Pet.
2:1;
Rev.
19:20
22^b
2 Thes.
2:9;
Rev.
13:13
22^c
Mark
13:5-6;
Rev.
13:14
23^a
Mark
13:5

27^a 27 And then He will send the angels, and He will
Deut. ^agather together His chosen from the four winds, from
 30:4; *the* extremity of earth to *the* extremity of heaven.
Neh.

1:9 28 ¹Now from the ^afig tree learn the parable: when its
 28^a branch has already become tender and puts forth its
 vv. ^bleaves, you know that the summer is near.
 28-31:

Matt. 29 So also you, when you see these things happening,
 24: ^ayou know that ¹He is near, ^aat *the* doors.
 32-35:

Luke 30 Truly I tell you, that this generation shall by no
 21: means pass away until all these things happen.
 29-33

28^b 31 The heaven and the earth shall ^apass away, but
Mark My ^bwords shall not pass away.
 11:13

29^a 32 But concerning that ^aday or hour, no one knows,
James not even the angels in heaven, nor even the Son, but the
 5:9 ^bFather.

31^a 33 ^aBeware, be ^bwatchful¹; for you do not know when
Matt. the time is.
 5:18;

Luke 34 *It is* as a man ^aaway on a journey, having left his
 16:17; house and given to his slaves authority, to each his
 2 *Pet.* work; and he commanded the doorkeeper that he should
 3:10; watch.
Rev. 20:11;

21:1 35 ^aWatch therefore, for you do not know when the
 31^b master of the house comes, whether in the evening, or
Psa. at midnight, or at cock-crowing, or in the morning.
 119;

89: 36 Lest coming suddenly he find you ^asleeping.
Isa.

40:8 37 And what I say to you, I say to all, ^aWatch!
 32^a

Matt. 28¹ For vv. 28-31, see notes in Matt. 24:32-35.
 25:13;

1 *Thes.* 29¹ Or, it.

5:2; 33¹ Some MSS add, and pray.
 2 *Pet.*

3:10

32^b

Zech.

14:7

33^a

Mark

13:5;

23;

Luke

21:34

33^b

Luke

21:36

34^a

Matt.

25:14

35^a

1 *Thes.*

5:6;

Rev.

3:2-3;

16:15

36^a

1 *Thes.*

5:6;

Rom.

13:11;

Eph.

5:14

37^a

Luke

12:37

CHAPTER 14

**2. Enjoying Their Love,
While His Opposers Conspire to Kill Him,
and One of His Disciples Plots to Betray Him
14:1-11**

1 ¹Now it was the ^aPassover and the *feast of* ^{1a}
^bUnleavened Bread after ^ctwo days. And the chief *Mark*
priests and the scribes were seeking how to ^dseize Him *14:12,*
by craftiness and ^ekill Him. *14, 16;*

2 For they said, Not at the feast, lest there be an
^auproar of the people. *Exo. 12:11;*

3 ¹And when He was in ^aBethany in the ^bhouse of
Simon the ^cleper, as He reclined *at table*, a woman came *Lev. 23:5;*
having an alabaster flask of ointment, of pure nard, *John 12:1;*
very costly; and breaking the alabaster flask, she *13:1*
poured *it* over His head. ^{1b} *Mark 14:12;*

4 But there were some who were indignant among
themselves, *saying*, Why has this waste of the ointment
¹been made? *Exo. 12;*

5 For this ointment could have been sold for over
^athree hundred denarii and given to the ^bpoor; and they
were scolding her. *15-20;*

6 But Jesus said, Let her alone; why are you causing
her trouble? She has wrought a good work on Me. *Lev. 23:6*

7 For you always have the ^apoor with you, and
whenever you want you can do them good; but you do
not always have Me. ^{1c} *Mark 14:46*

8 ¹She has done what she could; she ²anointed My
body beforehand for the ^aburial. *Mark 8:31;*
9:31;
10:34;
John 11:53

¹ For vv. 1-2, see notes in Matt. 26:2-5.

³ For vv. 3-9, see notes in Matt. 26:6-13.

⁴ Lit. occurred.

⁸ Lit. What she had she did.

⁸ Or. anticipated (or, took occasion) to anoint My body for the
burial. ^{2a} *Matt. 27:24*

^{3b}

vv

3-9;

Matt.

26;

6-13;

John

12:1-8;

cf.

Luke

7;

36-39

3c

Mark

1:40

5a

cf.

Matt.

26:15;

27:3, 9

5b

John

13:29

7a

Deut.

15:11

8a

John

19:40

1a

Mark

14:12,

14, 16;

Exo.

12:11;

Lev.

23:5;

John

12:1;

13:1

1b

Mark

14:12;

Exo.

12;

15-20;

Lev.

23:6

1c

vv.

1-2;

Matt.

26:2-5;

Luke

22:1-2

1d

Mark

14:46

1e

Mark

8:31;

9:31;

10:34;

John

11:53

2a

Matt.

27:24

3a

Mark

11;

1, 11;

Matt.

21:17;

John

11:18

9^a 9 And truly I tell you, wherever the gospel is
Mark 16:15;
Matt. 24:14
 9^b 1^apreached in the whole ^aworld, that also which she did
 shall be spoken of for a ^bmemorial of her.

10 And ^aJudas Iscariot, one of the ^btwelve, went off to
Acts 10:4
 10^a the chief priests that he might ^cdeliver Him up to them.

11 And hearing *this*, they rejoiced and promised to
Mark 3:19;
John 6:
 70-71;
 14:
 42-43;
Matt. 27:3
 10^b give him ¹money. And he sought how he might
 vv.
 10-11;
Matt. 26:
 14-16;
Luke 22:3-6
 10^a opportunely ²deliver Him up.

**3. Instituting His Supper
 That They Might Remember Him
 14:12-26**

12 And on the first day of *the* ¹feast of ^aUnleavened
 Bread, when they ²sacrificed the ^bPassover, His dis-
 ciples say to Him, Where do You want us to go and
 prepare that You may eat the Passover?

13 And He ^asends two of His disciples and tells them,
 Go into the city, and a man will meet you carrying a
 pitcher of water; follow him.

14 And wherever he enters, say to the ¹owner of the
 house, The ^aTeacher says, Where is My guest room,
 where I may eat the ^bPassover with My disciples?

15 And he will himself show you a large ^aupper room
 furnished *and* ready; and prepare for us there.

9¹ See note 14² in ch. 1.

11¹ Or, silver. It was thirty pieces of silver (Matt. 26:15), which was
 the value of a slave (Exo. 21:32).

11² While one of the Slave-Savior's followers expressed her love to
 Him to the uttermost, another was about to betray Him. One
 treasured Him, and at the same time another was delivering Him up.

12¹ See note 17¹ in Matt. 26.

12² In the Jewish calendar, which was according to their Scripture,
 a day began with the evening (Gen. 1:5). In the night of the last
 Passover day, the Slave-Savior firstly ate the Passover feast with His
 disciples and instituted His supper for them (vv. 12-25). Then He
 went with the disciples to the Garden of Gethsemane at the Mount of
 Olives (vv. 26-42). There He was arrested and brought to the high
 priest, where He was judged by the Sanhedrin late in the night
 (vv. 43-72). In the morning of the same day, He was delivered to
 Pilate to be judged by him, and was sentenced to death (15:1-15).
 Then He was brought to Golgotha and crucified there at the third
 hour in the morning, remaining on the cross until the ninth hour in
 the afternoon (15:16-41), for the fulfillment of the type of the
 Passover (Exo. 12:6-11). See note 37¹ in ch. 12.

14¹ Or, householder, master of the house.

16 And the disciples went out, and came into the city, and found *it* even as He had told them, and they prepared the Passover.

17 And when ^aevening had come, He comes with the twelve.

18 And as they were reclining *at table* and ¹eating, Jesus said, Truly I tell you that ²one of you will ^adeliver Me up, one who is ^beating with Me.

19 They began to be sorrowful and to say to Him one by one, Is it I?¹

20 And He said to them, One of the twelve, the ¹one who dips with Me in the dish.

21 Because the Son of Man indeed is ¹going, even as it is ^awritten concerning Him; but woe to that man through whom the Son of Man is delivered up! It would have been good for him if that man had not been born.

22 ¹And as they were ²eating He took ^abread, and

18¹ The eating of the Passover feast (v. 16), not the eating of the Slave-Savior's supper, which is in vv. 22-24.

18² Judas Iscariot.

19¹ Some MSS add, and another, Is it I?

20¹ After being exposed, Judas left (John 13:21-30) before the Slave-Savior's supper (Matt. 26:20-26). He did not participate in the Slave-Savior's body and blood, because he was not a real believer in Him but a son of destruction (John 17:12), considered by the Slave-Savior even a devil (John 6:70-71). Luke 22:21-23 seems to indicate that Judas left after the Lord's supper, mentioned in the preceding vv. 19-20. However, Mark's record, as Matthew's, shows that Judas was pointed out by the Slave-Savior as His betrayer in vv. 18-21 before He instituted His supper in vv. 22-24. Mark's record is according to historical sequence, whereas Luke's is according to the sequence of morality. See note 16¹, par. 2, in Matt. 8.

21¹ This refers to His going to die.

22¹ For vv. 22-26, see notes in Matt. 26:26-30.

22² This was the eating of the Slave-Savior's supper after He and His followers ate the Passover feast in vv. 16-18. He initiated this new practice for His believers' remembrance of Him to replace the Passover feast, the old testament practice of the elect's remembrance of Jehovah's salvation (Exo. 12:14; 13:3). This new practice of the new testament is to remember the Slave-Savior by eating the bread, which signifies His body given for His believers (1 Cor. 11:24), and drinking the cup, which signifies His blood shed for their sins (Matt. 26:28). The bread denotes life (John 6:35), the life of God, the eternal life, and the cup denotes blessing (1 Cor. 10:16), which is God Himself as their portion (Psa. 16:5). As sinners, their portion should have been the cup of God's wrath (Rev. 14:10). But the Slave-Savior has drunk that cup for them (John 18:11), and His salvation becomes

17^a
vv.
17-21:
Matt.
26:
20-25:
Luke
22:
14-18,
21-23:
John
13:
21-26
18^a
Mark
14:
10, 11
18^b
Psa.
41:9;
John
13:18
21^a
Mark
9:12;
Luke
24:46
22^a
vv.
22-25:
Matt.
26:
26-29:
Luke
22:
19-20

22^a ^{1 Cor. 11: 23-26; Mark 8:7; Matt. 14:19} ^{22^a} ^{1 Cor. 10:16} ^{24^a} ^{1 Cor. 10:16; Heb. 13:20; cf. Exo. 24:8; Zech. 9:11} ^{24^b} ^{Mark 10:45} ^{25^a} ^{Mark 10: 14-15} ^{26^a} ^{vv. 26-31; Matt. 26: 30-35} ^{26^b} ^{Luke 22:39; Mark 11:1; 13:3} ^{27^a} ^{Matt. 11:6} ^{27^b} ^{Zech. 13:7; John 16:32; Mark 14:27} ^{28^a} ^{Mark 16:7; Matt. 28:7; 10, 16}

^bblest and broke *it*, and gave *it* to them, and said, Take; this is My ^cbody.

23 And having taken a cup, He gave thanks and gave *it* to them; and they all drank from it.

24 And He said to them, This is My ^ablood of the ¹covenant; which is being poured out for ^bmany.

25 Truly I tell you, I will by no means drink anymore of the ¹fruit of the vine until that day when I drink it new in the ^akingdom of God.

26 And having ^asung a hymn, they went out to the ^bMount of Olives.

4. Warning Them of Their Stumbling and Charging Them to Watch and Pray 14:27-42

27 And Jesus says to them, You will all be ^astumbled¹, because it is written, I will smite the Shepherd, and the sheep will be ^bscattered.

28 But after I am raised, I will go before you into ^aGalilee.

29 But Peter said to Him, Even if all shall be stumbled, yet I *will* not!

their portion, the cup of salvation (Psa. 116:13) that runs over (Psa. 23:5), the content of which is God as their all-inclusive blessing. Such bread and such a cup are the constituents of the Slave-Savior's supper, which is a table (1 Cor. 10:21), a feast, set up by Him that His believers may remember Him by enjoying Him as such a feast. Thus they testify of His rich and marvelous salvation to the entire universe, displaying His redeeming and life-imparting death (1 Cor. 11:26— His blood separated from His body declares death).

24¹ God made a covenant with redeemed Israel in Exo. 24:3-8 (Heb. 9:18-21), which became the old testament, as a base for Him to deal with His redeemed people in the dispensation of law. The Slave-Savior came to accomplish God's eternal redemption for God's chosen people by His death, according to God's will (Heb. 10:7, 9, 10), and with His blood instituted a new covenant, a better covenant (Heb. 8:6-13), which became the new testament after His resurrection (Heb. 9:16-17), as a base for God to be one with His redeemed and regenerated people in the dispensation of grace. This new covenant replaced the old covenant and simultaneously changed God's old dispensation to His new dispensation. The Slave-Savior wanted His followers to know this and live a life based upon this and according to this after His resurrection.

25¹ Or, product.

27¹ Some MSS add, in Me this night.

30 And Jesus says to him, Truly I tell you, that you today, in this night, before a ^acock crows twice, will ¹deny Me three times.

31 But he spoke emphatically, If I must ^adie with You, I will by no means deny You! And all said similarly.

32 ¹And they come to a place ²named Gethsemane, and He ^asays to His disciples, Sit here until I have prayed.

33 And He takes ^aPeter and James and John with Him, and began to be ¹awestruck and distressed.

34 And He says to them, My soul is exceedingly ^asorrowful, even unto death; remain here and ^bwatch.

35 And going forward a little, He fell on the ground and ^aprayed that, if it were possible, the ^{1b}hour might pass away from Him.

36 And He said, ^aAbba Father, all things *are* ^bpossible to You; remove this ^ccup from Me; yet not what I ^dwill, but what You ¹will.

30¹ The verb in Gk. (a compound) signifies utterly deny. So also vv. 31, 72.

32¹ For vv. 32-42, see notes in Matt. 26:36-46.

32² Lit. the name of which is Gethsemane.

33¹ "Being in the grip of a shuddering horror in the face of the dreadful prospect before Him" (Cranfield).

35¹ The Slave-Savior's sorrow and His prayer in v. 34 are the same as in John 12:27. There He said that He came for this hour; that is, He knew that the Father's will was that He should die on the cross for the fulfillment of God's eternal plan.

36¹ The Triune God determined in His divine plan in eternity past that the Second of the divine Trinity should be incarnated and die on the cross to accomplish His eternal redemption for the fulfillment of His eternal purpose (Eph. 1:7-9). Hence, the Second of the divine Trinity was ordained to be the Lamb of God (John 1:29) before the foundation of the world, that is, in eternity past (1 Pet. 1:19-20); and in the eyes of God, as the Lamb of God, He was slain from the foundation of the world, that is, from the existence of God's fallen creatures (Rev. 13:8). Since man's fall, lambs, sheep, calves, and bulls were used for God's chosen people as types (Gen. 3:21; 4:4; 8:20; 22:13; Exo. 12:3-8; Lev. 1:2), pointing to Him who was to come as the real Lamb foreordained by God. In the fullness of time, the Triune God sent the Second of the divine Trinity, the Son of God, to come in incarnation to take a human body (Heb. 10:5) that He might be offered to God on the cross (Heb. 9:14; 10:12) to do the will of the Triune God (Heb. 10:7), that is, to replace the sacrifices and offerings, which were types, with Himself in His humanity as the unique

30^a
Mark
14:72;
Luke
22:34;
John
13:38
31^a
Luke
22:33
32^a
vv.
32-42;
Matt.
26:
36-46;
Luke
22:
40-46
33^a
Mark
5:37;
9:2
34^a
John
12:27
34^b
Mark
14:38;
13:
33, 37;
1 Thes.
5:6
35^a
Heb.
5:7
35^b
Mark
14:41
36^a
Rom.
8:15;
Gal.
4:6
36^b
Matt.
19:26
36^c
Mark
10:38
36^d
John
5:30;
6:38

38^a 37 And He comes and finds them sleeping, and says to Peter, Simon, are you sleeping? Are you not strong enough to watch one hour?

38^b 38 ^aWatch and ^bpray that you may not come into ^ctemptation; the ^dspirit indeed is ready, but the ^eflesh is weak.

38^c 39 And going away again, He prayed, saying the same ¹words.

38^d 40 And coming again, He found them sleeping, for their eyes were very heavy; and they did ^anot know what they should answer Him.

38^e 41 And He comes the third time and says to them, Are you still sleeping and resting? It is enough. The ^ahour has come; behold, the Son of Man is being ^bdelivered into the hands of sinners.

40^a 42 Rise, let us go; behold, the one who is delivering Me up is approaching.

IV. The Death and Resurrection of the Slave-Savior for the Accomplishment of God's Redemption 14:43—16:18

A. His Death 14:43—15:47

1. Arrested 14:43-52

43^a 43 And ^aimmediately, while He was still ^bspeaking, ^cJudas, one of the twelve, comes up, and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders.

43^b 44 Now the one ^adelivering Him up had given them a signal, saying, Whomever I shall kiss, it is He; seize Him and lead Him away securely.

43^c sacrifice and offering for the sanctification of God's chosen people (Heb. 10:9-10). In His prayer here, immediately before His crucifixion, He prepared Himself to take the cup of the cross (Matt. 26:39, 42), willing to do this unique will of the Father for the accomplishment of the eternal plan of the Triune God.

44^a 39¹ Lit. word.

45 And ^aimmediately coming, he came to Him and said, ^bRabbi! and ^ckissed Him affectionately. 45^a
Mark
14:

46 And they laid hands on Him and ^aseized Him. 43, 72

47 But a certain ¹one of those standing by drew his ^asword, and struck the slave of the high priest, and took off his ear. 45^b
John
1:38
45^c
cf.

48 And Jesus answered and said to them, Did you come out as against a robber with swords and clubs to arrest Me? Luke
15:20;
Acts
20:37

49 Daily I was with you in the ¹temple ^{2a}teaching, and you did not seize Me—but that the ^bScriptures may be ^cfulfilled. 46^a
Mark
14:1

50 And ^aleaving Him, they all fled. 47^a
Luke
22:38

51 And a certain young man was accompanying Him, clothed with a linen cloth over *his naked body*; and they seize him. 49^a
Mark
12:35;
Matt.

52 And he left the linen cloth and fled naked. 21:23;
John
8:2;
18:20

2. Judged 14:53–15:15

a. By the Jewish Leaders Representing the Jews 14:53-72

53 ¹And they ^{2a}led Jesus away to the high priest, and all the chief priests and the elders and the scribes come together. Luke
24:44
50^a
Mark
14:27

54 And Peter ^afollowed Him at a distance until *he was* within the ^bcourtyard of the high priest; and he was sitting with the ^cdeputies and warming himself in the light of *the fire*. 53^a
vv.
53-65;
Matt.
26:
57-68;
John
18:
12-13,
19-24

47¹ This was Peter (John 18:10, 16).

49¹ The God-forsaking and God-offending opposers, afraid of the people who warmly welcomed the Slave-Savior (11:7-11) and were gladdened by His speaking (12:37), dared not arrest Him in the daytime or in a public place like the temple, but subtly in the deep night (v. 1), as though arresting a robber (v. 48).

49² See note 21² in ch. 1.

53¹ For vv. 53-65, see notes in Matt. 26:57-68.

53² The Slave-Savior was arrested as a robber (v. 48) and brought to the slaughter as a lamb (Isa. 53:7).

54^b
Matt.
26:3;
John
18:15

54^c
John
7:32;
18:18

18:15

55 Now the chief priests and the whole ^{1a}Sanhedrin sought testimony against Jesus to put Him to death; and they found none.

56 For many were giving ^afalse testimony against Him, and the testimonies were not consistent.

57 And ^asome stood up and testified falsely against Him, saying,

58 We heard Him say, I will ^adestroy this temple made with hands, and ¹after three days I will build another made without ^bhands.

59 And so neither was their testimony consistent.

60 And the high priest stood up in *the* midst and questioned Jesus, saying, Do you answer nothing? What are these testifying against you?

61 But He was silent and answered ^anothing. Again the high priest questioned Him and said to Him, Are ^byou the ^cChrist, the Son of the ^{1d}Blessed?

62 And Jesus said, ¹I am; and you shall see the ^aSon of Man sitting at *the* ^bbright hand of Power, and coming with the clouds of heaven.

63 And the high priest, having ^atorn his garments, says, What further need do we have of witnesses?

64 You heard the ^{1a}blasphemy! How does it appear to you? And they all condemned Him to be deserving of ^bdeath.

55¹ See note 22^b in Matt. 5.

58¹ Lit. through.

61¹ The befuddled high priest of the traditional, God-forsaking, and God-forsaken religion called God "the Blessed" in order to show how much he revered and honored God.

62¹ Although concerning His behavior the Slave-Savior would not answer His faultfinders' false accusation, yet concerning His divine Person, His deity, He was not silent, but answered strongly and definitely, affirming His deity in His humanity by stating that as the Son of Man He will sit at the right hand of God.

64¹ The blind opposers condemned the Slave-Savior for being blasphemous in affirming His deity, not realizing that they were really blaspheming God who was right then the very One whom they were slandering and mocking.

63^a

63^a
Num.
14:6;
Acts
14:14

64^a
Mark
2:7;
John
10:36

64^b
Lev.
24:16

65 And some began to ^{1a}spit at Him, and to ^bcover His face, and to ^cbeat Him with their fists, and to say to Him, Prophecy! And the deputies, ^{2d}slapping *Him*, took Him.

66 ¹And as Peter was below in the ^acourtyard, one of the servant girl of the high priest comes,

67 And seeing Peter warming himself, she looked at him and said, You also were with the ^aNazarene, Jesus!

68 But he denied, saying, I neither know nor understand what you are saying. And he went outside into the forecourt¹.

69 And the servant girl, seeing him, began again to say to those standing by, This is *one* of them!

70 But again he denied. And after a little *while*, those standing by said again to Peter, Surely you are *one* of them, for you are a ^aGalilean also¹.

71 But he began to ¹curse and to swear, I do not know this man of whom you speak!

72 And ^aimmediately a cock crowed a second time. And Peter remembered the word Jesus had said to him, Before a ^bcock crows twice, you will deny Me three times. And thinking upon it, he wept.

CHAPTER 15

b. By the Roman Governor Representing the Gentiles 15:1-15

1 And ^aimmediately in the morning the ^bchief priests held a ^cconsultation with the elders and scribes

65¹ This was the Jews' despising and rejecting of the Slave-Savior to the uttermost, as prophesied in Isa. 53:3.

65² Or, receiving Him with slaps.

66¹ For vv. 66-72, see notes in Matt. 26:69-75.

68¹ Some MSS add, and a cock crowed.

70¹ Some MSS add, and your speech is alike.

71¹ I.e. to put himself under a curse.

Mark
3:6;
cf.
Acts
4:26

65¹
Mark
10:34;
15:19;
Isa.
50:6
65²
Esth.
7:8
65³
Luke
22:
63, 64
65⁴
John
18:22;
19:3;
Matt.
5:39
66¹
vv.
66-72;
Matt.
26:
69-75;
Luke
22:
55-62
67¹
Mark
1:24;
16:6
70¹
Acts
1:11;
2:7
72¹
Mark
14:45;
15:1
72²
Mark
14:30
4¹
Mark
14:72
4²
Matt.
27:1;
Luke
22:66
4³
Psa.
2:2;
Matt.
26:4;

and the whole ¹Sanhedrin, and having bound Jesus, they led *Him* away and ^ddelivered *Him* to ^{2c}Pilate.

2 And Pilate ^aquestioned Him, Are you the ^bKing of the Jews? And answering He says to him, ¹You are saying *it*.

3 And the chief priests ^aaccused Him of many things.

4 And Pilate again questioned Him, saying, Do you answer nothing? Behold, how many things they are accusing you of!

5 But Jesus made ^{1a}no further answer, so that Pilate marveled.

6 Now at *the* ^afeast he was *accustomed* to release to them one prisoner, whomever they requested.

7 And there was one named Barabbas, bound with those who had made ^ainsurrection, who had committed ^bmurder in the insurrection.

8 And the crowd ¹came up and began to ask *him* to *do* even as he had been accustomed to do for them.

9 But Pilate answered them, saying, Do you want me to release to you the ^aKing of the Jews?

10 For he knew that because of envy the chief priests had delivered Him up.

11 But the chief priests stirred up the crowd that he should rather ^arelease Barabbas to them.

12 And Pilate again answered and said to them, What then shall I do *with him whom* you call the King of the Jews?

13 And they again cried out, ^aCrucify him!

¹ See note 22^b in Matt. 5.

¹² See note 2¹ in Matt. 27. Under God's sovereignty, the Slave-Savior was judged not only by the Jewish leaders as a sheep before the shearer (Isa. 53:7), in 14:53-65, but also by the Roman governor, as a criminal before the accusers (14:64), in vv. 1-15, that He might die to serve sinners with His life as a ransom (10:45), not only for the Jews, represented by the Jewish leaders, but also for the Gentiles, represented by the Roman governor. See note 37¹ in ch. 12.

² The Slave-Savior took the word of Pilate as the truth.

⁵ The Slave-Savior would not vindicate Himself.

⁸ Some MSS read, crying out.

^{1a}
Mark
10:33;
14:18
^{1c}
Luke
23:1;
Acts
3:13
^{2a}
vv.
2-5:
Matt.
27:
11-14;
Luke
23:3
^{2b}
Mark
15:
9, 12,
18, 26;
Matt.
2:2;
John
18:
33, 37;
19:3
^{3a}
Luke
23:2
^{5a}
Mark
14:61;
Isa.
53:7
^{6a}
vv.
6-15:
Matt.
27:
15-26;
Luke
23:
17-25;
John
18:
39-40
^{7a}
cf.
Acts
5:
36-37
^{7b}
Acts
3:14

^{9a}
Mark
15:2

^{11a}
Acts
3:14

^{13a}
John
19:15

14 But Pilate said to them, What evil has he done? But they cried out all the more, Crucify him!

15 And Pilate, resolving to satisfy the crowd, released Barabbas to them and delivered up Jesus, having ^{1a}scourged *Him*, that He might be ²crucified.

3. Crucified 15:16-41

16 ¹And the ^asoldiers led Him away ²into the courtyard, which is *the* ^bPraetorium, and they call together the whole ^cband of soldiers.

17 And they clothed Him in ^{1a}purple, and having woven a ^bthorny crown, they placed it ²upon Him;

18 And they began to salute Him, Hail, ^aKing of the Jews!

19 And they kept beating His head with a reed and ^aspitting at Him, and kneeling down, they worshipped Him.

20 And when they had ^amocked Him, they stripped Him of the purple and put His own garments on Him. And they ^bled Him out that they might crucify Him.

21 ¹And they ^acompelled a certain passerby, coming from *the* country, ^bSimon a Cyrenian, the father of Alexander and ^cRufus, that he might carry His cross.

22 And they bring Him to the ^aplace called Golgotha, which is, being interpreted, Place of a Skull.

23 And they ¹tried to give Him wine mixed with ^amyrrh, but He did not take it.

15¹ This exposed the darkness and injustice of man's politics to the uttermost. It was a fulfillment of the prophecy concerning the Slave-Savior's suffering in Isa. 53:5, 8.

15² See note 26² in Matt. 27.

16¹ For vv. 16-20, see notes in Matt. 27:27-31.

16² Or, within.

17¹ Signifying royalty, used here as a mockery (v. 20).

17² Or, around.

21¹ For vv. 21-38, see notes in Matt. 27:32-51.

23¹ Or, offered Him wine.

21 ^b Matt. 27:32; Luke 23:26	21 ^c Rom. 16:13	22 ^a vv. 22-38:	Matt. 27: 33-57;	Luke 23: 33-38. 44-46;	John 19: 17-19, 28-30	23 ^a Matt. 2:11; John 19:39	15 ^a Mark 10:34; Luke 18:33; John 19:1; Isa. 53:5 16 ^a vv. 16-20; Matt. 27: 27-31; John 19:2-3 16 ^b John 18: 28, 33; 19:9 16 ^c Acts 10:1; 21:31 17 ^a cf. Luke 16:19; Rev. 18:16 17 ^b Gen. 3:18; cf. Gal. 3:13 18 ^a Mark 15:2 19 ^a Mark 10:34; 14:65 20 ^a Mark 10:34; 15:31 20 ^b Isa. 53:7 21 ^a Matt. 5:41
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24^a 24 And they crucify Him, and divide His garments,
Psa. casting a "lot ¹for them, what each should take.
 22:18;

John 25 Now it was *the* ¹"third hour, and they crucified
 19:24 Him.

25^a 26 And there was an inscription with His charge
Matt. inscribed, The "King of the Jews.
 20:3

26^a 27 And with Him they crucify two "robbers, one on
Mark His right and one on His left.
 15:2

27^a 28 (See note 28¹.)

Isa. 29 And those passing by "blasphemed Him, "wagging
 53:12; their heads and saying, "Aha! ¹You who "destroy the
Luke temple and build *it* in three days,
 22:37

29^a 30 Save yourself! Come down from the cross!

Matt. 31 Likewise also the chief priests with the scribes,
 12: "mocking with one another, said, He saved others;
 31-32 ¹himself he cannot save!
 29^b

Psa. 32 Let the Christ, the "King of Israel, come down now
 22:7-8; from the cross, that we may see and believe! And those
 109: who were crucified with Him "reproached Him.
 25

29^a 33 And when *the* ¹sixth hour had come, "darkness
cf. came over the whole land until *the* ²ninth hour.
Psa.

35:25; 34 And at the ninth hour Jesus "cried out with a "loud
 40:15 voice, ¹Eloi, Eloi, lama sabachthani? which is, being
 29^a interpreted, "My God, My God, why did You forsake Me?
Mark

14:58; 35 And some of those standing by heard *it* and said,
cf. Behold, he is calling Elijah.
John

2:19 36 And someone ran and filled a sponge with
 31^a "vinegar, and putting *it* on a reed, gave *it to* Him to
Mark drink, saying, Let *him* be, let us see if Elijah comes to
 15:20 take him down.
 31^b

Luke 37 But Jesus, letting out a "loud cry, expired.
 23:39

cf. 24¹ Or, upon.
 4:23

32^a 25¹ I.e. 9 a.m.

John 28¹ Most important MSS omit this verse: And the Scripture was
 1:49; fulfilled which says, And He was reckoned with the transgressors.
 12:13

32^b 29¹ This was a twisting of the Slave-Savior's word, "(You) destroy
Luke this temple," in John 2:19.
 23:39

33^a 33¹ I.e. 12 noon.

cf. 33² I.e. 3 p.m.

Amos 34¹ Aramaic.
 8:9

34^a
Heb.
 5:7

34^b
Mark
 15:37

34^c
Psa.
 22:1

36^a
Psa.
 69:21

37^a
Mark
 15:34

38 And the ^aveil of the temple was torn in two from top to bottom.

39 And the ^acenturion standing by opposite Him, seeing how He expired, said, Truly this man was God's ^bSon!

40 And there were also women looking on from a distance, among whom *were* both Mary the ^aMagdalene, and ¹Mary the mother of James the ²little and of Joses, and ³Salome,

41 Who when He was in Galilee, followed Him and ^aministered to Him, and many other women who came up with Him to Jerusalem.

4. Buried 15:42-47

42 And when ¹evening had already come, since it was *the day of* ^apreparation, which is the *day* before the Sabbath,

43 ^aJoseph, ¹the one from Arimathea, an honorable member of the Council, who was also himself ^bawaiting the ^ckingdom of God, coming with daring, went in to ^dPilate and asked for the body of Jesus.

44 And Pilate wondered if He had already died; and calling to *him* the ^acenturion, he questioned him if He had been dead long;

45 And when he knew from the centurion, he granted the corpse to Joseph.

46 And having purchased a piece of linen, he took Him down, and wrapped *Him* in the linen, and ¹laid Him in a ^atomb which had been hewn out of rock, and rolled a stone against the ^bdoor of the tomb.

47 And Mary the ^aMagdalene and Mary the *mother* of Joses beheld where He was laid.

40¹ The mother of the Slave-Savior (Matt. 13:55).

40² Little either in stature or age.

40³ The wife of Zebedee and mother of James and John (Matt. 27:56).

42¹ See note 38¹ in John 19.

43¹ The article indicates a man well known.

46¹ This was for the fulfillment of Isa. 53:9a.

44^a
Mark
15:39

46^a
Isa.
53:9

46^b
Mark
16:3-4

47^a
Mark
15:40

38^a
Exo.
26:
31-33;
40:21;
2 Chron.
3:14;
Heb.
10:20
39^a
vv.
39-41:
Matt.
27:
54-56;
Luke
23:
47-49
39^b
Matt.
27:
40, 43
40^a
Mark
15:47;
16:1, 9;
Luke
8:2
41^a
Luke
8:3
42^a
Matt.
27:62
43^a
vv.
43-47:
Matt.
27:
57-61;
Luke
23:
50-56;
John
19:
38-42
43^b
cf.
Luke
2:
25, 38
43^c
Mark
1:15
43^d
Mark
15:15

CHAPTER 16

*B. His Resurrection**16:1-18**1. Discovered by Three Sisters**vv. 1-8*

1^a 1 And when the ^aSabbath was past, Mary the
 vv. ^bMagdalene, and ²Mary the *mother* of James, and
 1-8: ³Salome bought ^cspices, that they might come and
 Matt. anoint Him.
 28:1-8;
 Luke

24: 2 And very early on the first day of the week, they
 1-10: come to the ^atomb, the sun having risen.

John 3 And they said to themselves, Who will roll away
 20:1 the stone for us from the door of the tomb?

1^b 4 And looking up, they behold that the ^astone had
 Mark been rolled back, for it was extremely large.
 15:
 40, 47;
 16:9

1^c 5 And entering into the tomb, they saw ^aa young
 Luke man sitting on the right, clothed in a white robe, and
 23:56: they were ^bamazed.

cf. 6 But he says to them, Do not be amazed; you are
 Matt. seeking Jesus the ^aNazarene, who has been crucified.
 26:12 He was ¹raised! He is not here! Behold, the place where
 2^a He laid Him.
 Mark
 15:46

4^a 7 But go, tell His disciples and ¹Peter that He is
 Matt. going before you into ^aGalilee; there you will see Him,
 27:60 even as He told you.

5^a 8 And they went out and fled from the tomb, for
 cf. trembling and astonishment ¹had gripped them; and
 John they said nothing to anyone, for they were afraid.
 20:12

5^b 1¹ For vv. 1-8, see notes in Matt. 28:1-8.
 Mark
 10:32

6^a 1² See note 40¹ in ch. 15.

Mark 1³ See note 40³ in ch. 15.
 1:24

7^a 6¹ The Slave-Savior's resurrection is proof that God is satisfied
 Mark with what He accomplished through His death (see note 25¹ in
 14:28 Rom. 4), and is a confirmation of the effectiveness of His redeeming
 and life-imparting death (Acts 2:24; 3:15).

7¹ In the angel's message to the three sisters who discovered the
 resurrection of the Slave-Savior, the phrase "and Peter" is inserted
 only in Mark's record. This is probably due to Peter's influence on
 the contents of this Gospel. In any case, this phrase indicates that
 Peter's intimate relationship with the Slave-Savior was particular, so
 that it was stressed even by the angel.

8¹ Or, held.

2. *Appearing to Mary the Magdalene*

vv. 9-11

9 ¹And having risen early on the first day of the week, He ^aappeared first to Mary the ^bMagdalene, from whom He had ²cast out ^cseven demons.

10 She went and ^areported to those who had been with Him, *who were* mourning and ^bweeping.

11 And those, having heard that He lives and was seen by her, did ^anot believe.

3. *Appearing to Two Disciples*

vv. 12-13

12 And after these things, He ^aappeared in a different form to ^btwo of them as they were walking, going into *the* country.

13 And they went away and reported to the rest; but they did not believe them either.

4. *Appearing to the Eleven Disciples and Charging Them to Preach the Gospel to All the Creation*

vv. 14-18

14 And afterward He ^aappeared to the eleven as they were reclining *at table*; and He reproached their unbelief and ^bhardness of heart, because they did ^cnot believe those who had seen Him risen from the dead.

15 And He said to them, Go into all the ^aworld and ¹preach the gospel to ^ball the ²creation.

⁹ Many ancient MSS omit vv. 9-20.

⁹ See note 23¹ in ch. 1.

¹⁵ See note 14² in ch. 1.

¹⁵ This reveals that the redemption of God accomplished by the Slave-Savior through His death and resurrection is not only for man, the leading one in God's creation, but for all the creation. Hence, all things, whether on earth or in the heavens, were reconciled to God, and the gospel should be proclaimed to (in) all creation under heaven (Col. 1:20, 23). Based upon this, all the creation expects to be freed from the slavery of corruption into the freedom of the glory of the children of God (Rom. 8:19-22).

15^b
Matt.
28:19

John
20:
14-15;
cf.
Matt.
28:9
9^b
Mark
16:1
9^c
Luke
8:2
10^a
John
20:18;
Matt.
28:10
10^b
John
16:20
11^a
Mark
16:14;
Luke
24:11
12^a
John
21:
1, 14
12^b
vv.
12-13;
Luke
24:
13-35
14^a
1 Cor.
15:5
14^b
Mark
10:5
14^c
Mark
16:11;
Luke
24:41
15^a
Mark
14:9;
Rom.
10:18;
Col.
1:6, 23

16^a 16 He who ^{1a}believes and is ^bbaptized shall be ^csaved, but he who does ^{2d}not believe shall be condemned.

16^b 17 And these signs will accompany those who believe: in My ^aname they will ¹cast out demons; they will ²speak with new ^btongues;

12, 36 16^c 18 They will pick up ^aserpents; and if they drink anything deadly, it shall by no means harm them; they will ^blay hands on *the* sick, and they will be ^cwell.

16^d
John
3:

18, 36

V. The Ascension of the Slave-Savior for His Exaltation **16:19**

17^a
Luke
10:17;

Acts
16:18

17^b

Acts

10:46;

19:6;

1 Cor.

12:10,

28, 30

18^a

Luke

10:19;

Acts

28:3-5

18^b

Mark

5:23;

6:5;

Acts

28:8

18^c

James

5:

14-15;

Acts

5:

15-16

19 So then the Lord, after speaking to them, was

16¹ To believe (see note 15¹ in ch. 1) is to receive the Slave-Savior (John 1:12), not only for forgiveness of sins (Acts 10:43) but also for regeneration (1 Pet. 1:21, 23), that those who believe may become the children of God (John 1:12-13) and the members of Christ (Eph. 5:30) in an organic union with the Triune God (Matt. 28:19). To be baptized is to affirm this, by being buried to terminate the old creation through the death of the Slave-Savior, and by being raised up to be the new creation of God through the Slave-Savior's resurrection. Such a baptism is much more advanced than the baptism of repentance by John (1:4; Acts 19:3-5). To believe and to be so baptized are two parts of one complete step for receiving the full salvation of God. To be baptized without believing is merely an empty ritual; to believe without being baptized is to be saved only inwardly without an outward affirmation of the inward salvation. These two should go together. Moreover, the water baptism should be accompanied by the Spirit baptism, even as the children of Israel were baptized in the sea (water) and in the cloud (Spirit) 1 Cor. 10:2; 12:13.

16² Here it does not say "who does not believe and is not baptized." This indicates that condemnation is related only to not believing; it is not related to not being baptized. Believing itself is sufficient for one to receive salvation from condemnation; yet it needs baptism as an outward affirmation for the completion of one's inward salvation.

17¹ See note 23¹ in ch. 1.

17² Speaking with new tongues is only one of the five signs which accompany saved believers. It is not the unique sign, as stressed by some believers. According to the divine revelation in the Acts and in the Epistles, what the Lord said here does not mean that every saved believer should have all five signs. It means that each saved believer may have some of these signs, not necessarily all.

¹taken up into ^aheaven and sat at *the* ^bbright hand of God. 19^a
Luke
24:51;
Acts
1:11
19^b
Psa.
110:1;
Acts
7;
55-56;
Rom.
8:34;
Eph.
1:20;
Col.
3:1;
Heb.
1:3;
8:1;
10:12;
12:2;
1 *Pet.*
3:22

VI. The Slave-Savior's Universal Spreading of the Gospel through His Disciples 16:20

20 But those went out and ¹preached everywhere, the Lord working with *them* and confirming the word by the accompanying ^asigns.

19¹ The Slave-Savior's ascension for His exaltation by God was a sign of God's acceptance of all He had done for God's eternal plan according to God's New Testament economy (Acts 2:33-36). In this exaltation God crowned Him with glory and honor (Heb. 2:9), gave Him the name that is above all names (Phil. 2:9), and made Him the Lord of all (Acts 2:36) and the Head over all things (Eph. 1:22), that He may have all authority in heaven and on earth (Matt. 28:18) to rule over the heavens, the earth, and the nations, that they may work together for the universal spreading of His gospel service.

20¹ See note 14² in ch. 1. This preaching of God's gospel to all the creation (v. 15) by the resurrected and ascended Slave-Savior, as the Slave of God, through His believers began from Jerusalem and has been proceeding to the uttermost part of the earth (Acts 1:8) continuously and universally for the past centuries, and will continue proceeding till He comes to set up the kingdom of God on earth (Luke 19:12; Dan. 7:13-14).

20^a
Acts
5:12;
14:3;
Heb.
2:4

THE GOSPEL OF LUKE

THE GOSPEL OF THE MAN-SAVIOR

CHAPTER 1

I. Introduction

1:1-4

1 ¹Seeing that ²many have undertaken to ³draw up a narrative concerning the ⁴matters which have been fully accomplished among us,

2 Even as ¹they were delivered to us by ²those who from *the* beginning became ^aeyewitnesses and ³attendants of the ⁴Word,

3 It seemed good to ¹me also, having followed all

²
2 Pet.
1:16;
1 John
1:1-3;
Acts
1:3;
4:20

¹ Or, Since, as is well known. . .

¹² This indicates that there were more than four who wrote an account of the Savior's earthly life.

¹³ Or, set in order.

¹⁴ Events of John the Baptist's birth, ministry, and martyrdom, and of Jesus' birth, life, ministry, teaching, death, resurrection, and ascension for the accomplishment of God's redemption to save sinners by grace.

²¹ This indicates that the writer of this Gospel was not among those disciples who were with the Savior in His earthly life.

²² The first group of New Testament believers who were with the Savior in His ministry on earth.

²³ Official servants, apparitors, who attend or serve an officer or authority to carry out his orders. The Greek word is used in Luke 4:20; Matt. 5:25; Mark 14:54; Acts 26:16; 1 Cor. 4:1.

²⁴ The Word of the gospel ministered and preached to people (Acts 6:4; 8:4).

³¹ The early church recognized Luke as the author of both this Gospel and Acts. Luke's authorship is evident from the style of composition of the two books. Luke was a Gentile (Col. 4:14 cf. 11), probably an Asiatic Greek, and a physician (Col. 4:14). Starting in Troas, he joined Paul in his ministry and accompanied him in his last three ministry journeys (Acts 16:10-17; 20:5—21:18; 27:1—28:15). He was a faithful companion of Paul until his martyrdom (Philem. 24; 2 Tim. 4:11). Hence, his Gospel should represent Paul's views, as Mark's represents Peter's (see note 1¹, par. 1, in Mark 1).

Since Luke's Gospel is one of the synoptic Gospels concerning the Savior's humanity (see note 1¹, par. 2, in Mark 1), its purpose is to

things accurately from the first, to write to you a "consecutive account, most ^bexcellent ^{2c}Theophilus,

4 That you might know fully the certainty of *the* things concerning which you were instructed.

II. The Preparation of the Man-Savior in His Humanity with His Divinity 1:5—4:13

A. His Forerunner's Conception 1:5-25

5 There was in the days of "Herod, king of Judea, a certain priest named Zachariah, of *the* ¹course of Abijah; and his wife *was* of the daughters of ^bAaron, and her name *was* Elizabeth.

6 And ¹they were both ^{2a}righteous in the sight of

present the Savior as a genuine, normal, and perfect Man, revealing God among men in His saving grace to fallen mankind. It narrates a complete genealogy of the Man Jesus, from His parents back to Adam, the first generation of mankind, showing that He is a genuine descendant of man—a son of man (see note 1¹, par. 1 and 2, in Matt. 1). Its record of this Man's life impresses us with the completeness and perfection of His humanity. Hence, its stress is the Man-Savior. It presents, based upon the moral principles which apply to all men, gospel messages as in 4:16-21; 7:41-43; 12:14-21; and 13:2-5; gospel parables as in 10:30-37; 14:16-24; 15:3-32; and 18:9-14; and gospel cases as in 7:36-50; 13:10-17; 16:19-31; 19:1-10; and 23:39-43; these are not recorded in the other Gospels. It does not stress the dispensational aspect or the Jewish background as Matthew does. It is the Gospel written to mankind in general, announcing the good news to all people (2:10). Its characteristic is absolutely not Jewish, but rather Gentile (4:25-28). It is a Gospel to all sinners, both Jews and Gentiles. As such, its record is according to the sequence of morality, not of historical events. See notes 16¹, par. 2, in Matt. 8 and 20¹ in Mark 14.

3² Gk. loved by God, or friend of God. Probably a Gentile believer who occupied some official position under the Roman Empire.

5¹ This was the eighth of the twenty-four courses of priestly service ordained by David (1 Chron. 24:10).

6¹ They were God's chosen people, preserved in the custody of law in the Old Testament, and brought forth by it to be useful to God for the initiation of the gospel in the New Testament.

6² This does not contradict Rom. 3:20. It means here to be right, i.e., blameless, in the sight of God according to the Old Testament commandments and ordinances (2:25; Phil. 3:6). It does not mean

3^a
Acts
11:4
3^b
Acts
23:26,
24:3,
26:25
3^c
Acts
1:1
5^a
Matt.
2:1
5^b
Exo.
28:1;
Lev.
8:2
6^a
Luke
1:75;
2:25;
Gen.
7:1

God, ^{3b}walking in all the commandments and ordinances of the Lord, ^cblameless.

7 And they had ¹no child, because Elizabeth was barren, and they were both advanced ²in age.

8 And it came about, *that* while he served as priest in the ^aorder of his course before God,

9 According to the custom of the priesthood, his lot was to enter into the ^atemple of the Lord and ¹burn incense.

10 And all the multitude of the people were ^{1a}praying outside at the hour of the burning of incense.

11 And an angel of *the* Lord appeared to him, standing at *the* right side of the ^aaltar of incense.

12 And Zachariah was troubled when he saw *him*, and ^afear fell upon him.

13 But the angel said to him, Do ^anot fear, Zachariah, because your petition was heard, and your wife Elizabeth will ¹bear you a son, and you shall call his name ^{2b}John.

14 And you will have joy and exultation, and many will rejoice at his birth.

15 For he will be ^agreat before *the* Lord, and will by that these righteous ones were not sinful, without sin and sins. They were blameless, but not without blemish. They still needed the unblemished sin and trespass offerings in type (Lev. 4:28; 5:15) for their atonement. They might have contact with God.

^{6b} Or, go.

⁷ⁱ This was sovereign of the Lord. Thus they afforded God an opportunity to initiate His gospel, not by man's natural strength but by His divine act.

^{7j} Lit. in their days.

⁹ⁱ On the incense altar within the Holy Place (v. 11; Exo. 30:6-8; 1 Sam. 2:28; 1 Chron. 23:13; 2 Chron. 29:11).

¹⁰ⁱ The prayer of God's people affords Him a way to carry out His plan.

¹³ⁱ This indicates that Zachariah had prayed for his wife to bear him a son. This also indicates that our prayer carries out God's operation, implying that our strength must be brought to an end that God's operation may be by His divine act. This was revealed in the case of Abraham and Sarah (Gen. 17:15-19) and in the case of Hannah (1 Sam. 1:5-20).

^{13j} Gk. *Iōannēs*, meaning Jehovah is favorable, Jehovah shows grace, or Jehovah is the gracious Giver; it is of Hebrew origin, Jochanan contracted into Johanan (2 Kings 25:23; 1 Chron. 3:24; 2 Chron. 28:12).

^{6b}
1 Kings
9:4;

Psa.
119:1

^{6c}
Phil.
3:6

^{8a}
1 Chron.
24:19;

2 Chron.
8:14

^{9a}
Luke
1:

21-22;

Acts
2:46;
3:1

^{10a}
Psa.
141:2;

Rev.
8:3-4

^{11a}
Exo.
30:

1-10

^{12a}
Luke
2:9;

Acts
10:4

^{13a}
Luke
1:30;

2:10;

Judg.
6:23;

Rev.
1:17

^{13b}
Luke
1:

60, 63

^{15a}
Matt.
11:11

15^b ^{1b}no means drink wine and strong drink; and he will be filled with *the* ^{2c}Holy Spirit, even from his mother's ^dwomb.

Luke
7:33;
Judg.
13:4

16 And many of the sons of Israel he will turn to *the* Lord their God.

15^c
Luke

17 And he will go ^abefore Him in *the* spirit and power of ¹Elijah, to turn *the* ^bhearts of fathers to children, and *the* ^cdisobedient to *the* prudence of *the* righteous, to ^dprepare for *the* Lord a people made ready.

1:35,
41, 67;
Acts
2:4
15^d
cf.

18 And Zachariah said to the angel, By what shall I know this? For I am an ^aold man, and my wife is advanced ¹in age.

Isa.
49:1, 5;
Jer.
1:5;
Gal.

19 And the ^aangel answered and said to him, I am ^bGabriel, who stand before God, and I was sent to speak to you and to bring good news of these things to you.

1:15
17^a
Luke

20 And behold, you shall be ^asilent and not able to speak until the day when these things happen, because you did ¹not believe my words, which will be fulfilled in their appointed time.

1:76;
Mal.
3:1
17^b
Mal.
4:6

21 And the people were waiting for Zachariah, and they wondered at his delaying in the ^atemple.

17^c
Rom.
10:21

22 And when he came out, he was not able to speak to them, and they realized that he had seen a ^avision in

17^d
cf.
Luke

15¹ This indicates that John will be a Nazarite (Num. 6:1-4). He will not drink wine but will be filled with the Holy Spirit; the Holy Spirit replaces the wine (Eph. 5:18).

1:76;
7:27
18^a
cf.

15² This is the first divine title ascribed to the Spirit of God in the New Testament. Such a title is not used in the Old Testament. (In Psa. 51:11 and Isa. 63:10-11 "the Holy Spirit" should be translated "the Spirit of holiness.") It was at this time, for the initiation of the gospel of God, to prepare the way for the Savior's coming and to prepare a human body for Him, that this divine title of God's Spirit was used. The preparing of the way for the Savior's coming required that His forerunner be filled with the Holy Spirit even from his mother's womb, so that he could separate the people unto God from all things other than God, making them holy unto Him for His purpose. The preparing of a human body for the Savior required that the Holy Spirit impart the divine nature into humanity, making man holy for the carrying out of God's plan of redemption.

Gen.
17:17;
Rom.
4:19

17¹ This was the fulfillment of Mal. 4:5 (Matt. 11:14 and note 2; Mark 9:11-13).

19^a
Heb.
1:14
19^b
Luke
1:26;
Dan.
8:16;
9:21
20^a

18¹ Lit. in her days.

Exo.
4:11;
Ezek.
3:26

20¹ Belief opens the praising and testifying mouth (2 Cor. 4:13); unbelief keeps our tongue silent.

21^a
Luke
1:9

22^a	<i>Acts</i>	16:9
<i>Dan.</i>	10:3,	
9:23;	17;	

the temple; and he was making signs to them and remained mute. 25^a
Gen.
30:23;
Isa.
4:1;
54:4

23 And it came about, when the days of his priestly service were fulfilled, he went to his home. 26^a
Luke
1:19

24 And after these days, Elizabeth his wife conceived, and hid herself five months, saying, 26^b
Matt.
2:23;
John
1:45

25 Thus has *the* Lord done to me in *the* days in which He looked upon *me* to take away my ^areproach among men. 27^a
Isa.
7:14

B. His Conception 1:26-56

26 Now in the sixth month the angel ^aGabriel was sent from God to a city of ¹Galilee named ^bNazareth, 27^b
Luke
3:23;
Matt.
1:
16, 18

27 To a ^avirgin betrothed to a man named ^bJoseph, of *the* house of ^{1c}David; and the name of the virgin *was* Mary. 27^c
Luke
1:69;
Matt.
1:20;

28 And he came to her and said, Rejoice, ¹ favored one! The Lord is ^awith you.² Luke
2:4

29 And she was greatly disturbed at this saying, and began to reason what kind of greeting this might be. 28^a
Luke
1:66;
Judg.
6:12

30 And the angel said to her, Do ^anot fear, Mary, for you have found ^{1b}favor with God. 30^a
Luke
1:13

31 And behold, you will ^aconceive in *your* womb and bear a son, and you shall call His name ^{1b}Jesus. 30^b
Acts
7:46;
Heb.
4:16

32 He will be ^agreat, and will be called ^bSon of *the* ^{1c}Most High; and *the* Lord God will give to 31^a
Isa.
7:14;
Matt.
1:23

26¹ Galilee was a region without fame, and Nazareth was a city people despised (John 7:52; 1:46). 31^b
Luke
2:21

27¹ The virgin Mary lived in a despised city of a region without fame, but she was a descendant of the royal family of King David (vv. 31-32; Matt. 1:16 notes 1 and 2). 32^a
Titus
2:13
and
note 4

28¹ Endued with grace. 32^b
Luke
1:35
Rom.
1:4;

28² Some MSS add, You are blessed among women. 32^c
Luke
1:
35, 76;
6:35;

30¹ Grace. Mark
5:7;
Acts
7:48

31¹ See note 21¹ in Matt. 1. 32^d
Luke
1:35
Rom.
1:4;

32¹ A divine title, in Hebrew *Elyon* (Gen. 14:18), denoting the Supreme (God); hence, there is no article. Jesus will be great, because He is the Son of the Most High, the Supreme God.

32^b
Luke
1:35
Rom.
1:4;

John
1:34

32^c
Luke
1:
35, 76;
6:35;

Mark
5:7;
Acts
7:48

32^d
Luke
1:35
Rom.
1:4;

32^a Him the ^dthrone of ^{2e}David His father;
 2 Sam. 7:13 33 And He will ¹reign over the ²house of Jacob
 32^c ^aforever; and of His ²kingdom there shall ^bnot be an
 Luke 1:69; end.
 Rom. 1:3

34 But Mary said to the angel, How will this be, since I do not ¹know a man?

33^a 35 And the angel answered and said to her, *The*
 2 Sam. 7: ¹Holy Spirit will come upon you, and *the* power of *the*
 12-13; ^aMost High will ²overshadow you; wherefore also the
 Micah 4:7

33^b 32² Jesus, conceived of the Holy Spirit and born of a human
 Dan. virgin, will be the Son of the Most High God, and at the same time
 2:44; He will be the Son of a highly ranked man, David the King (Matt.
 7: 1:1; 22:45). His status is both divine and human.

14, 18; 33¹ The preceding verse unveils the family of Jesus, and this verse
 Heb. His kingdom.
 1:8;

Rev. 33² Jesus will have the house of Jacob—the nation of Israel—as
 11:15 the center of His reign (Acts 1:6; 15:16), through which He will rule
 35^a over the entire world as His kingdom (Rev. 11:15), firstly in the
 Luke millennium (Rev. 20:4, 6) and then in the new heaven and new earth
 1:32 for eternity (Rev. 22:3, 5).

34¹ The word is a euphemism denoting being given in marriage.

35¹ See note 15².

35² As the overshadowing of the cloud on the Mount of Transfiguration (Matt. 17:5) and over the tabernacle (Exo. 40:34, 38). It seems that, according to this verse, the Holy Spirit will be only upon Mary as the power for her to conceive the Holy Child. However, Matt. 1:18 and 20 tell us that Mary “was found having in womb out of *the* Holy Spirit” (lit.), and “the thing begotten (generated) in her is out of *the* Holy Spirit” (lit.). This indicates that the divine essence out of the Holy Spirit had been generated in Mary’s womb before she delivered the Child Jesus. Such a conception of the Holy Spirit in the human virgin, accomplished with both the divine and the human essences, constitutes a mingling of the divine nature with the human nature, producing a God-man, one who is both the complete God and perfect Man, possessing the divine nature and the human nature distinctively, without a third nature being produced. This is the most wonderful and most excellent Person of Jesus—Jehovah the Savior.

The conceptions of John the Baptist and Jesus the Savior are strikingly different in essence. The conception of the Baptist was God’s miracle, accomplished with the overage human essence, merely by the divine power without the divine essence being involved, thus bringing forth a mere man who was only filled with the Spirit of God (1:15) but lacked the nature of God. The conception of the Savior was God’s incarnation (John 1:14), constituted not only by the divine power, but also of the divine essence added to the human essence, hence, producing the God-man of two natures—divinity and humanity. Through this God joined Himself to humanity that He may be manifested in the flesh (1 Tim. 3:16) and may be a Man-Savior (2:11).

^{3b}holy thing which is born will be called, ^cSon of God.

36 And behold, Elizabeth your relative, she also has conceived a son in her old age, and this is *the* sixth month with her who is called barren;

37 Because no word from God will be ^{1a}impossible.

38 And Mary said, Behold, the slave of *the* Lord; may it be to me according to your word. And the ^aangel departed from her.

39 And Mary rose up in those days and went to the ^ahill country with haste, to a city of Judah,

40 And entered into the house of Zachariah and greeted Elizabeth.

41 And it came about as Elizabeth heard Mary's greeting, *that* the ^{1b}baby leaped in her womb; and Elizabeth was filled with *the* ^aHoly Spirit.

42 And she lifted up her voice with a loud cry and said, ^{1a}Blessed *are* you among women, and blessed is the ^{2b}fruit of your womb!

43 And how can this ^{1b}be, that the mother of my ^{2a}Lord should come to me?

44 For behold, when the sound of your greeting came to my ears, the baby leaped in my womb ¹with exultation.

45 And blessed *is* she who ^{1a}believed, because there

35³ As the conceiving is of the Holy Spirit, so what is born of this conception is a holy thing, intrinsically holy. This is Jesus our Savior.

37¹ Or, powerless.

41¹ The forerunner even exulted (v. 44) upon meeting the Savior, while both of them were still in their mothers' womb.

42¹ Elizabeth's blessing by the Holy Spirit (v. 41) reveals the Savior's humanity as the "fruit" and His deity as the "Lord" (v. 43), and confirms Mary's faith in the Lord's word (v. 45). Such a blessing indicates that Elizabeth was also a godly woman, fit for God's use in carrying out His purpose.

42² Gk. *karpos*, used for Christ only in the sense of offspring, here and in Acts 2:30. It is used for the fruit of the tree of life in Rev. 22:2. Christ is the branch of Jehovah (Isa. 4:2) and of David (Jer. 23:5), and the fruit of Mary and of David (Acts 2:30), that we may eat of Him as the tree of life (Rev. 2:7).

43¹ Lit. be to me.

43² Elizabeth, being filled with the Holy Spirit (v. 41), recognized the fruit of Mary's womb as her Lord, acknowledging the deity of the Child to be born of Mary (Psa. 110:1; Matt. 22:43-45).

44¹ Or, in.

45¹ In contrast with unbelieving Zachariah (v. 20).

35^b

John
6:69

35^c

Luke
1:32;

Mark

1:1;

Matt.
14:33;

John

20:31;

Acts

8:37

37^a

Matt.

19:26;

Rom.

4:21

38^a

Acts

12:10

39^a

Luke

1:65;

Josh.

20:7;

21:11

41^a

Luke

1:15

42^a

cf.

Judg.

5:24

42^b

cf.

Deut.

28:4

43^a

Luke

20:42;

John

20:28

45^a

John

20:29

shall be a ²completion of the things spoken to her from the Lord.

46^a

vv.

46-53;

cf.

1 Sam.

2:1-10

46^b

Psa.

34:2-3;

69:30;

Acts

10:46;

19:17

47^a

John

4:24;

Rom.

1:9

47^b

Hab.

3:18

47^c

Psa.

106:

21;

1 Tim.

1:1;

2:3;

Titus

1:3;

2:10;

3:4;

Jude

25

48^a

1 Sam.

1:11;

Psa.

138:6

48^b

Luke

11:27;

Mal.

3:12

49^a

Psa.

66:7

49^b

Psa.

126:

2:3;

71:19

49^c

Psa.

111:9;

Isa.

57:15

46 And Mary said, ¹My ^asoul ^{2b}magnifies the Lord,
47 And my ^aspirit ¹has ^bexulted in God my ^cSavior;
48 Because He has ^alooked upon the low estate of His slave. For behold, from now on all generations will count me ^bblessed;

49 Because the ^{1a}Mighty One has done ^bgreat things for me, and ^choly is His name;

50 And His ^{1a}mercy is unto ^bgenerations and generations to those who ^cfear Him.

51 ¹He has done mighty things with His ^aarm; He

45² This is a prophecy by the Holy Spirit (v. 41) to confirm the Lord's word in vv. 30-37 spoken to Mary by the angel Gabriel.

46¹ Mary's poetic praise is composed of many quotations from the Old Testament, indicating that she was a godly woman, qualified to be a channel for the Savior's incarnation, and that Jesus would grow up in a family which would be filled with the knowledge and love of God's holy Word.

46² Mary's praise was to magnify the Lord, based upon her experience of God as her Savior through His everlasting mercy (vv. 47-50), and her observation of others' experience of God's merciful and faithful doings (vv. 51-55). Her praise, in content and standard, is like some of the Old Testament Psalms. However, she does not say anything concerning Christ as does Elizabeth in her blessing (vv. 41-43) and Zachariah in his prophecy (vv. 67-71, 76-79) through the Holy Spirit.

47¹ First Mary's spirit exulted in God; then her soul magnifies the Lord. Her praise to God initiated from her spirit and is expressed through her soul. Her spirit was filled with joy in God her Savior, so that her soul manifests it for the magnification of the Lord. She lives and acts in her spirit, which directs her soul. Her exultation in God in her spirit is due to her enjoyment of God as her Savior, and her magnifying of the Lord in her soul is due to her exaltation of the Lord - Jehovah, the great To Be.

49¹ Or, Powerful.

50¹ Both Mary and Zachariah stress God's mercy (vv. 54, 58, 72, 78; see notes 16² in Heb. 4 and 5¹ in Titus 3), realizing their low estate (v. 48) and humbly (v. 52) recognizing that they are not worthy of being favored by God.

51¹ Lit. He has done might with His arm.

50^a

Evo.

34:6;

Psa.

136;

Hosea

6:6

50^b

Gen.

17:7;

Deut.

7:9

50^c

Psa.

25:14;

111:

10;

112:1

51^a

Psa.

89:10;

98:1;

Isa.

40:10;

51:9

has scattered *those who are* ^bproud in *the* under-
standing of their heart.

52 He brought down ^apotentates from thrones and
^bexalted the ^chumble.

53 He has filled the ^ahungry with good things, and
the rich He sent away empty.

54 He has succored Israel His ^aservant to ^bremember
mercy,

55 Even ¹as He spoke to our fathers, to ^aAbraham
and to his seed forever.

56 And Mary remained with her about three months,
and returned to her house.

C. His Forerunner's Birth and Youth 1:57-80

57 Now the time was fulfilled for Elizabeth to give
birth, and she brought forth a son.

58 And her neighbors and relatives heard that *the*
Lord had magnified His mercy with her, and they
rejoiced with her.

59 And it came about on the eighth day *that* they
came to ^acircumcise the young child, and they called
him by the name of his father, Zachariah.

60 And his mother answered and said, No, but he
shall be called ^aJohn.

61 And they said to her, There is no one of your
relatives who is called by this name.

62 And they gestured to his father as to what he
wanted him to be called.

63 And asking for a tablet, he wrote, saying, John is
his name. And they all marveled.

64 And his mouth was opened instantly, and his
^atongue *loosed*, and he spoke blessing God.

65 And ^afear came on all those dwelling around them,
and in all the ^bhill country of Judea all these ¹things
were talked about;

55¹ Referring to God's faithfulness in keeping His word. Both
Mary and Zachariah not only stress God's mercy (see note 50¹) but
also His faithfulness (vv. 70, 72 and note 3). God's mercy takes care
of their condition, and His faithfulness takes care of His position so
that He can favor them with His gracious doings.

65¹ Gk. *rhema*.

51^b
Dan.
4:37

52^a
Dan.
2:21

52^b
1 Sam.
2:7;

Job.
5:11;
Psa.
75:7;

Luke
18:14

52^c
Prov.
3:34

53^a
1 Sam.
2:5;

Psa.
107:9

54^a
Isa.
41:8-9;

44:21;
49:3

54^b
Psa.
98:3;

cf.
Luke
1:72

55^a
Gal.
3:16

59^a
Luke
2:21;

Gen.
17:12;
Lev.
12:3;

Phil.
3:5

60^a
Luke
1:13

64^a
Mark
7:35

65^a
Luke
5:26;
Acts
2:43

65^b
Luke
1:39

66^a 66 And all who heard *them* put *them* in their ^aheart, saying, What then will this young child be? For indeed *the* hand of *the* Lord was ^bwith him.

66^b 67 And Zachariah, his father, was filled with *the* ^aHoly Spirit and prophesied, saying,

68 ^aBlessed *be the* Lord, the God of ^bIsrael, because He has ^cvisited and accomplished ^dredemption for His people,

67^a 69 And raised a ^{1a}horn of salvation for us in *the* house of ^bDavid His servant,

70 Even ¹as He spoke through *the* mouth of His holy ^aprophets ²from of old—

68^a 71 ^aSalvation from our enemies, and out of *the* ^bhand of all those who hate us;

72 ¹To show ²mercy to our fathers, and ³to ^aremember His holy ^bcovenant,

73 *The* ^{1a}oath which He swore to Abraham our father,

68^b 68¹ Zachariah's prophecy is concerning God's redemptive move for His people unto their salvation, by raising Christ as a horn of salvation in the house of David in His humanity, and as the rising sun from on high in His deity, through God's rich mercy according to His holy covenant (vv. 48-73, 76-79). His prophecy brings in more light concerning the divine-human Person and saving work of the Man-Savior than Elizabeth's blessing, yet it still bears an Old Testament color in the Old Testament style and flavor, as Mary's praise and Elizabeth's blessing do.

69¹ Jesus the Savior, coming out of the house of David (Jer. 23:5-6).

70¹ See note 55¹.

70² Lit. from age.

72¹ Lit. to do (or perform) mercy with.

72² See note 50¹.

72³ Referring to God's faithfulness in keeping His word, which was made His covenant by His oath (v. 73).

73¹ God's covenant is enacted upon His promise (Heb. 8:6). A promise is a common, ordinary word, without confirmation. In the Old Testament, after God made a promise, He sealed it with an oath. He swore by His Godhead to confirm His promise, by His oath thus making the promise His covenant.

70^a
Rom.
1:2;
Acts
3:21
71^a
Luke
1:77

71^b
Luke
1:77;
Psa.
106:
10

72^a
Lev.
26:42;
cf.
Luke
1:54

72^b
Gen.
15:18

73^a
Gen.
22:
16-18;
Heb.
6:
13-14

74 To grant us that, having been delivered out of *the* hand of *our* enemies, we might ¹serve Him without fear,

75 In ^{1a}holiness and ^brighteousness before Him all our days.

76 And you also, young child, shall be called a ^aprophet of *the* ^bMost High, for you will go ^cbefore *the* ¹Lord to ^{2d}prepare His ways,

77 To give knowledge of ^asalvation to His people ¹in ^bforgiveness of their sins,

78 Because of *the* ¹merciful compassions of our God, in which *the* rising ^{2a}sun from on high shall ^bvisit us,

79 To appear to those sitting in ^adarkness and in *the* shadow of death, to guide our feet into *the* way of ^bpeace.

80 And the young child ^agrew and became strong in ¹spirit, and he was in the ^{2b}wilderness until *the* day of his presentation to Israel.

74¹ Lit. serve Him as priests.

75¹ Holiness is mainly toward God, and righteousness is mainly toward men. This book stresses the humanity of Jesus; hence it singles out holiness and righteousness here as the main characteristics of human behavior before God.

76¹ Jesus the Savior (v. 17; Mal. 3:1).

76² See note 3³ in Mark 1.

77¹ Or. by.

78¹ See note 50¹.

78² Jesus the Savior is the dawning sun to the dark age. His coming ends the night of the Old Testament and begins the day of the New Testament. As the fruit in Elizabeth's blessing (v. 42 and note 2), He is life to us (John 14:6); as the sun in Zachariah's prophecy, He is light to us (John 9:5; Matt. 4:16). As such a One, He is the Accomplisher and the center of God's redemption for His people's salvation.

80¹ The forerunner's mother and father were both filled with the Holy Spirit (vv. 41, 67). It was easy for their child to grow and become strong in his spirit, resulting in living in the wilderness. For him to grow and become strong in spirit means that he was with and for God, and to live in the wilderness was to be away from man's culture and religion that God might have a free and clear way to use him as the forerunner of the Savior.

80² Plural.

79^b
Rom.
3:17;
Luke
7:50

80^a
Luke
2:40

80^b
Matt.
3:1;
11:7

75^a
Eph.
4:24
75^b
Luke
1:6;
Titus
2:12
76^a
Luke
7:26;
20:6
76^b
Luke
1:32
76^c
Luke
1:17
76^d
Mal.
3:1;
Isa.
40:3;
Matt.
11:10;
cf.
Luke
1:17
77^a
Luke
1:69;
2:30;
3:6
77^b
Luke
3:3;
Acts
2:38;
5:31
78^a
Mal.
4:2;
Eph.
5:14
78^b
Luke
1:68
79^a
Psa.
107;
10;
Isa.
9:2;
Matt.
4:16;
Acts
26:18

CHAPTER 2

D. His Birth 2:1-20

1^a Now it came about in those days *that* a decree went out from ^aCaesar Augustus *for* all the inhabited earth to be ^benrolled.

2 This ¹first enrollment took place when Quirinius ^agoverned Syria.

3 And all went to be enrolled, each to his own city.

4 And ^aJoseph also went up from Galilee, out of *the* city of ^bNazareth, into Judea, to David's city, which is called ^cBethlehem, because he was out of *the* ¹house and family of David,

5 To be enrolled with Mary, who was espoused to him and was ^{1a}pregnant.

6 And it came about *that* while they were there the days were fulfilled for her to give birth,

7 And she gave ^{1a}birth to her son, the ^bfirstborn; and

2¹ This is sovereign of God, as mentioned in Prov. 21:1. By this enrollment Mary and Joseph were brought from Nazareth to Bethlehem that the Savior might be born there for the fulfillment of the prophecy concerning the place of His birth (Micah 5:2; John 7:41-42).

4¹ The royal house and family in line to inherit the throne of David (3:23-31; 1:32; cf. Matt. 1:6-16).

5¹ Or, great with child.

7¹ Luke presents a Man-Savior. Following the narration of His conception, Luke gives us, in this chapter, an excellent record of this Man-Savior's:

1) Genuine human birth according to the law of God's creation of man, that He might be a Man-Savior for the salvation of man;

2) Physical circumcision according to the law of God's ordination (vv. 21-24), that He might be the legal seed of Abraham (Gen. 17:9-14), to be the One in whom the promise of God to Abraham—"in thee shall all families of the earth be blessed" (Gen. 12:3)—as the gospel preached to him (Gal. 3:8), could be carried out for all the nations (Gal. 3:14);

3) Human growth according to the law of human life (v. 40), that He might be a perfect Man to express God for the fulfillment of God's redemptive plan; and

4) Proper boyhood, growing in the interest of God in relation to His deity as the Son of the Father (vv. 40-52), that He might have the full measure of wisdom, stature, and favor with God and men.

The record here concerning the Savior's birth and youth is completely different from that in Matt. 2. What Matthew records of events that transpired at the Savior's birth and during His youth

Luke
3:1

1^b
Acts
5:37

2^a
Luke
3:1

4^a
Matt.
1:16;

Luke
1:27

4^b
Matt.
2:23

4^c
1 Sam.
16:1, 4;
20:6;

Micah
5:2;

Matt.
2:1;

John
7:42

5^a
Luke
1:35

7^a
Isa.
7:14;

Gal.
4:4

7^b
Exo.
13:

2, 12;
Matt.
1:25

she wrapped Him in cloths and laid Him in a ²manger, because there was no place for them in the ^cinn. 7^c
Luke
10:34

8 And there were ¹shepherds in the same country, living in the fields and keeping the nightwatches over their flock. 9^a
Luke
15:10;
Heb.
1:14

9 And an ^aangel of *the* Lord ^bstood by them, and *the* ^cglory of *the* Lord shone around them; and they ^{1d}feared greatly. 9^b
Luke
24:4;
Acts
12:7
9^c

10 And the angel said to them, Do ^anot fear, for behold, I ^bbring you good news of ^cgreat joy, which will be to ^dall the people, Exo.
16:10;
1 Kings
8:11

11 Because a ^aSavior was ^bborn to you today in ^cDavid's city, who is ^dChrist *the* ^eLord. 9^d
Luke
1:12

12 And this *is* the ¹sign to you: you will find a ²baby wrapped in cloths and lying in a manger. 10^a
Luke
1:13

13 And suddenly there was with the angel a multitude of *the* heavenly ^aarmy, ^{1b}praising God and saying, 10^b
Luke
3:18;
4:43

14 ^{1a}Glory in the ^bhighest *places* to God, and on ^cearth ^{1d}peace among ²men of *His* ^egood pleasure. 10^c
Zech.
9:9
10^d
John
4:42

constitutes striking evidence of Christ's legitimate kingship. Luke's record of the same birth and the same youth is of another category, that of events which offer strong proof of Jesus' genuine humanity. The two records cover only two of the different aspects of the Savior's wonderful status. See note 2¹ in Matt. 2.

7² The Man-Savior's life began with a manger in the lowest estate due to the occupancy of the busy activities of fallen mankind. 11^a
Matt.
1:21;
Acts
5:31;
Phil.
3:20

8¹ Their work in shepherding the flock (which provided not only food for man but also offerings to God) and their diligence in keeping the nightwatches qualified them to be the first to receive the good news of the wonderful birth of the Savior announced by the angel. 11^b
Isa.
9:6

9¹ Lit. feared a great fear. 11^c
Luke
2:4

12¹ A baby in a manger, signifying smallness in lowliness, was a sign of the Man-Savior's life. 11^d
Matt.
1:16

12² This little baby is called the mighty God in the prophecy concerning the Man-Savior (Isa. 9:6). 11^e
Luke
1:43;
Acts
2:36;
Phil.
2:11

13¹ The exultation of the angels, who were excited by the birth of the Savior for man's salvation (cf. 15:7), resulted in praising God. 13^a
Gen.
32:2

14¹ The coming of the Savior rendered glory to God in the heavens and brought peace to men on earth.

14² Men chosen by God according to His good pleasure (Eph. 1:5).

13 ^b	14 ^a	14 ^b	14 ^c	14 ^d	Eph.	
Rev.	Eph.	Luke	Matt.	Luke	2:17	Acts
5:	1:6;	19:38;	6:10;	1:79;	14 ^c	2:36;
11-12	3:21;	Psa.	Eph.	Isa.	Eph.	Phil.
	Rev.	148:1;	3:15;	9:6;	1:5, 9	2:11
	5:13	1 Kings	Col.	Zech.		13 ^a
		8:27	1:16	6:13;		Gen.
						32:2

15 And it came about *that* when the angels went away from them into heaven, the shepherds spoke to one another, saying, Let us go then unto Bethlehem and see this ¹thing that has happened, which the Lord made known to us.

16 And they came in haste and found both Mary and Joseph, and the baby lying in the manger.

17 And when they saw *this*, they made known concerning the word which was spoken to them about this little child.

18 And all those who heard marveled concerning the things spoken to them by the shepherds.

19 But Mary kept all these things, pondering *them* in her ^aheart.

20 And the shepherds returned, ^aglorifying and praising God for all *the* things which they had heard and seen, even as it was spoken to them.

19^a
Luke
2:51;
1:66
20^a
Luke
7:16
21^a
Gen.
17:
10-14;
Luke
1:59;
Rom.
15:8
21^b
Luke
1:31;
Matt.
1:
21, 25

E. His Youth

2:21-52

1. Circumcised and Named

v. 21

21 And when eight days were fulfilled to ^acircumcise Him, ¹His name was called ^bJesus, the *name* called by the angel before He was conceived in the womb.

2. Presented and Adored

vv. 22-39

22 And when the days were fulfilled for their ^apurification according to the law of Moses, they ^bbrought Him up to Jerusalem to present *Him* to the Lord,

23 Even as it is written in *the* ^alaw of *the* Lord, ^bEvery male who opens *the* womb shall be called holy to the Lord,

24 And to give a sacrifice according to what is said in

22^a
Lev.
12:2-6
22^b
1 Sam.
1:
22, 24
23^a
Luke
2:
27, 39
23^b
Exo.
13:
2, 12;
22:29;
34:19;
15¹ Gk. *rhema*.
21¹ Lit. and His name. . . .
Num.
3:13;
8:17

the ¹law of *the* Lord, ²A pair of turtledoves or two young doves.

25 And behold, there was a man in Jerusalem whose name was Simeon; and this man was ^{1a}righteous and ^bdevout, ^clooking for *the* ^{2d}consolation of Israel; and *the* ^eHoly Spirit was upon him.

26 And it was communicated to him by the Holy Spirit that he would ^anot see death before he should see the Lord's ^bChrist.

27 And he came in the Spirit into the temple, and as the parents brought in the little child Jesus for them to do according to the custom of the ^alaw concerning Him,

28 He received Him into his arms, and ^ablessed God and said,

29 Now You are releasing Your slave, Master, according to Your word, in ^apeace;

30 Because my eyes have seen Your ^{1a}salvation,

31 Which You have prepared before *the* face of all the peoples,

32 A ^{1a}light for revelation of *the* Gentiles, and *the* ^bglory of Your people Israel.

33 And His father and mother were marveling at the things being spoken concerning Him.

34 And Simeon blessed them, and said to Mary His mother, Behold, this One is ¹appointed for *the* ^afalling

24¹ That the Man-Savior might be a proper Israelite as a proper Man before God and men, whatever was required in the law was fully fulfilled in vv. 21-24 (v. 39).

24² This kind of sacrifice indicates the offerers' poverty (Lev. 12:8), which was also a characteristic of the Man-Savior's life.

25¹ Righteous mainly toward men and devout toward God.

25² The Man-Savior is the consolation of God's chosen people.

30¹ The Man-Savior is God's salvation to His people.

32¹ The Man-Savior is a light for the Gentiles and the glory of Israel.

34¹ The Man-Savior was appointed by God to be a test to the children of Israel, so that many of them would be stumbled by Him and many raised up by Him (Rom. 9:33).

34 ^a	Rom.	25 ^a
Isa.	9:	Luke
8:	32-33;	1:
14-15;	1 Pet.	6, 75;
	2:8	23:50
		25 ^b
		Acts
		2:5;
		8:2;
		22:12
		25 ^c
		Luke
		2:38;
		23:51
		25 ^d
		Isa.
		61:2
		25 ^e
		Luke
		1:
		41, 67
		26 ^a
		cf.
		John
		8:51;
		Heb.
		11:5
		26 ^b
		Luke
		9:20;
		23:35
		27 ^a
		Luke
		2:23
		28 ^a
		Luke
		1:64
		29 ^a
		Gen.
		15:15
		30 ^a
		Luke
		3:6;
		Gen.
		49:18;
		Isa.
		52:10
		32 ^a
		Isa.
		42:6;
		49:6;
		Acts
		13:47
		32 ^b
		Jer.
		2:11

34^b and rising up of many in Israel, and for a ²sign ^bspoken against

Acts
28:22;

35 (And a ¹sword will even go through your own soul), so that *the* reasonings of many hearts may be ²revealed.

Psa.
69:12;

cf.
Matt.
11:19;

36 And there was Anna, a ^aprophetess, a daughter of Phanuel, of *the* tribe of ^bAsher. She was ¹well advanced in years, having lived with a husband seven years from her virginity;

John
9:24

36^a
Exo.
15:20

37 And she *was* a ^awidow up to the age of eighty-four, who did not depart from the temple, ¹serving with ^bfastings and petitions ^cnight and day.

36^b
Gen.
30:13;

Num.
1:40

38 And at that very hour she came up and returned thanks to God, and spoke concerning Him to all those ^alooking for *the* ^{1b}redemption ²of Jerusalem.

37^a
1 Tim.
5:3, 5, 9

39 And when they had finished all things according to the ^alaw of *the* Lord, they returned into Galilee, to their own city, ^{1b}Nazareth.

37^b
Matt.
6:

16-18;

Acts
13:2-3

37^c

Acts
26:7;

1 Tim.
5:5

40 And the little child ¹grew and became strong,

38^a
Luke
2:25

34² The Man-Savior is also a sign, a token, spoken against, contradicted or opposed by the people who take sides with His enemy, so that the reasonings of many hearts may be revealed. In Simeon's word the Man-Savior is revealed as the consolation of Israel, God's salvation, a light for the Gentiles, the glory of Israel, a test to Israel, and a sign opposed.

38^b
Luke
24:21

39^a
Luke
2:23

39^b
Luke
2:4

35¹ While the Man-Savior as a sign is spoken against, the suffering also goes through the inner being of the one who brings Him forth. This is the experience of His suffering in experiencing Him.

39^c

35² What is within man's heart is easily revealed by his attitude toward Christ.

36¹ Lit. advanced in many days.

37¹ Lit. serving as a priest.

38¹ Indicating the Man-Savior as the redemption of God's people.

38² Some MSS read, in.

39¹ The Man-Savior was born in Bethlehem, the city of David, and remained there just briefly, but He was raised in Nazareth, a despised city in Galilee, a despised region. Being despised was also a characteristic of the Savior's human life.

40¹ Grew in stature of body (v. 52) and became strong in spirit (cf. 1:80).

3. Growing and Advancing vv. 40-52

being filled with ^{2a}wisdom, and *the* ³grace of God was upon Him. 40^a
Luke
2:52

41 And His parents went year by year to ^aJerusalem at the feast of the ^bPassover. 41^a
John
11:55;

42 And when He became ¹twelve years old, they went up according to the ^{2a}custom of the feast; Deut.
12:5,
11, 14,
18, 26;
16:16

43 And when they had completed the days, as they were returning, the boy Jesus remained behind in Jerusalem; and His parents did not know *it*. 41^b
Exo.
12:11;
Deut.
16:1-8

44 But supposing Him to be in the caravan, they went a day's journey and searched for Him among their relatives and acquaintances; 42^a
Exo.
12:
21-27;
Lev.
23:4-5

45 And not finding Him, they returned to Jerusalem searching for Him. 46^a
Matt.
26:55

46 And it came about *that* after three days they found Him in the ^atemple, sitting in *the* midst of the ^bteachers, both hearing them and questioning them. 46^b
Luke
5:17;
John
3:10

47 And all those who heard Him were ^aamazed at His understanding and His answers. 47^a
Luke
4:
22, 32;
Matt.
7:28;
Mark
1:22;
John
7:15

48 And when they saw Him, they were astounded; and His mother said to Him, Child, why did You treat us like this? Behold, Your father and I are ¹greatly distressed seeking You. 49^a
John
2:16;
14:2

49 And He said to them, Why *is it* that you were seeking Me? Did you not know that I ¹must be in the things of ^{2a}My Father?

40² The wisdom of the Savior's deity (Col. 2:2-3) was revealed in proportion to the measure of His bodily growth.

40³ As a Man, even Jesus needed the grace of God for His human life. He was filled with the wisdom of His deity and needed the grace of God in His humanity.

42¹ At the age of twelve, a boy was called by the Jews "son of the law," and first incurred legal obligation (Alford). The number twelve also signifies eternal perfection in God's administration. Hence, "twelve years old" indicates that what the Lord did here was perfectly related to God's administration.

42² Ordained by God for one to be a legal male in Israel (Deut. 16:16).

48¹ Lit. painfully.

49¹ Indicating that the boy Jesus was caring for the interest of God.

49² Indicating the deity of the boy Jesus (John 5:18). In His humanity He was the son of His parents; in His deity He was the Son of God the Father.

50^a And they did "not understand the word which He spoke to them.

Luke
9:45

51^a And He went down with them and came to Nazareth, and was ¹subject to them. And His mother carefully kept all these matters in her "heart.

Luke
2:19

52^a And Jesus kept advancing in ¹wisdom and ²stature and in ^{3a}favor with God and men.

cf.
1 Sam.
2:26

CHAPTER 3

F. His Inauguration

3:1-22

1. Introduced

vv. 1-20

1^a Now in *the* fifteenth year of the government of Tiberius "Caesar, while ^bPontius Pilate was ^cgoverning Judea, and ^dHerod was tetrarch of Galilee, and his brother Philip was tetrarch of the country of Ituraea and Trachonitis, and Lysanias was tetrarch of Abilene,

Luke
2:1

1^b

Acts
4:27;

1 Tim.
6:13

1^c

Luke
2:2

1^d

Luke
3:19;

9:7;

23:7;

Matt.
14:1;

Acts
13:1

2^a

Matt.
26:3;

John
11:49;

18:13;

Acts
4:6

2^b

vv.
2:17;

Matt.
3:1-12;

Mark
1:2-8

2^c

Josh.
15:61

2 In the high priesthood of Annas and "Caiaphas, *the* word of God came to ^bJohn, the son of Zachariah, in the ^{1c}wilderness.

3 And he came into all the country around the Jordan, preaching a ¹baptism of "repentance ²for ^bforgiveness of sins;

4 As it is written in *the* ¹book of *the* words of "Isaiah

51¹ The subjection of His humanity to His human parents.

52¹ See note 40².

52² The Greek word denotes not only stature as in 19:3, but also age (see note 27¹ in Matt. 6).

52³ In favor with God because He was growing in the expression of God according to God's desire; in favor with men because He was growing in human virtues which are gracious to men. He was growing as a God-man before God and men.

2¹ See notes 1² in Matt. 3 and 4¹ in Mark 1.

3¹ See note 4² in Mark 1.

3² See note 4³ in Mark 1.

4¹ Or, scroll.

3^a

Acts
17:30

3^b

Luke
1:77;

Matt.
26:28

4^a

Luke
4:17;

Acts
8:28

the prophet, ^{2b}A voice of one crying in the wilderness,
^cPrepare the way of *the* Lord; make His paths straight.

5 Every ¹ravine shall be filled up, and every
^amountain and hill shall be brought low; and the
^bcrooked *places* shall become straight, and the rough
places smooth roads;

6 And all ¹flesh shall see the ^{2a}salvation of God.

7 He said therefore to the crowds going out to be
baptized by him, ¹Brood of ^avipers! Who prompted you
to flee from the coming ^bwrath?

8 Produce then fruits ^aworthy of your repentance,
and do not begin to say among yourselves, We have
^bAbraham *for our* father, for I tell you that God is able
out of these stones to ¹raise up children to Abraham.

9 And already also the axe is laid at the root of the
trees; therefore every tree that does not produce ^agood
fruit is cut down and cast into *the* ¹fire.

10 And the crowds were asking him, saying, ^aWhat
then shall we do?

11 And he answered and told them, He who has two
^atunics, let him share with the one who has none; and
he who has food, let him do likewise.

12 And ^atax collectors also came to be baptized, and
they said to him, Teacher, what shall we do?

13 And he said to them, ^aExact no more than what
you have been instructed.

14 And *some* serving in the military also questioned
him, saying, And we, what shall we do? And he said to

⁴² For the rest of the verse see notes in Mark 1:3.

⁵¹ Ravine, mountain, crooked places, and rough places are
figures of speech describing the condition of men's hearts toward God
and toward each other and the relationships among men (1:16-17), all
of which needed to be dealt with for the way to be prepared for the
Savior's coming.

⁶¹ I.e. fallen men.

⁶² The Savior as the salvation of God.

⁷¹ Brood of vipers equals the children of the Devil (1 John 3:10).

⁸¹ See note 9¹ in Matt. 3.

⁹¹ See note 17¹.

^{12a}
Luke
7:29;

^{18:}
13-14;
Matt.
21:32

^{13a}
cf.
Luke
19:8

^{4b}
Isa.
40:3-5;
John
1:23
^{4c}
Luke
1:76;
Isa.
57:14
^{5a}
Isa.
49:11;
Zech.
4:7
^{5b}
Isa.
42:16
^{6a}
Luke
2:30;
Psa.
98:2-3
^{7a}
Matt.
23:33;
Psa.
140:3
^{7b}
Rom.
2:5, 8;
5:9;
1 Thes.
1:10
^{8a}
Acts
26:20
^{8b}
John
8:
33, 39;
Rom.
9:7
^{9a}
Matt.
7:19
^{10a}
Acts
2:37;
16:30;
22:10
^{11a}
Isa.
58:7;
Ezek.
18:
7, 16

them, Extort nothing from anyone by force, nor ¹take *anything from anyone* by false accusation, and be satisfied with your ²wages.

15 Now while the people were in ¹expectation and all were reasoning in their hearts concerning John, whether he might be the Christ,

16^a John answered and said to all, I indeed ¹baptize you with ^awater, but He who is stronger than I is coming, the thong of whose sandals I am not worthy to untie; He will baptize you in *the* ^bHoly Spirit and fire;

17^b Whose winnowing shovel *is* in His hand to thoroughly cleanse His ^athreshing floor, and to gather the wheat into His ^bbarn, but He will burn up the chaff with unquenchable ^{1c}fire.

18 So, with many and various things he exhorted and ^{1a}brought good news to the people.

19 But Herod the tetrarch, being reproved by him concerning ^aHerodias, his brother's wife, and concerning all *the* evil things which Herod did,

20 Added this also above all—he shut up John in ^aprison.

18^a
Luke
2:10;
4:43

2. Baptized v. 21

21 Now it came about *that*, when all the people were baptized, and as Jesus was ^{1a}baptized and was praying, the heaven was opened,

19^a
Matt.
14:3-4

3. Anointed v. 22

20^a
John
3:24

21^a
vv.
21-22:
Matt.
3:
13-17;
Mark
1:9-11

22 And the ^{1a}Holy Spirit descended in bodily form as

14¹ See note 8² in ch. 19.

14² I.e. provision money.

15¹ Expecting to know whether John might be the Christ—Messiah (John 1:19-27).

16¹ For vv. 16-17 see notes in Matt. 3:11-12 and Mark 1:7-8.

17¹ The fire in the lake of fire (Rev. 20:15).

18¹ See note 43¹ in ch. 4.

21¹ For vv. 21-22 see notes in Matt. 3:16-17 and Mark 1:9-11.

22¹ The Holy Spirit's conceiving of Jesus in 1:35 is essential, related to the divine Being, the divine Person of Jesus. The essence of the Holy Spirit's divine element in the conception of Jesus is

22^a
Luke
4:18;
John
1:32;
Acts
10:38

a dove upon Him; and a voice came out of heaven, You are My ^bbeloved Son, in You I delight.

22^b
Eph.
1:6;
Col.
1:13

G. His Status
3:23-38

23 And Jesus Himself, when ^abeginning *His ministry*, was about ¹thirty years old, being, as was supposed, *the* ²son of ^{3b}Joseph, the son of Heli,

23^a
Acts
1:1
23^b

24 The son of Matthat, the son of Levi, the son of Melchi, the son of Jannai, the son of Joseph,

Luke
4:22;
John
6:42

25 The son of Mattathias, the son of Amos, the son of Nahum, the son of Esli, the son of Naggai,

26 The son of Maath, the son of Mattathias, the son of Semein, the son of Josech, the son of Joda,

27 The son of Joanan, the son of Rhesa, the son of ^{1a}Zerubbabel, the son of Shealtiel, the son of Neri,

27^a
Ezra
3:2

28 The son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Er,

29 The son of Joshua, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi,

30 The son of Simeon, the son of Judah, the son of Joseph, the son of Jonam, the son of Eliakim,

31 The son of Melea, the son of Menna, the son of Mattatha, the son of ^{1a}Nathan, the son of ^bDavid,

31^a
2 Sam.
5:14;
Zech.
12:12
31^b
1 Sam.
17:12

unchangeable and irremovable. However, the Holy Spirit's descending upon Jesus here is economical, related to the ministry, the work, of Jesus. The power of the Holy Spirit for the ministry of Jesus (4:1, 14, 18; Matt. 12:28) is removable according to the condition of need for it. It was in this economical way that God forsook and left Jesus when He was carrying the sinners' sin in dying for them on the cross (Matt. 27:46). Before the Holy Spirit in power descended upon Him here, He already had the Holy Spirit in essence from His birth; and while the Holy Spirit in power was descending upon Him, He was existing with the Holy Spirit in essence.

23¹ The full age for God's service (Num. 4:3, 35, 39, 43, 47).

23² See note 1¹ in Matt. 1. The record of John's Gospel, the Gospel of the God-Savior, begins from God and comes to man (John 1:1, 14), emphasizing His divinity to attest His divine-human status. The genealogy of Luke's Gospel, the Gospel of the Man-Savior, begins from man and traces back to God (vv. 23, 38), stressing His humanity to affirm His human-divine status.

23³ See notes 16¹ and 16² in Matt. 1.

27¹ See note 12² in Matt. 1.

31¹ See note 6³, par. 2 and 3, in Matt. 1.

- 32^a 32 The *son* of ^aJesse, the *son* of Obed, the *son* of
vv.
32-34a: Boaz, the *son* of Salmon, the *son* of Nahshon,
Matt. 33 The *son* of Amminadab, the *son* of Ram, the *son* of
1:1-5 Hezron, the *son* of Perez, the *son* of Judah,
34^a 34 The *son* of Jacob, the *son* of Isaac, the *son* of
vv.
34b-36a: Abraham, the *son* of ^aTerah, the *son* of Nahor,
Gen. 35 The *son* of Serug, the *son* of Reu, the *son* of Peleg,
11: the *son* of Eber, the *son* of Shelah,
10-26
36^a 36 The *son* of Cainan, the *son* of Arphaxad, the *son*
vv.
36b-38: of Shem, the *son* of ^aNoah, the *son* of Lamech,
Gen. 37 The *son* of Methuselah, the *son* of Enoch, the
5:3-32 *son* of Jared, the *son* of Mahalaleel, the *son* of Cainan,
38 The *son* of Enosh, the *son* of Seth, the *son* of
¹Adam, the ²*son* of ³God.

CHAPTER 4

H. His Test

4:1-13

- 1^a 1 And ¹Jesus, full of *the* ^{2a}Holy Spirit, returned from
Luke 4: the ^bJordan, and was led ³by the ^cSpirit in the
14, 18 ^dwilderness forty days, being tempted by the Devil.

1^b
Matt. 3:13 38¹ See note 1¹, par. 3, in Matt. 1.

1^c
Ezek. 11:1; Acts 8:39 38² This does not mean that Adam was born of God and possessed
1^d the life of God, just as the son of Joseph does not mean that Jesus
vv. 1-13: was born of Joseph, but that He was supposed to be the son of Joseph
Matt. 4:1-11; (v. 23). Adam was created by God (Gen. 5:1-2), and God was his
Mark 1: origin. Based upon this, he was supposed to be the son of God, even
12-13 as the heathen poets considered all mankind to be the offspring of
God (Acts 17:28). They were only created by God, not regenerated of
Him. This is absolutely and intrinsically different from the believers
in Christ being the sons of God. They have been born, regenerated, of
God and possess God's life and nature (John 1:12-13; 3:16;
2 Pet. 1:4).

38³ From Jesus (v. 23) back to God are seventy-seven generations
of the history of God's creation, man's fall, God's promise, and man's
salvation: of God man was created (v. 38; Gen. 1:26-27; 2:7); in Adam
man became fallen (v. 38; Gen. 3); through Abraham man received
God's promise (v. 34; Gen. 12:1-3); and in Jesus man is saved (v. 23;
2:10-11).

1¹ For vv. 1-13 see notes in Matt. 4:1-11.

1² See note 22¹ in ch. 3.

1³ Or, in.

2 And He did not eat anything in those days; and when they were concluded, He was hungry.

3 And the Devil said to Him, If You are *the* Son of God, speak to this stone that it may become bread.

4 And Jesus replied to him, It is written, ^aMan shall not live on bread alone¹. 4^a
Deut.
8:3

5 And he led Him up¹ and showed Him all the kingdoms of the inhabited earth in a moment of time.

6 And the Devil said to Him, To You I will give all this ^aauthority and their glory, because to me it ¹has been delivered, and to whomever I want I give it. 6^a
Rev.
13:2, 7

7 If You therefore worship before me, it shall all be Yours.

8 And Jesus answered and said to him,¹ It is written, ^aYou shall worship *the* Lord your God, and Him alone you shall ²serve. 8^a
Deut.
6:13

9 And he led Him into Jerusalem and set *Him* on the wing of the temple, and said to Him, If You are *the* Son of God, throw Yourself down from here;

10 For it is written, ^aTo His angels He will give a charge concerning You to protect You, 10^a
Psa.
91:

11 And, On *their* hands they will lift You up, lest at any time You strike Your foot against a stone. 11-12

12 And Jesus answered and said to him, It is said, ^aYou shall not ¹tempt *the* Lord your God. 12^a
Deut.
6:16;
Isa.
7:12

4¹ Some MSS add, but on every word of God.

5¹ Some MSS add, into a high mountain.

6¹ This must have transpired in the preadamic age. The Devil's word here indicates that when God anointed the Archangel to be the head of the preadamic age (Ezek. 28:13-14), the authority and glory of the kingdom of the earth must have been given to him. The Lord's word in John 12:31 confirms this. After he rebelled against God and became God's enemy, Satan, he was judged by God (Isa. 14:12-15), but the full execution of God's judgment upon him will not be completed until the end of the millennium (Rev. 20:7-10). Hence, before that time he still has authority over the kingdoms of the earth. He tempted the Lord Jesus by offering this authority and its glory to Him. His evil offer was rejected by God's Christ, but will be accepted by the Antichrist, the man of lawlessness (2 Thes. 2:3-4), at the end of this age (Rev. 13:4) to execute his evil wiles against God.

8¹ Some MSS add, Go away, behind Me, Satan.

8² Lit. serve as a priest.

12¹ See note 9¹ in 1 Cor. 10.

13 And when the Devil had concluded every temptation, he went away from Him ¹until an opportune time.

III. The Ministry of the Man-Savior in His Human Virtues with His Divine Attributes 4:14—19:27

A. In Galilee 4:14—9:50

1. Proclaiming the Jubilee of Grace 4:14-30

^{14a} Luke 4:1, 18 ^{14b} 14 And Jesus returned in the power of the ^{1a}Spirit into ^bGalilee; and ^{2c}news concerning Him went out through all the surrounding country.

^{14c} Matt. 4:12; ^{14d} John 4:43; ^{14e} Acts 10:37 ^{14f} 15 And ¹He was ²ⁿteaching in their ^{3b}synagogues, being ⁴glorified by all.

^{14g} Luke 4:37 ^{14h} 16 And He ^acame to ^bNazareth, where He had been brought up; and according to His ^ccustom He entered on the ^dSabbath day into the ^esynagogue and stood up to ^fread.

¹⁴ⁱ Luke 4:31 ^{14j} 17 And *the* ¹book of the prophet ^aIsaiah was handed to Him; and He opened the ¹book and found *the* place where it was written,

^{14k} Matt. 4:23; ^{14l} 18 *"The* ^{1b}Spirit of *the* Lord is upon Me, ²because He

^{14m} John 18:20 ¹⁴ⁿ 13¹ Indicating that the Devil would seek for another time and would come back to tempt Him again and again at any time he saw fit (Matt. 16:22-23; John 8:40; Luke 22:53; John 6:70-71).

^{14o} vv. ^{14p} 14¹ See note 22¹ in ch. 3.

^{14q} 16-24; ^{14r} 14² Or, the fame concerning Him went out.

^{14s} Matt. 13: ^{14t} 15¹ Lit. He Himself.

^{14u} 54-58; ^{14v} 15² See note 21² in Mark 1.

^{14w} Mark 6:1-6 ^{14x} 15³ See notes 21¹ in Mark 1 and 2¹ in James 2.

^{14y} 16^a ^{14z} 15⁴ I.e. praised, extolled.

^{14aa} Matt. 2:23; ^{14ab} 17¹ Or, scroll.

^{14ac} Luke 2: ^{14ad} 18¹ See note 22¹ in ch. 3.

^{14ae} 39, 51 ^{14af} 18² Or, on account of which.

^{14ag} 16 ^a	^{14ah} 16 ^c	^{14ai} 16 ^d	^{14aj} 17 ^a	^{14ak} 18 ^a	^{14al} 18 ^b
Acts 17:2	Luke 4:31	Acts 13:14	Luke 3:4	Isa. 61:1-2	Luke 4:1, 14; Isa. 42:1
		Acts 13:27			
		15:21			

has ^canointed Me to ^{3d}bring good news to *the* ^{4e}poor. He has sent Me to proclaim ^frelease to *the* ⁵captives, and ⁶recovery of sight to *the* ^{7g}blind, to send away in release those who are ^{8h}oppressed,

19 To proclaim *the* ¹acceptable year of *the* Lord.

20 And having closed the ¹book and given *it* back to the attendant, He sat down; and the eyes of all in the synagogue were fixed on Him.

21 And He began to say to them, Today this Scripture has been ^afulfilled in your ears.

22 And all were bearing witness to Him and ^amarveling at the ¹words of ^bgrace proceeding out of His mouth; and they were saying, Is this not ^{2c}Joseph's son?

23 And He said to them, Undoubtedly you will say to Me this parable, Physician, heal ^ayourself! Whatever we heard happening in ^bCapernaum, do here also in your own country.

24 And He said, Truly I tell you that no prophet is acceptable in his own country.

25 But I tell you in truth, there were many widows in Israel in the days of ^aElijah, when the heaven was shut

18³ See note 43¹. To preach the gospel is the first commission of the Savior as God's Anointed One, Messiah.

18⁴ Poor in heavenly, spiritual, and divine things (12:21; Rev. 3:17; cf. Matt. 5:3).

18⁵ Prisoners of war, as exiles and prisoners under Satan's bondage (Isa. 42:7).

18⁶ Recovery of sight is related to release from the power of Satan (Acts 26:18).

18⁷ Both physically and spiritually (Zeph. 1:17; John 9:39-41; 1 John 2:11; Rev. 3:17).

18⁸ From a verb meaning to break in pieces (Matt. 12:20). Oppressed under Satan in sickness or in sin (13:11-13; John 8:34).

19¹ The New Testament age typified by the year of jubilee (Lev. 25:8-17), which would be the time when God accepts the returned captives of sin (Isa. 49:8; 2 Cor. 6:2), and when the oppressed under the bondage of sin may enjoy the release of God's salvation.

20¹ Or, scroll.

22¹ Referring to the words in v. 21, including the words in vv. 18-19. which are the words of the gospel.

22² They knew the Savior according to His flesh (2 Cor. 5:16), not according to the Spirit (Rom. 1:4).

25^a
1 Kings
17:1;

18:1;
James
5:17

18^c
Dan.
9:26;
cf.
Lev.
8:12;
1 Sam.
16:
12-13
18^d
Luke
3:18;
4:43
18^e
Matt.
11:5;
Luke
6:20
18^f
Psa.
146:
7-8;
Zech.
9:
11-12;
Rom.
6:
18, 22
18^g
Acts
26:18
18^h
Isa.
58:6
21^a
Matt.
1:22
22^a
Luke
4:32;
Matt.
7:28;
Mark
6:2
22^b
Psa.
45:2
22^c
Luke
3:23
23^a
Matt.
27:42;
Luke
23:39
23^b
Luke
4:31;
Matt.
4:13;
11:23

up for three years and six months, when a great famine came over all the land;

26^a And to not one of them was Elijah sent, except to ^{1a}Sarepta of ^bSidon, to a ²woman *who was* a widow.

27^a And there were many ^alepers in Israel during *the* time of Elisha the prophet, and not one of them was cleansed, except ^bNaaman the Syrian.

28 And all in the synagogue were filled with ^aanger when they heard these things;

29 And they rose up and ^acast Him out of the city, and led Him to *the* brow of the hill on which their city was built, that they might throw Him down the cliff.

30 But He, ¹passing through their midst, ^awent away.

28^a
Luke
6:11;
John
7:23;
cf.
Acts
7:54
29^a
Acts
7:58;
cf.
Num.
15:35
30^a
John
8:59;
10:39

2. Carrying Out His Fourfold Commission— Teaching, Casting Out Demons, Healing, and Preaching 4:31-44

31 And He ^acame down to ^bCapernaum, a city of Galilee. And He was ^{1c}teaching them on the ^dSabbaths.

32 And they were ^aastounded at His teaching, because His word was with ^{1b}authority.

33 And there was a man in the synagogue, having a ^{1a}spirit of an unclean demon; and he cried out with a loud voice,

31^a
vv.
31-37:
Mark
1:
21-28
31^b
Luke
4:23;
7:1;
Matt.
4:13;
Mark
1:21
31^c

26¹ O.T. spelling, Zarephath (1 Kings 17:9).

26² This was a case of feeding, signifying the Lord's feeding of the hungry (John 6:33, 35). The case of Naaman in the next verse is a case of cleansing, signifying the Lord's cleansing of sinners (1 Cor. 6:11). The Savior's mentioning of these two cases implies that His gospel would turn to the Gentiles (Acts 13:45-48; see notes 21¹ and 22¹ in Matt. 15), not because His standard of morality was unable to cover them, but because of their hardhearted rejection of Him.

30¹ Showing His steadiness under the threatening of His opposers.

31¹ See note 21² in Mark 1.

32¹ See note 22¹ in Mark 1.

33¹ See note 23¹ in Mark 1.

Matt.
4:23;
Mark
6:2
31^d
Luke
4:16

32^a
Luke
4:22

32^b
Matt.
7:
28-29;
Mark
1:22

33^a
Luke
6:18

34 ¹Ah! ^{2a}What do we have to do with You, Jesus, ^{34a}
^bNazarene? Did You come to destroy us? I ^cknow You, ^{Matt.}
 who You are, the ^dHoly One of God! ^{8:29}

35 And Jesus rebuked him, saying, Be ^{1a}quiet and ^{Luke}
 come out from him! And throwing him down in the ^{4:16;}
 midst, the demon came out from him without harming ^{John}
 him at all. ^{1:45}
^{34c}

36 And amazement came upon all, and they spoke to ^{Acts}
 one another, saying, What is this word? For with ^{19:15;}
^{1a}authority and ^bpower He commands the unclean ^{34d}
 spirits, and they come out. ^{Psa.}
^{16:10;}
^{Luke}
^{1:35}

37 And *the* ^{1a}news went out concerning Him into ^{35a}
 every place of the surrounding country. ^{Luke}
^{4:41}

38 And He rose up from the synagogue and ^aentered ^{36a}
 into the house of Simon. And ¹Simon's mother-in-law ^{Luke}
 was seized with a high ²fever, and they asked Him ^{4:32;}
 concerning her. ^{cf.}
^{Matt.}
^{8:27}

39 And standing over her, He ^arebuked the fever, and ^{36b}
 it left her; and instantly rising up, she served them. ^{Luke}
^{6:19}

40 And when the sun was setting, all those who had ^{37a}
 any that were sick with various diseases, brought them ^{Luke}
 to Him; and ^alaying His hands on each one of them, He ^{4:14}
 healed them. ^{38a}

41 And demons also were coming out from many, ^{vv.}
^acrying out and saying, You are the ^bSon of God! And ^{38-41;}
 He rebuked them and would ^cnot allow them to speak, ^{Matt.}
 because they knew Him to be the ^dChrist. ^{8:}
^{14-17;}
^{Mark}
^{1:}
²⁹⁻³⁴

34¹ An interjection of anger or dismay. The Greek word may be translated, Let us alone.

34² Lit. What to us and to You. A Hebrew idiom.

35¹ Lit. muzzled.

36¹ See note 27¹ in Mark 1.

37¹ Or, noise.

38¹ The narration of the instances in 4:38-41; 5:12-14; 7:1-10 is according to the order of morality, differing from that in Matt. 8:2-16 and Mark 1:29—2:1. See note 16¹, par. 2, in Matt. 8.

38² See notes 30¹ and 31¹ in Mark 1.

41^c

Luke

4:35;

Mark

1:25

41^d

Luke

2:

11, 26

Acts

16:

17-18

41^b

Matt.

14:33

42^a 42 And when ^aday came, He departed and went into a
 Mark 1:35 ^bdesert place; and the crowds were ^cseeking for Him,
 42^b and they came up to Him, and tried to detain Him so
 Luke 5:16 that He would not go from them.

42^c 43 But He said to them, I must ^{1a}bring good news of
 Mark 1:36 the ²kingdom of God to the other cities also, because for
 43^a ³this I was sent.

43^a 44 And He was ¹preaching in the ^asynagogues of
 Luke 2:10; ²Judea.
 3:18;
 8:1;
 16:16;

CHAPTER 5

3. Attracting the Occupied

5:1-11

1 Now it came about as the crowd pressed upon Him
 and listened to the word of God, that He was ^astanding
 by the ¹lake of ^bGennesaret;

2 And He ¹saw two boats standing by the lake; but
 the fishermen had gotten out of them and were washing
 the nets.

43¹ Gk. *euaggelizo*, evangelize, to announce good news, to declare
 (bring) glad tidings, to preach (the gospel). Hence, to “bring good
 Matt. 4:23; news of the kingdom of God” is to preach the kingdom of God
 Mark 1:39 as the gospel, the good news.

43² The kingdom of God is the Savior (see note 21¹ in ch. 17) as
 the seed of life, sown into His believers, God’s chosen people (Mark
 4:3, 26), and developing into a realm which God may rule as His
 kingdom in His divine life. Its entrance is regeneration (John 3:5),
 and its development is the believers’ growth in the divine life (2 Pet.
 1:3-11). It is the church life today, in which the faithful believers live
 (Rom. 14:17), and it will develop into the coming kingdom as an
 inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in
 the millennium (Rev. 20:4, 6). Eventually, it will consummate in the
 New Jerusalem as the eternal kingdom of God, an eternal realm of
 the eternal blessing of God’s eternal life for all God’s redeemed to
 enjoy in the new heaven and new earth for eternity—Rev. 21:1-4;
 22:1-5, 14 (see notes 15¹ in Mark 1, and 3¹, 3², 26¹, 26³ in Mark 4).
 Such a kingdom, the kingdom of God, is what the Savior preached
 here as the gospel, the good news.

43³ See note 38² in Mark 1.

44¹ See note 14² in Mark 1.

44² Some MSS read, Galilee, corresponding with Mark 1:39 and
 Matt. 4:23. Galilee was a part of the country of the Jews which was
 commonly called Judea (see notes 17² in ch. 7 and 5¹ in ch. 23).

1¹ A common name for the Sea of Galilee (Matt. 4:18; Mark
 1:16).

2¹ Vv. 2-10a are not in the record in Matt. 4:18-22 and Mark
 1:16-20.

3 And He got into one of the ^aboats, which was ^{3a}
¹Simon's, and asked him to put out a little from the ^{Matt.}
land. And He sat down and taught the crowds from the ^{13:2}
boat.

4 And when He ceased speaking, He said to Simon,
Put out into the deep and let down your ^anets for a ^{4a}
catch. ^{John}
^{21:6}

5 And Simon answered and said, ¹Master, through
the whole night we toiled and took ^anothing; but at Your ^{5a}
word I will let down the nets. ^{John}
^{21:3}

6 And when they had done this, they enclosed a
great number of ^afish; and their nets were tearing apart. ^{6a}

7 And they signaled to their partners in the other ^{John}
boat that they should come and assist them. And they ^{21:11}
came and filled both the boats, so that they were
sinking.

8 And when Simon Peter saw *this*, he fell down at
Jesus' knees, saying, Depart from me, for I am a ^asinful ^{8a}
man, Lord! ^{Isa.}
^{6:5}

9 For amazement had taken possession of him and
all who *were* with him at the catch of the fish which
they took;

10 And likewise also, James and John, sons of
Zebedee, who were ¹companions with Simon. And Jesus
said to Simon, Do not fear; from now on you will be
^{2a}catching men alive.

11 And when they had brought the boats to the land,
they ^aleft all and ^bfollowed Him. ^{10a}
^{Acts}
^{2:41}

4. *Cleansing the Contaminated*

5:12-16

12 And it came about *that* as He was in one of the ^{11a}
^{Luke}
^{18:28}

³¹ Simon had been brought to the Lord by his brother Andrew
before this (John 1:40-42). ^{11b}
^{Luke}
^{5:27;}
^{9;}
⁵⁷⁻⁶¹

⁵¹ One who exercises any kind of oversight; a different word from
the one translated Master in 2:29.

¹⁰¹ The word here denotes a close association, a common interest.

¹⁰² This was the Lord's calling of Peter by a miracle in fishing. See
note 6¹, par. 2, in John 21. The Greek for catch is *zōgreō*
compounded of *zōos*, living, and *agreuō*, to catch, hence to catch
alive, to take captive alive in war, instead of killing. The common
fishers catch fish unto death. But Peter was called by the Lord to be a
fisher of men (Matt. 4:19) to catch men unto life (Acts 2:38; 11:18).

12^a cities, behold, *there was* a ^{1a}man full of leprosy; and
vv. 12-15: when he saw Jesus, he ^bfell on *his* face and begged Him,
Matt. 8:2-4; saying, Lord, if You will, You can cleanse me.

13 And He stretched out His hand and touched him,
Mark 1: saying, I am willing; be cleansed! And immediately the
40-45 leprosy left him.

12^b 14 And He charged him to tell "no one, but, Go away
Luke 17:16 and show yourself to the ^bpriest, and offer concerning
14^a your cleansing, even as ^cMoses directed, for a ^dtesti-
Matt. 9:30; mony to them.

15 But the word concerning Him spread abroad all
Mark 5:43; the more, and ^agreat crowds came together to hear
7:36 *Him* and to be ^bhealed from their infirmities.

14^b 16 But He Himself was withdrawing in the "wilder-
Lev. 13:49; ness and ^{1b}praying.
Luke 17:14

5. Healing the Paralytic 5:17-26

14^c 17 And it came about on one of the days that He was
Lev. 14: teaching, and there were Pharisees and ^ateachers of the
1-32 law sitting *there*, who had come out of every ^bvillage of
14^d Galilee and ^cJudea and Jerusalem; and *the* ^dpower of
Matt. 10:18; the Lord was ¹with Him to heal.
Luke 9:5

15^a 18 And behold, *some men were* ^abearing on a couch a
Matt. 4:25; ^{1b}man who was paralyzed; and they sought to carry
Mark 3:8; him in and lay him before Him.

6:2 19 And not finding how they might carry him in
15^b because of the crowd, they went up onto the housetop,
Mark 1:34; and let him down with the cot through the tiles into the
6:56 midst, in front of Jesus.

16^a 20 And seeing their ^afaith, He said, Man, your sins
Luke 4:42 have been ^bforgiven you!

16^b 12¹ For vv. 12-15 see notes in Matt. 8:2-4 and Mark 1:40-45.

17^a 16¹ See note 35¹ in Mark 1.

Acts 5:34; 17¹ Other MSS read, was there to heal them.

1 Tim. 1:7 18¹ For vv. 18-26 see notes in Matt. 9:2-8 and Mark 2:3-12.

17 ^b	17 ^d	18 ^b	20 ^a	20 ^b
Mark 6:56	Luke 6:19;	vv. 18-26;	Luke 7:9;	Luke 7:48
17 ^c	8:46	Matt. 9:2-8;	Mark 10:52;	
Mark 3:7-8	18 ^a	Mark 2:3-12	Acts 3:16	
	Mark 6:55			

21 And the scribes and the Pharisees began to reason, saying, Who is this who speaks ^ablasphemies? Who can ^bforgive sins but God alone?

22 But Jesus, ^arealizing their reasonings, answered and said to them, Why do you reason in your hearts?

23 Which is easier, to say, Your sins have been forgiven you, or to say, Rise and walk?

24 But in order that you may know that the Son of Man has authority on the earth to ^aforgive sins—He said to the paralyzed one, To you I say, rise and pick up your cot, and go to your home.

25 And he rose up at once before them, and picked up that upon which he was lying, and went away to his home, ^aglorifying God.

26 And astonishment took hold of all, and they glorified God and were filled with fear, saying, We have seen strange things today.

6. Calling the Despised 5:27-39

27 And after these things He went out and beheld a ^{1a}tax collector named Levi, ^bsitting at the tax office, and He said to him, Follow Me.

28 And leaving all, he rose up and ^afollowed Him.

29 And Levi made a great reception for Him in his house; and there was a large crowd of ^atax collectors and others who were reclining *at the table* with them.

30 And the Pharisees and their ^ascribes murmured at His disciples, saying, Why do you ^beat and drink with the tax collectors and sinners?

31 And Jesus answered and said to them, Those who are healthy have no need of a physician, but those who are ill.

32 I have not come to call *the* ^arighteous, but ^bsinners to ^crepentance.

27¹ For vv. 27-32 see notes in Matt. 9:9-13 and Mark 2:13-17.

32^a
Luke
15:7
32^b
1 Tim.
1:15

32^c
Luke
13:3, 5;
15:10;
24:47;
Acts
5:31;

Matt.
4:17;
11:20;
Mark
1:15

21^a
Matt.
26:65;
John
10:36
21^b
Psa.
32:5;
Isa.
43:25
22^a
John
2:
24-25;
5:42
24^a
Acts
5:31
25^a
Luke
7:16
27^a
Matt.
5:46;
11:19
27^b
vv.
27-32;
Matt.
9:9-13;
Mark
2:
14-17
28^a
Luke
5:11
29^a
Luke
15:1
30^a
Acts
4:5;
23:9
30^b
Matt.
11:19;
Luke
15:2

33^a 33 And they ^asaid to Him, The ^{1b}disciples of John
^{vv.} ^cfast often and make petitions, likewise also those of the
33-39: Pharisees; but yours eat and drink.
Matt. 9:

14-17; 34 And Jesus said to them; Can you make the sons of
Mark the bridechamber fast while the ^aBridegroom is with
2: them?

18-22 35 But *the* ^adays will come ¹when ~~the~~ the Bridegroom is
33^b taken away from them; then they will fast in those
Luke days.
11:1;
John 1:35;

3:25 36 And He spoke also a parable to them: No one tears
33^c a patch from a new garment and puts *it* on an old
Luke garment; otherwise, ¹he will tear the new, and also the
2:37; patch from the new will not match the old.
18:12

34^a 37 And no one puts new wine into old wineskins;
John otherwise, the new wine will burst the wineskins, and it
3:29 will be poured out, and the wineskins will be destroyed.

35^a 38 But new wine must be put into fresh wineskins.

Luke 17:22 39 And no one having drunk *the* old desires *the* new;
for he says, The old is ¹better.

CHAPTER 6

7. *Breaking the Deformed Sabbatical Regulation for People's Satisfaction and Liberation*

6:1-11

1^a 1 Now it came about *that* ¹on a ^{2a}Sabbath He was
^{vv.} going through *the* grainfields, and His disciples were
1-5: picking and eating the ^bbears of *grain*, rubbing *them* in
Matt. 12:1-8; their hands.
Mark 2:

23-28 2 And some of the ^aPharisees said, Why are you
1^b doing what is ^bnot lawful to do on the Sabbath?

Deut. 23:25 3 And Jesus replying to them said, Have you not
2^a even read this—what ^aDavid did when he was hungry,
Matt. he and those who were with him,

9:11 33¹ For vv. 33-39 see notes in Matt. 9:14-17 and Mark 2:18-22.

2^b 35¹ According to the Greek, the word *and* or *also* could be inserted
Exo. here.
20:10

3^a 36¹ Or, both the new will tear, and the patch from the new. . . .

1 Sam. 39¹ Or, pleasant.

21:1-6 1¹ For vv. 1-5 see notes in Matt. 12:1-8 and Mark 2:23-28.

1² Many MSS read, the second-first Sabbath; i.e., the second Sabbath after the first.

4 How he entered into the house of God, and taking the ^abread of the presence, he ate and gave to those with him, which it is not lawful *for anyone* to eat except the priests alone? 4^a
Exo.
25:30;
Lev.
24:5-9

5 And He said to them, The ^aSon of Man is Lord of the Sabbath. 5^a
Luke
5:24

6 And it came about ¹on another Sabbath, *that* He entered into the ^asynagogue and ²taught; and there was a ^bman there, and his hand, the right one, was withered. 6^a
Luke
4:15;
Matt.
4:23;
Mark
6:2

7 And the scribes and the Pharisees were ^awatching Him closely *to see* if He would heal on the Sabbath, in order that they might find *reason* to ^baccuse Him. 6^b
vv.
6-11;
Matt.
12:
9-14;
Mark
3:1-6

8 But He ^aknew their reasonings, and said to the man having the withered hand, Rise and stand in the midst. And he rose up and stood. 8^a
Matt.
9:4

9 And Jesus said to them, I will ask you a question, Is it ^alawful on the Sabbath to do good or to do evil, to save a ¹life or to destroy *it*? 9^a
Luke
14:1

10 And ^alooking around at all of them, He said to him, Stretch out your hand! And he did, and his hand was restored. 7^b
John
8:6

11 But they were filled with ^{1a}madness, and ^bdiscussed with one another what they might do to Jesus. 8^a
Matt.
9:4

8. Appointing Twelve Apostles 6:12-16

12 And it came about in these days *that* He went out to the mountain to ^{1a}pray, and He spent the whole night in ²prayer to God. 9^a
Luke
14:3;
cf.
Luke
13:14

13 And when it became day, He ^{1a}called His ^bdisciples 10^a
Mark
3:34;
5:32;
10:23

6¹ For vv. 6-11 see notes in Matt. 12:9-14 and Mark 3:1-6. 11^a
Luke
4:28

6² See note 21² in Mark 1. 11^b

9¹ Lit. soul life. Matt.
21:46;

11¹ Or, folly, implying senseless rage. 26:4;

12¹ See note 35¹ in Mark 1. 27:1

12² Lit. the prayer of God. 12^a

13¹ For vv. 13-16 see notes in Matt. 10:1-4. Matt.
14:23

13^a
vv.
13-16:

Matt.
10:1-4;

Mark
3:
13-19

13^b
Luke
9:1

13^c
Mark
6:30
14^a
vv.
14-16:
Acts
1:13
14^b
John
1:42;
Matt.
16:18
14^c
John
1:40;
Matt.
4:18
14^d
Luke
5:10
14^e
John
1:44
15^a
Matt.
9:9;
Luke
5:27
16^a
John
14:22
17^a
vv.
17-19:
Mark
3:7-12
17^b
Matt.
11:21
18^a
Luke
4:33
19^a
Matt.
14:36
19^b
Luke
8:46;
4:36;
5:17
20^a
John
6:5
20^b
vv.
20-23:
Matt.
5:2-12

to *Him*; and He chose from them twelve, whom He also named ^capostles:

14 ^aSimon, whom He also named ^bPeter, and ^cAndrew his brother, and ^dJames and John, and ^ePhilip and Bartholomew,

15 And ^aMatthew and Thomas, and James *the son of* Alphaeus, and Simon who was called Zealot,

16 And ^aJudas *the* ¹son of James, and Judas Iscariot, who became a traitor.

9. Teaching His Disciples the Highest Morality 6:17-49

17 And coming down with them, He stood on a level place; and *there was* a great crowd of His disciples, and a ^agreat multitude of people from all Judea and Jerusalem and the seacoast of ^bTyre and Sidon, who had come to hear Him and to be cured from their diseases;

18 And those who were troubled by unclean ^aspirits were healed.

19 And all the crowd sought to ^atouch Him, because ^bpower was going out from Him and curing all.

20 And He ^alifted up His eyes to His disciples and ^bsaid, ¹Blessed *are* the ^{2c}poor, for yours is the ^{3d}kingdom of God.

21 Blessed *are* those who ^ahunger now, for you shall be satisfied. Blessed *are* those who ^bweep now, for you shall laugh.

16¹ Or, *brother*.

20¹ Whatever is decreed in Matt. 5—7, as the constitution of the kingdom of the heavens, constitutes the reality of the kingdom of the heavens. Whatever is cited here, in vv. 20-49, as principles of the character of God's children, governs and measures the behavior of the believers, who have been born of God and possess His life and nature. At the time of speaking, this portion, except vv. 24-26 and 39, applied to the believing remnant of the Jews.

20² For vv. 20-23 see notes in Matt. 5:3-12.

20³ See note 43² in ch. 4.

20^c
Matt.
11:5;
James
2:5

20^d
Luke
12:32

21^a
Luke
1:53

21^b
Isa.
61:2-3;
John
16:20

22 Blessed are you when men ^ahate you, and when they separate you *from them* and ^breproach you, and ^ccast out your name as evil, for the Son of Man's sake.

23 ^aRejoice in that day and leap *for joy*, for behold, your reward *is* great in heaven; for in the same manner their fathers did to the ^bprophets.

24 ¹But ^awoe to you who *are* ^brich, for you have ^{2c}received your consolation.

25 Woe to you who are satiated now, for you shall ^ahunger. Woe *to you* who are ^blaughing now, for you shall mourn and weep.

26 Woe *to you* when all men speak well of you, for in the same manner their fathers did to the false ^aprophets.

27 But to you who hear I say, ¹Love your ^aenemies, do good to those who hate you,

28 ^aBless those who curse you, ^bpray ¹concerning those who revile you.

29 To him who ^abeats you on the cheek, offer also the other; and from him who takes away your ¹cloak, do not ²withhold your ³tunic either.

30 To everyone who asks of you, ^agive; and from him who takes away your things, do not require *their* return.

31 And even as you want ¹men to ^ado to you, you do to them likewise.

24¹ Or, however, yet (also in v. 35). Vv. 24-26, at the time of speaking, could apply to the unbelieving Jews, who hardened their hearts to reject the Savior.

24² This word was used in Greek in a commercial sense to acknowledge receipt of full payment.

27¹ For vv. 27-36 see notes in Matt. 5:38-48.

28¹ Some MSS read, *for*.

29¹ I.e. outer garment.

29² Lit. prevent.

29³ I.e. garment worn next to the body.

31¹ Lit. that men would do to you.

Prov.
25:21;
Rom.
12:20

28^a
1 Pet.
3:9;
Rom.
12:14

28^b
cf.
Luke
23:34;
Acts
7:60

29^a
Matt.
5:39;
26:67;
Isa.
50:6;
Lam.
3:30

30^a
Luke
6:38;
Matt.
5:42;
Deut.
15:10

31^a
Matt.
7:12

22^a
Matt.
10:22
22^b
1 Pet.
4:14;
Heb.
13:13
22^c
cf.
John
9:22;
16:2
23^a
Acts
5:41;
1 Pet.
4:13
23^b
2 Chron.
36:16;
Acts
7:
51-52
24^a
Amos
6:1
24^b
Luke
18:23;
James
5:1
24^c
Luke
16:25
25^a
Isa.
65:
13-14
25^b
Prov.
14:13
26^a
Isa.
30:10;
Jer.
5:31;
Micah
2:11;
Matt.
7:15
27^a
Luke
6:35;
Matt.
5:44;
Exo.
23:4;

32^a 32 And if you ^alove those who love you, what ¹thanks is it to you? For even sinners love those who love them.

33 For if also you do good to those who do good to you, what thanks is it to you? Even sinners do the same.

34 And if you ^alend to *those* from whom you hope to receive, what thanks is it to you? Even sinners lend to sinners that they may get back an equal *amount*.

35^b 35 But love your ^aenemies, and do good and ^blend, ¹expecting nothing in return, and your reward will be great, and you will be ^csons of *the* ^dMost High, for He is kind to the unthankful and evil.

36 Be full of pity, even ^aas your Father is full of ^bpity.

37 And ¹do ^anot judge, and you will by no means be judged; and do ^bnot ²pass sentence, and ³sentence will by no means be passed upon you; ⁴release, and you will be ⁵released;

38 ^aGive, and it will be given to you; good measure, pressed down, shaken together, running over, they will give into your ¹bosom; for with what ^bmeasure you measure, it will be measured to you in return.

39 And He spoke also a parable to them: ¹Can a ²blind *man* ^aguide a blind *man*? Will not both fall into a pit?

40 A ^adisciple is not above his teacher; but everyone who has been perfected will be as his teacher.

32¹ Thanks corresponds to reward, and "what" refers to the quality of the reward, hence "what thanks" denotes what kind of reward.

35¹ Or, not despairing at all.

37¹ For vv. 37-38 see notes in Matt. 7:1-2.

37² I.e. condemn.

37³ Sentence . . . you; i.e., you will by no means be condemned.

37⁴ Or, forgive.

37⁵ Or, forgiven.

38¹ "The gathered fold of the wide upper garment, bound together with the girdle, and thus forming a pouch" (Vincent).

39¹ At the time of speaking, this word could apply to the leaders among the Jews.

39² See note 14¹ in Matt. 15.

Deut.
15:10;
Prov.
19:17

38^b
Matt.
7:2;

cf.
Mark
4:24

39^a
Matt.
15:14

40^a
Matt.
10:24

41 And why do you ¹look at the ^aspeck in your brother's eye, but the log in your ^bown eye you do not consider? 41^a
Matt.
7:3-5
41^b

42 How can you say to your brother, Brother, allow me to take out the speck in your eye, not seeing the log that is in your own eye? Hypocrite, first take the log out of your eye, and then you will see clearly to take out the speck in your brother's eye. cf.
John
8:7-9
43^a
vv.
43-44:
Matt.

43 For there is ^ano good tree producing rotten fruit, nor again a rotten tree producing good fruit. 7:
16-20
44^a

44 For each tree is ^aknown by its own fruit; for they do not gather figs from thorns, nor do they pick grapes from a thornbush. Matt.
12:33
45^a

45 The good man out of the ^agood treasure of his heart brings forth that which is good, and the evil *man* out of the evil, brings forth that which is evil; for ^bout of *the* abundance of *his* heart his mouth speaks. Matt.
12:35
45^b
Matt.
12:34:
15:
18-19

46 And why do you call Me, ^aLord, Lord, and do not do what I say? 46^a
Matt.

47 ¹Everyone who comes to Me and ^ahears My words and does them, I will show you whom he is like. 7:
21-23;
25:11;

48 He is like a man building a house, who dug and went deep and laid a foundation on the rock; and when a flood came, the river broke against that house and was not strong enough to shake it, because it was well built. Luke
13:25
47^a
vv.
47-49:
Matt.
7:
24-27

49 But he who hears and does not do is like a man building a house upon the earth without a foundation, against which the river broke, and immediately it ^acollapsed; and the crash of that house was great. 49^a
Ezek.
13:
10-16

CHAPTER 7

10. Curing the Dying One with a Word 7:1-10

1 After He completed all His words in the hearing of the people, He ^{1a}entered into ^bCapernaum. 1^a
vv.
1-10:
Matt.
8:5-13
1^b
Luke
4:23

41¹ For vv. 41-42 see notes in Matt. 7:3-5.

47¹ For vv. 47-49 see notes in Matt. 7:24-27.

1¹ For vv. 1-10 see notes in Matt. 8:5-13.

2^a 2 And a certain ^acenturion's slave, who was highly
Acts valued by him, was ill and about to die.
10:1

3 And having heard about Jesus, he sent to Him elders of the Jews, requesting that He might come and bring his slave safely through *his illness*.

4 And when they reached Jesus, they entreated Him earnestly, saying, He is worthy *that* You should grant this to him.

5 For he loves our nation, and he himself built the ^asynagogue for us.

6 And Jesus went with them. But already, when He was not far from the house, the centurion sent friends, saying to Him, Lord, do ^anot trouble Yourself, for I am not worthy that You should enter under my roof;
Mark
1:21;
James
2:2
6^a
Luke
8:49

7 Wherefore I did not even count myself worthy to come to You; but ¹say a ^aword, and let my ²servant be cured.
7^a
Matt.
8:16;

8 For I also am a man set under authority, having under myself soldiers; and I tell this one, Go, and he goes; and another, Come, and he comes; and to my slave, Do this, and he does *it*.
Psa.
107:
20

9 And hearing these things, Jesus marveled at him, and turning to the crowd following Him, He said, I tell you, not even in Israel have I found such great ^afaith.

10 And when those who were sent returned to the house, they found the slave well.
9^a
Luke
5:20

11. Showing Pity to the Weeping Mother by Raising Up Her Dead Son 7:11-17

11 And it came about ¹soon afterwards *that* He went into a city called Nain, and His disciples went with Him and a large crowd.

12 Now as He came near the gate of the city, behold, one who had died was being carried out, *the* ^{1a}only son of his mother, and she was a widow; and a considerable crowd from the city was with her.
12^a
Luke
8:42;
9:38

7¹ Lit. speak with (or, in) a word.

7² Or, boy.

11¹ Or, on the next day.

12¹ Lit. only begotten.

13 And seeing her, the Lord had ^{1a}compassion on her, and said to her, Do ^bnot weep.

14 And approaching, He touched the coffin, and those carrying *it* stood still. And He said, Young man, I say to you, ^aarise!

15 And the ^adead *man* sat up and began to speak; and He ^bgave him to his mother.

16 And ^afear took hold of all, and they ^bglorified God, saying, A great ^cprophet has been raised up among us, and God has ^dvisited His people!

17 And this ¹report concerning Him went out in *the* whole of ²Judea and all the surrounding country.

12. Strengthening His Forerunner 7:18-35

18 And ¹John's ^adisciples ^breported *to him* concerning all these things.

19 And John, calling a certain two of his disciples to him, sent *them* to ¹the Lord, saying, Are You the ²One who is ^acoming, or should we expect another?

20 And coming up to Him, the men said, John the Baptist sent us to You, saying, Are You the One who is coming, or should we expect another?

21 In that hour He ^ahealed many from diseases and plagues and evil spirits, and on many *who were* ^bblind He bestowed sight.

13¹ The case was unique in its misery—the only son of a widow was carried in the coffin. The Savior's compassion was also unique in His loving sympathy—He volunteered, in His tender mercy, His power of resurrection to raise the widow's son from death, without being asked to do so. This indicates His unique commission, coming to save lost sinners (19:10), and shows the high standard of His morality, as a Man-Savior, in saving sinners.

17¹ Gk. *logos*.

17² A common name of the country of the Jews, including Galilee where the city of Nain was (see note 44² in ch. 4).

18¹ For vv. 18-35 see notes in Matt. 11:2-19.

19¹ Some MSS read, Jesus.

19² Or, the coming One (also in v. 20).

18^b
vv.
18-35:
Matt.
11:
2-19

19^a
Gen.
49:10;
Psa.
118:
26;

Zech.
9:9;
Rom.
5:14

21^a
Matt.
8:16

21^b
Matt.
12:22;
15:31;
21:14;

Mark
8:23;
10:52;
John
9:6

18^a
Matt.
9:14

13^a
Matt.
20:34;
Mark
1:41
13^b
Luke
8:52
14^a
Luke
8:54;
Acts
9:40
15^a
Luke
7:22
15^b
Luke
9:42
16^a
Luke
5:26;
Matt.
9:8
16^b
Luke
2:20;
5:
25-26;
13:13;
17:15;
23:47;
Acts
4:21;
11:18
16^c
Deut.
18:15;
Acts
7:37;
Luke
7:39;
24:19;
John
4:19;
6:14;
7:40;
9:17
16^d
Exo.
4:31;
Luke
1:68;
19:44
18^a
Matt.
9:14

22^a 22 And He answered and said to them, Go and report
Isa. to John what you have seen and heard: *the* ^ablind are
 35:5-6 receiving sight, *the* ^bblame are walking, *the* ^clepers are
 22^b being cleansed, and *the* ^ddeaf are hearing, *the* ^edead are
Matt. being raised, and the good news is being ¹brought to *the*
 15: being raised, and the good news is being ¹brought to *the*
 30-31 ^fpoor;

22^c 23 And blessed is ¹he who is not ^astumbled in Me.
Luke
 17:

12-14 24 And when the messengers of John went away, He
 22^d began to say to the crowds concerning John, What did
Mark you go out into the ^awilderness to gaze at? A reed
 7:35 shaken by *the* wind?

22^e 25 But what did you go out to see? A man clothed in
Luke soft garments? Behold, those *who are* in splendid
 7:15; apparel and living in luxury are in royal palaces.
John
 11:44

22^f 26 But what did you go out to see? A ^aprophet? Yes, I
Luke tell you, and much more than a prophet.
 4:18

23^a 27 This is he concerning whom it is written, ^aBehold,
Isa. I send My messenger before Your face, who will prepare
 8: Your way before You.
 14-15;

Matt. 28 I tell you, among *those* born of women, there is no
 26:31 one greater than John; yet he who is littler in the
 24^a ^akingdom of God is greater than he.
Luke
 1:80;

3:2 29 And when all the people and the tax collectors
 26^a heard *this*, they ^ajustified God, having been ^bbaptized
Matt. with the ^cbaptism of John.
 14:5;

Luke 30 But the ^aPharisees and the ^{1b}lawyers ²rejected the
 1:76; ^ccounsel of God for themselves, not having been
 20:6 baptized by him.
 27^a

Mal. 31 To what then shall I liken the men of this
 3:1; generation, and what are they like?
Mark
 1:2

28^a 32 They are like young children sitting in a ^amarket-
Luke place and calling to one another, ¹and saying, We
 6:20

29^a 22¹ See note 43¹ in ch. 4.

Psa. 23¹ Lit. whoever.

51:4; 30¹ Not legal practitioners, but doctors of the Mosaic law.

Rom. 3:4 30² Or, set aside, nullified.

29^b 32¹ Or, who say.

Luke

3:12

29^c

Acts

18:25;

19:3

30^a

Matt.

23:13

30^b

Luke

10:25;

11:45;

14:3;

Matt.

22:35

30^c

Acts

2:23;

20:27

32^a

Luke

11:43

played the flute to you, and you did not dance; we sang a dirge, and you did not weep.

33 For John the Baptist has come neither ^aeating bread ^bnor drinking wine, and you say, He has a demon! 33^a
cf. Matt. 3:4

34 The Son of Man has come ^aeating and drinking, and you say, Behold, a gluttonous man and a wine drinker, a ^bfriend of tax collectors and sinners! 33^b
Luke 1:15
34^a

35 And wisdom is justified by all her children. Mark 2:16;
Luke 15:1-2;

13. Forgiving Sinners 7:36-50

36 Now a certain one of the Pharisees asked Him that He would ^aeat with him. And entering into the Pharisee's house, He reclined *at the table*. 34^b
Luke 19:7
36^a
Luke 11:37;

37 And behold, there was a woman in the city who *was* a sinner, and learning that He was reclining *at the table* in the Pharisee's house, she ¹brought an alabaster flask of ^aointment; 14:1
37^a
Matt. 26:7;
Mark 14:3;

38 And she stood behind *Him* at His feet weeping, and she began to wet His feet with her tears, and to wipe *them* with the ^{1a}hair of her head; and she kissed His feet ²affectionately and anointed *them* with the ³ointment. John 12:3
38^a
John 11:2

39 But when the ^aPharisee who had invited Him saw *this*, ¹he said within himself, This man, ²if he were a ^bprophet, would have known ^cwho and what sort of woman *this is* who is touching him, because she is a sinner. 39^a
Luke 15:2
39^b
Luke 7:16;
John 4:19
39^c
Luke 22:64

37¹ Or, provided.

38¹ The hair is the glory of the woman (1 Cor. 11:15), the top part of her body. With her top part she wiped the Savior's feet, the lowest part of His body, loving Him with her glory.

38² In love.

38³ Indicating the valuable words and sweetness of the Savior in the appreciation of the woman. Even the Savior's feet were worthy and sweet to her affection.

39¹ Lit. he said in himself, saying.

39² A considerable crowd in Nain, having witnessed His power of resurrection, recognized the Savior as a great prophet (v. 16). Yet the Pharisee wondered if He were a prophet. He not only doubted concerning the Savior, but also despised the woman as a sinner.

40 And Jesus ¹answered and said to him, Simon, I have something to say to you. And he says, Teacher, say *it*.

41^a 41 A certain moneylender had ¹two ^adebtors: the one owed five hundred denarii, and the other fifty.

cf.
Matt.
18:
24-27

42^a 42 But having ¹nothing to repay, he graciously ^{2a}forgave them both. Which of them ³therefore will love him more?

Eph.
4:32;
Col.
2:13;
3:13

43 Simon answered and said, I suppose *the one* whom he graciously forgave the more. And He said to him, You judged correctly.

44^a 44 And turning to the woman, He said to Simon, Do you see this woman? I entered into your house; you did not ¹give Me water for My ^afeet, but this woman has wet My feet with her tears, and wiped *them* with her hair.

Gen.
18:4

45^a 45 You did not give Me a ^akiss, but this woman, from the *time* I entered, has not stopped kissing My feet affectionately.

2 Sam.
19:39;
20:9

46^a 46 You did not anoint My head with ^aoil, but this woman has anointed My feet with ointment.

Psa.
23:5;
141:5

47^a 47 For this reason I say to you, her sins which are ^amany have been forgiven, because she ¹loved much; but to whom little is forgiven, he ¹loves little.

Rom.
5:20

48^a 48 And He said to her, ¹Your sins have been ^aforgiven.

Luke

5:20;

1 John

2:12

40¹ Showing the Savior's omniscience.

41¹ Simon considered the woman only, not himself, a sinner, and doubted that the Savior knew that she was a sinner. But the Savior's parable indicated that both he and the woman were sinners—debtors to Him.

42¹ Indicating that all sinners have nothing to repay their debt to God their Savior.

42² Indicating that the Savior had forgiven them both already.

42³ Indicating that their love to the Savior is the issue, not the cause, of the Savior's forgiveness.

44¹ The Savior's word in vv. 44-46 indicates that Simon should take the woman as an example and learn of her.

47¹ Her much love is a proof of her many sins having been forgiven; Simon's little love testifies to his little sin being forgiven.

48¹ Both this case and the case of the widow's only son in Nain (vv. 11-17) are found only in this Gospel, showing the Savior's tender care for the dead and sinful, and conveying the principle of morality as the unique characteristic of this Gospel.

49 And those who were reclining *at the table* with Him began to say among themselves, ^{1a}Who is this who even forgives sins? 49^a
Luke
5:21

50 But He said to the woman, Your ^{1a}faith has saved you; go in ^{1b}peace. 50^a
Luke
5:20;
8:48;
18:42
50^b
1 Sam.
1:17;
Mark
5:34

CHAPTER 8

14. Ministered to by Women

8:1-3

1 And it came about soon afterwards that He journeyed from city to city and ^avillage to village, ^{1a}proclaiming and ^{2b}bringing good news of the kingdom of God; and the twelve *were* with Him, 1^a
Mark
6:6
1^b
Luke
3:18;
4:43;
16:16

2 And certain ^{1a}women who had been healed of evil spirits and infirmities: Mary who was called Magdalene, from whom ^bseven demons had gone out, 2^a
Luke
23:
49, 55;
Matt.
27:
55-56
2^b
Mark
16:9

3 And ^aJoanna, *the* wife of Chuza, Herod's steward, and Susanna, and many others, who were ministering to ¹them out of their possessions. 3^a
Luke
24:10
4^a
vv.
4:10;
Matt.
13:
3:15;
Mark
4:2-12

15. Teaching with Parables

8:4-18

4 And when a great crowd was coming together, and those from each city were journeying to Him, He spoke by a ^aparable: 4^a
vv.
4:10;
Matt.
13:
3:15;
Mark
4:2-12

49¹ Simon did not realize that this Man-Savior was the very God, who had authority to forgive man's sin. See note 7¹ in Mark 2.

50¹ The forgiven woman had not only love toward the Savior but faith in Him, which operated through love (Gal. 5:6) and issued in peace. The faith which saved her brought her to the Savior in love and resulted in her going forward in peace. Faith, love, and peace are three crucial virtues in experiencing and enjoying the Savior's salvation. Faith is brought forth by knowing the Savior in His saving power and virtue. Love comes out of this faith and issues in peace to follow the Savior.

¹¹ Proclaiming as a herald.

¹² See note 43¹ in ch. 4.

²¹ The twelve called ones were following the Savior (v. 1), and the healed women were ministering to the Savior and His followers out of their own possessions (v. 3). A beautiful picture!

³¹ Some MSS read, Him.

5 The ¹sower went out to sow his seed; and as he sowed, some fell beside the ²road and was trampled underfoot, and the birds of the heaven devoured it.

6 And other *seed* fell on the rock, and sprouting up, it withered because it had no moisture.

7^a And other *seed* fell in *the* midst of the ^athorns, and the thorns sprouted up with *it* and choked it.

8 And other *seed* fell into the good earth, and having sprouted up, it produced fruit a ^ahundredfold. Saying these things He called out, He who has ears to hear, let him ^bhear!

9 And His disciples questioned Him *as to* what this parable might be.

10 And He said, To you it has been given to know the ^amysteries of the ¹kingdom of God, but to the rest in parables, in order that ^bseeing they may not see, and hearing they may not understand.

11 Now the ^aparable is this: The seed is the ^bword of God.

12 And those beside the road are those who heard; then the Devil comes and takes away the word from their heart, so that they may not believe and be ^asaved.

13 And those on the rock *are* those who, when they hear, receive the word with ^ajoy; and these have no root, who believe for a while, and in time of ^btrial they ¹draw back.

14 And that which fell into the thorns, these are those who heard, ¹and they are choked by *the* ongoing ^aanxieties and ^briches and ^cpleasures of ²life, and do not bring *any fruit* to maturity.

5¹ For vv. 5-15 see notes in Matt. 13:3-23 and Mark 4:2-20.

5² Or, path, way.

10¹ See note 43² in ch. 4.

13¹ Or, fall away.

14¹ Or, and going on *their way*, they are choked by the anxieties. . . .

14² Gk. *bios*.

13^a

Isa.

58:2;

John

5:35

13^b

James

1:2, 12;

1 Pet.

1:6

14^a

Matt.

6:25

14^b

1 Tim.

6:9

14^c

2 Tim.

3:4;

Titus

3:3;

James

4:1

15 But that in the good earth, these are those who in a ^anoble and good heart hear the word, and hold *it* fast, and ^bbear fruit with ^cendurance.

16 Now ^ano one having lit a ^blamp covers it with a vessel or puts *it* underneath a couch; but he places *it* on a lampstand, in order that those who come in may see the light.

17 For nothing is ^ahidden that shall not become manifest, nor concealed that shall not by all means be known and become manifest.

18 ^aTake heed therefore how you ^bhear; for whoever ^chas, it shall be given to him; and whoever does not have, even what he seems to have shall be taken away from him.

16. Identifying His Real Relatives 8:19-21

19 And His ¹mother and His ^abrothers ^bcame up to Him, and they were not able to get to Him because of the crowd.

20 And it was reported to Him, Your mother and Your brothers are standing outside, wanting to see You.

21 But He answered and said to them, My mother and My brothers are these who ^ahear the word of God and do *it*.

17. Quelling the Storm 8:22-25

22 And it came about on one of the days *that* He ¹got into a ^aboat, and His disciples; and He said to them, Let us go over to the ^bother side of the ^clake; and they launched out.

16¹ For vv. 16-18 see notes in Mark 4:21-25.

19¹ For vv. 19-21 see notes in Matt. 12:46-50 and Mark 3:31-35.

22¹ For vv. 22-25 see notes in Matt. 8:23-27 and Mark 4:36-41.

<i>1 Cor.</i>	<i>Matt.</i>	21 ^a	22 ^a	<i>Mark</i>	22 ^b	22 ^c	
9:5;	12:	<i>Luke</i>	vv.	4:	<i>Matt.</i>	<i>Luke</i>	
<i>Gal.</i>	46-50;	11:28;	22-25:	36-41;	8:18;	5:1;	
1:19	<i>Mark</i>	<i>James</i>	<i>Matt.</i>	<i>cf.</i>	14:22	8:33	
19 ^b	3:	1:22	8:	<i>John</i>			
vv.	31-35		23-27;	6:			
19-21:				16-21			
							15 ^a <i>Acts</i> 17:11 15 ^b <i>John</i> 15: 5, 16; <i>Col.</i> 1:6 15 ^c <i>Rom.</i> 5:3; 2 <i>Pet.</i> 1:6; <i>Heb.</i> 10:36 16 ^a vv. 16-18; <i>Mark</i> 4: 21-25 16 ^b <i>Luke</i> 11:33; <i>Matt.</i> 5:15 17 ^a <i>Luke</i> 12:2; <i>Matt.</i> 10:26 18 ^a <i>Luke</i> 12:15; 17:3; 21:34 18 ^b <i>cf.</i> <i>Luke</i> 8: 11-15 18 ^c <i>Luke</i> 19:26; <i>Matt.</i> 13:12; 25:29 19 ^a <i>Matt.</i> 13:55; <i>Mark</i> 6:3; <i>John</i> 2:12; 7:3; <i>Acts</i> 1:14;

23 And as they sailed, He fell asleep. And a whirlwind came down ¹upon the lake, and they were filling with *water* and were in danger.

24^a
Psa.
104:7;
Luke
4:39
24^b
Job
38:11;
Matt.
14:32
24^c
Psa.
65:7;
89:9;
107:
29

24 And they came to *Him* and woke Him, saying, ¹Master, Master, we are perishing! And He, being awakened, ^arebuked the wind and the raging of the water; and they ^bceased, and there was a ^ccalm.

25 And He said to them, Where *is* your faith? And they were ^aafraid and marveled, saying to one another, Who then is this, that He commands even the winds and the water, and they obey Him?

18. Casting Out a Legion of Demons 8:26-39

25^a
Luke
1:65;
5:26;
Acts
2:43
26^a
vv.
26-39:
Matt.
8:
28-34;
Mark
5:1-20
28^a
Luke
4:
33-34;
Acts
8:7
28^b
Luke
1:32;
6:35;
Gen.
14:18;
Num.
24:16;
Psa.
57:2;
Dan.
3:26
29^a
Luke
4:33;
11:24
31^a
Rev.
9:1-2;
20:3

26 And they ¹sailed down to the country of the ^{2a}Gerasenes, which is across from Galilee.

27 And when He went out onto the land, a certain man out of the city met *Him*, who had demons, and for a considerable time had not put on clothes, and did not remain in a house, but among the tombs.

28 And seeing Jesus, he ^acried out and fell before Him, and said in a loud voice, ¹What do I have to do with You, Jesus, Son of the ^bMost High God? I beseech You, do not torment me.

29 For He had charged the ^aunclean spirit to come out from the man. For it had seized him many times, and he was guarded, bound with chains and shackles; and tearing apart the bonds, he was driven by the demon into the ¹wilderness.

30 And Jesus questioned him, What is your name? And he said, Legion; because many demons had entered into him.

31 And they entreated Him that He would not command them to depart into the ^aabyss.

23¹ Lit. unto.

24¹ See note 5¹ in ch. 5.

26¹ For vv. 26-39 see notes in Matt. 8:28-34 and Mark 5:1-20.

26² Other MSS read, Gergesenes, or Gadarenes.

28¹ Lit. What to me and to You.

29¹ Plural.

32 Now there was a herd of many ^ahogs feeding there in the mountain, and they entreated Him that He would permit them to enter into those *hogs*; and He gave them permission. 32^a
Lev.
11:7

33 And the demons, coming out from the man, entered into the hogs; and the herd rushed down the steep slope into the ^alake and were drowned. 33^a

34 And when those who were feeding *them* saw what had happened, they fled and reported *it* in the city and in the country. Luke
5:1;
8:22

35 And they went out to see what had happened; and they came to Jesus and found the man from whom the demons had gone out, ^asitting at the feet of Jesus, clothed and sane; and they were afraid. 35^a
Luke
10:39

36 And those who had seen *it* reported to them how the demon-possessed *man* had been ¹healed.

37 And all the multitude of the surrounding country of the Gerasenes asked Him to ^adepart from them, for they were seized with great ^bfear. And He got into a boat and returned. 37^a
Acts
16:39
37^b

38 And the man from whom the demons had gone out begged Him to be with Him, but He sent him away, saying, Luke
1:65;
5:26;
7:16

39 Return to your home, and relate how much God has done for you. And he departed, proclaiming throughout the whole city how much Jesus had done for him.

19. Healing a Woman with a Flow of Blood and Raising Up a Dead Girl 8:40-56

40 Now when Jesus ^{1a}returned, the crowd welcomed Him; for they were all expecting Him. 40^a
vv.
40-56:
Matt.
9:1,
18-26;
Mark
5:
21-43

41 And behold, a ¹man came whose name was Jairus, and this man was a ^aruler of the synagogue; and falling at Jesus' feet, he entreated Him to enter into his house; 41^a
Luke
13:14;
Acts
13:15;
18:
8, 17

36¹ Lit. saved.

40¹ See note 1¹ in Matt. 9.

41¹ For vv. 41-56 see notes in Matt. 9:18-26 and Mark 5:22-43.

42^a 42 Because he had an ^{1a}only daughter, about twelve years old, and she was dying. And as He was going, the crowds ²pressed against Him.

43^a 43 And a woman who had a ^aflow of blood for twelve years, who¹ could not be healed by anyone,

44^a 44 Approached *Him* from behind and touched the ^afringe of His garment; and instantly her flow of blood stopped.

45^a 45 And Jesus said, Who *is* the one that touched Me? And when all denied, Peter¹ said, Master, the crowds are pressing You and crushing *You*.

46^a 46 But Jesus said, Someone touched Me; for I knew that ^apower had gone out from Me.

47^a 47 And the woman, seeing that she was not hidden, came trembling and fell down before Him, and declared before all the people the reason why she had touched Him, and how she had been instantly cured.

48^a 48 And He said to her, Daughter, your ^afaith has healed you; go in peace.

49^a 49 While He was yet speaking, someone comes from *the house of* the ruler of the synagogue, saying, Your daughter has died; do ^anot trouble the ^bTeacher any more.

50^a 50 But Jesus, hearing *it*, answered him, Do not fear; only believe, and she will be healed.

51^a 51 And coming into the house, He did not allow anyone to enter with Him, except ^aPeter and ¹John and James, and the father of the girl and the mother.

52^a 52 And all were weeping and wailing *for* her. But He said, Do ^anot weep; she did not die, but is ^bsleeping.

53^a 53 And they ridiculed Him, knowing that she had died.

54^a 54 But He ^atook hold of her hand and called out, saying, Girl, ^barise!

55^a 55 And her ^aspirit returned, and she rose up instantly; and He directed *that something* be given her to eat.

42¹ Or, only begotten.

42² Or, were stifling Him.

43¹ Some MSS add, having spent all her living on physicians.

45¹ Some MSS add, and those with Him.

51¹ Some MSS read, James and John.

Luke
7:12
43^a
Lev.
15:25
44^a
Num.
15:38;
Deut.
22:12;
Matt.
14:36
46^a
Luke
6:19;
Acts
10:38
48^a
Luke
17:19;
7:50
49^a
Luke
7:6
49^b
John
11:28
51^a
Luke
9:28;
Mark
14:33
52^a
Luke
7:13
52^b
John
11:
11, 13
54^a
Mark
1:31
54^b
Luke
7:14
55^a
cf.
Judg.
15:19;
1 Sam.
30:12

56 And her parents were amazed; but He charged them to tell ^ano one what had happened.

56^a
Luke
5:14

CHAPTER 9

20. Spreading His Ministry through the Twelve Apostles 9:1-9

1 And having ^acalled together the twelve¹, He gave them power and ^{2b}authority over all the demons, and to heal diseases.

1^a
Luke
6:13;
Matt.
10:1;

2 And He ^asent them to proclaim the ^{1b}kingdom of God and to ^ccure the ²sick;

Mark
3:13;
6:7

3 And He said to them, ^aTake nothing for the ¹journey, neither a staff, nor a bag, ²nor bread, nor money, nor have two ³tunics apiece.

1^b
3:15

4 And into whatever house you enter, remain there, and from there go out.

2^a
Matt.
10:5;

5 And as many as do not receive you, when you go out from that city, ^ashake off the dust from your feet for a ^btestimony against them.

Luke
10:1
2^b

6 And going out, they passed through from village to village, bringing the good news and healing everywhere.

Luke
9:11,
60, 62

7 And ^aHerod the tetrarch ^bheard of all that was happening; and he was utterly perplexed, because it was said by some that John was raised from *the* dead,

2^c
Luke
9:11;

8 And by some that ^aElijah had appeared, and *by* others that one of the ancient prophets had risen.

Matt.
10:8

1¹ Some MSS add, apostles.

1² See notes 23¹ in Mark 1 and 1¹ in Matt. 10.

2¹ See note 43² in ch. 4.

2² Or, infirm.

3¹ Or, way.

3² See note 9¹ in Matt. 10.

3³ I.e. undergarments.

3^a
vv.
3-5;

Matt.
10:
9-14;

Mark
6:8-11;
Luke
10:

4-11
5^a

Acts
13:51;
cf.

Neh.
5:13;
Acts
18:6

5^b
James
5:3

7^a
Luke
3:1, 19;
Acts
13:1

7^b
vv.
7-9;
Matt.
14:1-2;

Mark
6:
14-16

8^a
Luke
9:19

9^a 9 And Herod said, John I ^{1a}beheaded, but who is this concerning whom I hear such things? And he was ^bseeking to see Him.

Matt.
14:
6-12;
Mark

6:
21-29

9^b
Luke
23:8

10^a
Mark

6:30

10^b
vv.

10-17;
Matt.

14:
13-21;

Mark

6:
31-44;

John

6:1-13;
cf.

Matt.
15:
32-38;

Mark

8:1-9

11^a
Luke

8:40

11^b
Luke

9:2,
60

11^c
Luke

9:2

12^a
Matt.

15:23

13^a
2 Kings

4:
42-44

13^b
Matt.

16:9

16^a
Mark

7:34;
John

11:41;
17:1

16^b
Matt.

26:26

21. Feeding the Five Thousand 9:10-17

10 And when the apostles returned, they ^arelated to Him whatever they had done. And ^btaking them along, He withdrew privately into a city called Bethsaida.

11 But the ^acrowds, knowing *it*, followed Him; and He welcomed them and spoke to them concerning the ^{1b}kingdom of God, and those who had need of healing He ^ccured.

12 And the ¹day began to decline; and the twelve came and said to Him, ^aSend the crowd away, that they may go into the surrounding villages and ²farms to lodge and find provisions, because we are in a desolate place here.

13 But He said to them, You ^agive them *something* to eat. But they said, We have no more than ^bfive loaves and two fish among us, unless we go and buy food for all this people; for there were about five thousand men.

14 And He said to His disciples, Make them recline in groups of about fifty each.

15 And they did so, and made *them* all recline.

16 And taking the five loaves and the two fish, ^alooking up to heaven, He ^bblessed and broke them, and gave *them* to the disciples to set before the crowd.

17 And they ate and were all satisfied; and they took up that which was left over to them of broken pieces, ¹twelve baskets.

22. Recognized as Christ and Unveiling His Death and Resurrection the First Time 9:18-26

18 And it came about *that* as He was praying alone

9¹ See note 27¹ in Mark 6.

11¹ See note 43² in ch. 4.

12¹ For vv. 12-17 see notes in Matt. 14:15-21.

12² Or, fields.

17¹ See note 43¹ in Mark 6.

the disciples were with Him; and He ¹questioned them, saying, ^aWho do the crowds say that I am?

19 And they answered and said, ^aJohn the Baptist, but others ^bElijah, and others that one of the ancient prophets has risen.

20 And He said to them, But you, who do you say that I am? And Peter answered and said, The ^aChrist of God.

21 But He warned them and charged *them* to tell this to ^ano one,

22 ^aSaying, The ^bSon of Man must suffer many things, and be ^{1c}rejected by the elders and chief priests and scribes, and be killed, and on the ^dthird day be raised.

23 And He said to *them* all, If anyone wants to come after Me, let him deny himself, and take up his ^across ^bdaily, and follow Me.

24 For whoever wants to save his soul life will ¹lose it, but whoever ¹loses his soul life for My sake, this one shall save it.

25 For what is a man profited, having ¹gained the whole world, but having lost or ¹forfeited himself?

26 For whoever is ^aashamed of Me and of My words, of this one will the Son of Man be ashamed when He ^bcomes in His glory and *the glory* of the Father and of the ^choly angels.

23. Transfigured on the Mount 9:27-36

27 But I tell you truly, there are some of those standing here who shall by ^ano means ^btaste death until they see the ¹kingdom of God.

18¹ For vv. 18-27 see notes in Matt. 16:13-28.

22¹ Rejected on trial, implying deliberate rejection.

24¹ Or, destroy.

25¹ A merchant's word.

27¹ See note 43² in ch. 4.

22 ^a	23 ^a	23 ^b	2 Tim.	Matt.	26 ^c	27 ^a	27 ^b
Matt.	Matt.	1 Cor.	1:8,	24:30;	Acts	Matt.	John
27:63;	10:38;	15:31	12, 16	25:31;	10:22;	10:23	8:52;
Luke	Luke	26 ^a	26 ^b	26:64	Rev.		Heb.
18:33;	14:27	Rom.	Zech.	14:10			Luke
24:		1:16;	14:5;				17:25;
7, 46							1 Pet.
							2:4

18^a
vv.
18-20:
Matt.
16:
13-16;
Mark
8:
27-29
19^a
Matt.
14:2;
Mark
6:14;
Luke
9:7
19^b
Matt.
17:10;
Mark
6:15;
Luke
9:8
20^a
Matt.
1:17;
Luke
2:26;
23:35;
Rev.
11:15;
12:10
21^a
Matt.
16:20
22^a
vv.
22-27:
Matt.
16:
21-28;
Mark
8:31—
9:1
22^b
Matt.
17:12,
22-23;
Mark
9:31;
Luke
18:31;
24:7
22^c
Luke
17:25;
1 Pet.
2:4

28^a

vv.

28-36:

Matt.

17:1-8:

Mark

9:2-8

28^b

Luke

8:51:

Mark

14:33

28^c

Matt.

14:23

29^a

Mark

16:12

29^b

Dan.

7:9

31^a

cf.

2 Pet.

1:15

32^a

cf.

Dan.

8:18:

Matt.

26:43

32^b

John

1:14

33^a

cf.

Neh.

8:15

34^a

Exo.

24:

15-16

35^a

Matt.

3:17:

2 Pet.

1:17

35^b

Acts

3:22

36^a

Matt.

17:9

38^a

vv.

38-42:

28 And about ¹eight days after these words, it came about that He ^atook with *Him* ^bPeter and John and James, and went up into the mountain to ^cpray.

29 And it came about *that* as He prayed the appearance of His face became ^adifferent, and His garment ¹dazzling ^bwhite.

30 And behold, two men were conversing with Him, ¹who were Moses and Elijah,

31 Who appeared in glory and were speaking of His ^aexodus, which He was about to complete in Jerusalem.

32 Now Peter and those with him had been ¹overcome with ^asleep; but when they were fully awake, they saw His ^bglory and the two men standing with Him.

33 And it came about *that* when they parted from Him, Peter said to Jesus, Master, it is good for us to be here; and let us make three ^atabernacles—one for You, and one for Moses, and one for Elijah—not knowing what he said.

34 And while he was saying these things, a ^acloud came and overshadowed them; and they were afraid as they entered into the cloud.

35 And a ^avoice came out of the cloud, saying, This is My Son, the ¹Chosen One. ^bHear Him!

36 And when the voice came, Jesus was found alone. And they kept silent, and reported to ^ano one in those days anything of what they had seen.

24. Casting a Demon Out of a Man's Son

9:37-43a

37 And it came about on the following day, as they came down from the mountain, *that* a great crowd met Him.

38 And behold, a ^aman from the crowd called out,

28¹ For vv. 28-36 see notes in Matt. 17:1-13.

29¹ Lit. flashing like lightning.

30¹ Or, who indeed.

32¹ Or, heavy, burdened.

35¹ Some MSS read, Beloved.

Matt.

17:

14-21;

Mark

9:

17-24

saying, Teacher, I beg You to look upon my son, for he is my ^{1b}only child;

39 And behold, a spirit takes him, and suddenly he cries out, and it ^aconvulses him with foaming; and crushing him, with difficulty it departs from him.

40 And I begged Your disciples that they would ^acast it out, and they could not.

41 And Jesus answered and said, O unbelieving and ^aperverted generation, how long shall I be ^bwith you and bear with you? Bring your son here.

42 And while he was yet coming to Him, the demon tore him and completely convulsed *him*; but Jesus ^arebuked the ^bunclean spirit, and cured the boy, and ^cgave him back to his father.

43 And all were astounded at the ^amajesty of God.

25. Unveiling His Death the Second Time

9:43b-45

And while all were marveling at all the things which He did, He ^bsaid to His disciples,

44 Put these words into your ears; for the ^aSon of Man is about to be ^bdelivered into *the* hands of men.

45 But they did ^anot understand this saying, and it was ^bconcealed from them that they should not perceive it; and they were afraid to ask Him concerning this saying.

26. Teaching about Humility and Tolerance

9:46-50

46 And a ^areasoning came in among them *as to* which of them would be ^bgreater.

47 And Jesus, knowing the reasoning of their ^aheart, took hold of a little child and stood it beside Himself,

38¹ Lit. only begotten.

46^a
vv.
46-48:
Matt.
18:1-5;
Mark
9:
33-37

46^b
Luke
22:24
47^a
Matt.
9:4

38^b
Luke
7:12
39^a
Mark
1:26
40^a
Matt.
10:1
41^a
Phil.
2:15
41^b
John
14:9
42^a
Luke
4:35;
Zech.
3:2;
Jude 9
42^b
Luke
8:29
42^c
Luke
7:15
43^a
2 Pet.
1:16
43^b
vv.
43-45:
Matt.
17:
22-23;
Mark
9:
31-32
44^a
Luke
9:22
44^b
Luke
18:32;
22:6;
24:7
45^a
Luke
2:50;
John
12:16;
16:18
45^b
Luke
18:34

48^a 48 And said to them, Whoever ^areceives this little child in My name receives Me, and whoever receives Me receives Him who sent Me; for he who is littler among you all, this one is ^bgreat.

48^b 49 And ^aJohn answered and said, Master, we saw someone casting out demons ^bin Your name, and we ^{1c}forbade him, because he does not follow with us.

26-27 50 But Jesus said to him, Do ¹not forbid *him*, for ²he who is ^anot against you is for you.

49-50:

Mark

9:

38-40

49^b

Matt.

7:22;

Mark

16:17;

Luke

10:17

49^c

Num.

11:28

50^a

Luke

11:23

51^a

cf.

Acts

1:2, 9

51^b

Mark

10:

1, 32;

Luke

13:22;

17:11;

18:31;

19:

11, 28

52^a

Luke

10:1

52^b

John

4:4, 9

53^a

cf.

Ezek.

6:2

54^a

cf.

2 Kings

1:9-14

B. From Galilee to Jerusalem

9:51—19:27

1. Rejected by the Samaritans

9:51-56

51 And it came about, when the days were being fulfilled for His being ^ataken up, that He steadfastly set His face to go to ^{1b}Jerusalem;

52 And He sent messengers ^abefore His face. And having gone, they entered into a village of *the* ^bSamaritans to prepare for Him.

53 And they did not receive Him, because ¹*He* was going *with* His ^aface toward Jerusalem.

54 And seeing *this*, the disciples, James and John, said, Lord, do You want us to ¹tell ^afire to come down from heaven and consume them²?

55 But He turned and rebuked them¹.

56 ¹And they went into another village.

49¹ See note 38¹ in Mark 9.

50¹ See note 39¹ in Mark 9.

50² See note 40¹ in Mark 9.

51¹ See note 1¹ in Mark 10.

53¹ Lit. His face was going unto Jerusalem.

54¹ James and John were called sons of thunder, indicating their impetuosity (Mark 3:17 and note 2). Their impetuous word here was against the virtue and morality of the Savior whom they accompanied (see note 38¹ in Mark 9).

54² Some MSS add, as also Elijah did.

55¹ The following doubtful reading added here appears in a few MSS: and said, You do not know what kind of spirit you are of. This word, which shows the high morality of the Man-Savior, is found only in Luke.

56¹ A doubtful reading added here appears in a few MSS: For the Son of Man did not come to destroy men's lives, but to save them.

2. Instructing People How to Follow Him 9:57-62

57 And as they went along the road, ¹someone said to Him, I will ^afollow You wherever You go.

57^a

58 And Jesus said to him, The foxes have holes, and the birds of heaven *have* roosting places, but the Son of Man has ¹nowhere that He may lay His head.

vv.

57-60:

Matt.

8:

19-22

59 And He said to ¹another, Follow Me. But he said, Lord, permit me first to go and bury my father.

60 But He said to him, Let the ¹dead bury their own dead, but you go and ²publish the ^{3a}kingdom of God.

60^a

Luke

9:2

61 And ¹another also said, I will follow You, Lord; but first ^apermit me to ²say good-by to those in my home.

61^a

cf.

62 But Jesus said to him, No one putting his hand on a ¹plow and looking at the things ^abehind is fit for the ^bkingdom of God.

1 Kings

19:20

62^a

Phil.

3:13

57¹ He was one of the scribes (Matt. 8:19), who used to live comfortably. He saw crowds being attracted to the Savior (Matt. 8:18) and wanted to follow Him out of curiosity, without counting the cost (see note 19² in Matt. 8). Hence, the Savior cautioned him by pointing out that, although crowds were attracted to Him, He had nowhere to rest, indicating that to follow Him would cost him considerable suffering.

62^b

Luke

9:2;

4:43;

6:20

58¹ The Savior's human life was one of suffering. At His birth there was no room in the inn for Him to lie down (2:7); neither in His marvelous ministry was there any place for Him to rest. Suffering is a sign of His human life (2:12).

59¹ This one was called by the Savior to follow Him. But he considered his duty to his dead father and would not follow Him immediately. Hence, the Savior encouraged him to pay the price (see note 21¹ in Matt. 8) that he might become a follower in His great commission to publish the kingdom of God.

60¹ The burying one was spiritually dead (John 5:25; Eph. 2:1) and the one to be buried was physically dead. To engage in such a burial was to do a dead work.

60² To publish the kingdom of God is a living deed, a deed which makes the dead alive to enter into the kingdom of God.

60³ See note 43² in ch. 4.

61¹ This third one volunteered to follow the Savior, but would not do it before bidding farewell to his family. Hence, the Savior warned him not to let anything hold him back from the kingdom of God.

61² Or, take leave of.

62¹ To plow requires one to concentrate all his attention on the line plowed. Just a little distraction, to say nothing of looking back, may lead the plower off the straight line. To follow the Savior requires us to forget everything else and press straightforward for the kingdom of God.

CHAPTER 10

**3. Appointing Seventy Disciples
to Spread His Ministry
10:1-24**

^{1a} Now after these things, the Lord appointed ¹seventy others, and ^asent them ²two by two before His face into every city and place where He Himself was about to come.

^{1a} Mark
6:7;
Luke
9:2

^{2a} And He said to them, The ^aharvest indeed *is* vast, but the workers *are* few; therefore, ¹beseech the Lord of the harvest that He would thrust out workers into His harvest.

^{2a} Matt.
9:
37-38;
John
4:35

^{3a} Go on *your way*; behold, I send you as ^alambs in *the* midst of wolves.

^{3a} Matt.
10:16
and
note

⁴ Do ^{1a}not carry a purse, nor a bag, nor sandals; and greet ^bno one on the way.

^{4a} vv.

⁵ And into whatever house you enter, first say, ^aPeace to this house.

^{4a} 4-12:
Matt.
10:

⁶ And if a son of peace is there, your peace shall rest upon ¹it; but if not, it shall ^areturn upon you.

^{6a} 9-15;
Mark
6:8-11;
Luke
9:3-5;
cf.

⁷ And ^aremain in the same house, ^beating and drinking the things from them; for the ^cworker is worthy of his wages. Do not keep moving from house to house.

^{7a} Luke
22:
35-36
4^b

⁸ And into whatever city you enter, and they receive you, eat what is ^aset before you;

^{2 Kings}
4:29

⁹ And ^aheal the ¹sick who are in it, and say to them, The ^{2b}kingdom of God has drawn near to you.

^{5a} 1 Sam.
25:6

¹¹ Some MSS read, seventy-two (also in v. 17). The Savior appointed seventy disciples to share His ministry, even as Moses appointed seventy elders to share his burden as God charged him (Num. 11:16-17; Exo. 24:1, 9).

^{6a} Psa.
35:13

¹² As witnesses (Deut. 17:6; 19:15; Matt. 18:16).

^{7a} Matt.
10:11

²¹ See note 38¹ in Matt. 9.

^{7b} cf.

⁴¹ See note 9¹ in Matt. 10.

^{1 Cor.}
9:7-14
7^c
1 Tim.
5:18

⁶¹ Or, him.

⁹¹ Or, infirm.

⁹² See note 43² in ch. 4.

^{8a} 1 Cor.
10:27

^{9a} Luke
9:1

^{9b} Luke
10:11;
4:43;
6:20;

Mark
1:15

10 But into whatever city you enter and they do not receive you, go out into its streets and say,

11 Even the ^adust on our feet, which clings to us out of your city, we wipe off against you; however, know this, that the kingdom of God has drawn near.

12 I say to you that it will be ¹more tolerable for ^aSodom in that day than for that city.

13 Woe to you, ^aChorazin! Woe to you, Bethsaida! For if the ^bworks of power which took place in you had taken place in ^cTyre and Sidon, they would have repented long ago, sitting in ^dsackcloth and ashes.

14 However, it will be more tolerable for Tyre and Sidon in the judgment than for you.

15 And you, Capernaum, will you be ^aexalted to heaven? You shall be ^bbrought down to ^{1c}Hades!

16 He who hears you hears Me, and he who ^arejects you rejects Me; and he who rejects Me rejects Him who ^bsent Me.

17 And the seventy returned with joy, saying, Lord, even the demons are subject to us ^ain Your name.

18 And He said to them, I was beholding Satan when he ¹fell like lightning out of heaven.

19 Behold, I have given you the ^{1a}authority to tread upon ^{2b}serpents and ^{2c}scorpions, and over all the ¹power

12¹ See note 15¹ in Matt. 10.

15¹ See note 23¹ in Matt. 11.

18¹ At the time of his rebellion against God before the creation of man, Satan was judged and sentenced to be cast into Sheol (Hades), to the recesses (the deepest part) of the pit (Isa. 14:15; Ezek. 28:17). Then God began to execute His sentence on him on different occasions in different degrees, such as through the seventy disciples in Luke 10, through Christ on the cross (Heb. 2:14; John 12:31), through the man-child and Michael before the great tribulation when he was cast down to the earth (Rev. 12:5, 7-10, 13), and through the angel before the millennium when he was cast into the abyss, the bottomless pit (Rev. 20:1-2), until finally he will be cast into the lake of fire after the millennium (Rev. 20:10) for eternity.

19¹ What the Lord gave to the disciples was authority; what the enemy had was power. Authority subdues power.

19² Serpents may signify Satan and his angels (Eph. 2:2; 6:11-12);

16^b
John
5:23;
13:26

17^a
Mark
16:17

19^a
Luke
9:1;
Mark
3:15

19^b
Psa.
91:13;
Mark
16:18;

Acts
28:3-5

11^a
Acts
13:51
12^a
Matt.
11:24
13^a
vv.
13-15;
Matt.
11;
21-23
13^b
Matt.
7:22
13^c
Isa.
23;
1-18;
Ezek.
28;
2-24;
Amos
1:9-10
13^d
Jonah
3:6
15^a
cf.
Isa.
14;
13-14;
Jer.
51:53
15^b
cf.
Isa.
14:15
15^c
Luke
16:23;
Matt.
16:18;
Acts
2:27;
Rev.
1:18
16^a
John
12:48;
1 Thes.
4:8;
cf.
Matt.
10:40
and
note

of the enemy; and nothing shall by any means hurt you.

20^a However, do not rejoice in this, that the ^aspirits are subject to you, but rejoice that your names are ^binscribed in the heavens.

21 ¹In the same hour He exulted in the Holy Spirit and ^asaid, I praise You, Father, Lord of heaven and earth, because You have hid these things from *the* ^bwise and intelligent, and revealed them to ^cbabes. Yes, Father, for so it was ^dwell-pleasing in Your sight.

22 ^aAll things have been delivered to Me by My Father, and no one knows who the Son is except the Father, and who the Father is ^bexcept the Son, and *he* to whom the Son wills to ^creveal *Him*.

23 And turning to the disciples, He said privately, ^aBlessed *are* the eyes which see the things that you see.

24 For I tell you that many ^aprophets and kings wanted to ^bobserve the things that you see, and did not observe *them*, and to hear the things that you hear, and did not hear *them*.

4. Portraying Himself as the Good Samaritan with the Highest Morality 10:25-37

25 And behold, a certain lawyer stood up and put Him to the test, ^asaying, Teacher, ¹what shall I do that I may ²inherit eternal life?

26 And He said to him, What is written in the law? How do you read *it*?

scorpions may signify the demons (vv. 17, 20). The disciples subdued their evil power by the authority of the Lord.

21¹ For vv. 21-22 see notes in Matt. 11:25-27.

25¹ Lit. having done what, may I inherit eternal life?

25² See notes 29³ and 17³ in Matt. 19.

20 ^a Luke 4:33 20 ^b Phil. 4:3; Heb. 12:23; Rev. 21:27; cf. Exo. 32:33; Isa. 4:3; Dan. 12:1 21 ^a vv. 21-22; Matt. 11: 25-27 21 ^b 1 Cor. 1: 18-29 21 ^c Psa. 8:2; Matt. 21:16 21 ^d Phil. 4:18; Heb. 13: 16, 21; Col. 3:20; 1:10; 1 Thes. 2:4 22 ^a John 3:35; 13:3; 16:15 22 ^b John 1:18; 6:46 22 ^c John 17:26	23 ^a vv. 23-24; Matt. 13: 16-17	24 ^a 1 Pet. 1:10 24 ^b cf. John 8:56; Heb. 11:13	25 ^a vv. 25-28; Matt. 19: 16-19; Mark 10: 17-19;	Luke 18: 18-20; cf. Matt. 22: 35-39
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27 And he answered and said, ^aYou shall love *the* Lord your God from your whole heart, and with your whole soul, and with your whole strength, and with your whole mind, and ^byour neighbor as yourself.

28 And He said to him, You have answered correctly; ^ado this, and you shall live.

29 But he, wanting to justify ¹himself, said to Jesus, And who is my neighbor?

30 Taking up *this question*, Jesus said, A ¹certain man was going ²down from ³Jerusalem to ^{3a}Jericho, and he fell among ⁴robbers, who having both ⁵stripped him and ⁶beat *him*, went away, ⁷leaving *him* half dead.

31 And by coincidence a certain ¹priest was going down on that road, and observing him, he passed by on the opposite side.

32 And likewise also a ¹Levite, coming down to the place and observing *him*, passed by on the opposite side.

33 But a certain ^{1a} Samaritan, as he journeyed, came

29¹ He must have been one of the self-justified Pharisees (16:14-15; 18:9-10).

30¹ This is one of the unique parables narrated only by Luke, conveying the principle of high morality in the Savior's full salvation. The certain man, in the Savior's intention, signified the self-justified lawyer (v. 29) as a sinner fallen from the foundation of peace (Jerusalem) to the condition of curse (Jericho).

30² Indicating falling from the city of the foundation of peace to the city of curse.

30³ Jerusalem, meaning foundation of peace (cf. Heb. 7:2), and Jericho, being a city of curse (Josh. 6:26; 1 Kings 16:34).

30⁴ Signifying the legalistic teachers of the Judaic law (John 10:1), who used the law (1 Cor. 15:56) to rob the lawkeepers like the self-justified lawyer.

30⁵ Signifying the stripping by the law misused by the Judaizers.

30⁶ Lit. laid blows upon, signifying the killing by the law (Rom. 7:9-10).

30⁷ Signifying the Judaizers' leaving the lawkeeper in a dead condition (Rom. 7:11, 13).

31¹ The one who should care for God's people by teaching them the law of God (Deut. 33:10; 2 Chron. 15:3) was also going down in the same way, unable to render any help to the beaten one.

32¹ The one who helped God's people in their worship to God (Num. 1:50; 3:6-7; 8:19) was also coming to the same place, and neither was he able to render any help to the dying one.

33¹ Signifying the Man-Savior, who was apparently a layman of

27^a
Deut.
6:5
27^b
Lev.
19:18

28^a
Lev.
18:5;
Neh.
9:29;

Ezek.
20:11;
Rom.
10:5;
Gal.
3:12

30^a
Josh.
16:1;
Luke
18:35

33^a
Matt.
10:5

down to him, and observing him, was moved with
^bcompassion;

33^b

Matt.

9:36;

14:14;

15:32;

20:34;

Mark

1:41

34^a

Isa.

1:6

35^a

Matt.

18:28

34 And coming to *him*, he ^{1a}bound up his wounds, pouring on *them* oil and wine. And placing him on his own beast, he brought him to an inn and took care of him.

35 And on the next morning, taking out two ^adenarii, he gave *them* to the innkeeper and said to him, Take care of him; and whatever you spend in addition, when I return, I will repay you.

36 Which of these three, does it seem to you, has ¹become a neighbor to him who fell among the robbers?

37 And he said, ¹The one who showed mercy to him. And Jesus said to him, You go and do likewise.

low estate, despised and slandered as a low and mean Samaritan (John 8:48; 4:9 and note) by the self-exalted and self-justified Pharisees, including the one to whom He was talking here (vv. 25, 29). Such a Man-Savior, in His lost-one-seeking and sinner-saving ministry journey (19:10), came down to the place where the wounded victim of the Judaizing robbers was in his miserable and dying condition. When He saw him, He was moved with compassion in His humanity with His divinity, and rendered him tender healing and saving care, fully meeting his urgent need (vv. 34-35).

34¹ In vv. 34-35 all the points of the good Samaritan's care for the dying one portray, in His humanity with His divinity, the Man-Savior's merciful, tender, and bountiful care for a sinner condemned under law, showing to the uttermost His high standard of morality in His saving grace:

- 1) He bound up his wounds—healing him;
- 2) He poured on his wounds oil and wine—giving him the Holy Spirit and the divine life (Matt. 9:17 and note 1; John 2:9 and note);
- 3) He placed him on his own beast (donkey)—carrying him by lowly means in a lowly way (Zech. 9:9);
- 4) He brought him to an inn—bringing him to the church;
- 5) He took care of him—taking care of him through the church;
- 6) He paid the inn for him—blessing the church for him;
- 7) Whatever the inn spent he would repay at his return—whatever the church spends for him in this age will be repaid at the Savior's coming back.

36¹ The self-justified lawyer thought he could love another as his neighbor (v. 29), not knowing, under the blindness of self-justification, that he himself needed a neighbor, the Man-Savior, to love him.

37¹ Or, The one who dealt mercifully with him. The self-justified one was helped to know that he needed a loving neighbor (like the good Samaritan, who was a figure of the Man-Savior) to love him, not a neighbor to be loved by him. The Savior intended to unveil to

**5. Received by Martha at Bethany
10:38-42**

38 Now as they were going, He entered into a certain ¹village; and a certain woman named ^{2a}Martha ^breceived Him as a guest into her home.

38^a
John
11:1,

39 And she had a sister called ¹Mary, who also was seated at the Lord's ^afeet and was listening to His word.

19-20;
12:2

40 But Martha was ^{1a}distracted with much serving; and standing over *Him*, she said, Lord, does it not matter to You that my sister has left me to serve alone? Therefore tell her that she should do her part with me.

38^b
Luke
19:6

41 But the Lord answered and said to her, Martha, Martha, you are ^aanxious and troubled about many things;

39^a
Deut.
33:3;

42 But ^{1a}one thing is necessary; for Mary has chosen the ^{2b}good part, which shall not be taken away from her.

Luke
8:35

40^a
1 Cor.
7:35

41^a
Matt.
6:

25-34;
Phil.
4:6

42^a
Psa.
27:4

42^b
Psa.
16:5

him through this story: 1) that he was condemned to death under the law, unable to take care of himself, needless to say love others; and 2) that the Man-Savior was the One who would love him and render him full salvation.

38¹ Bethany (John 12:1 and note; Mark 11:1; Matt. 21:17 and note).

38² Probably from Chaldean, meaning "she was rebellious."

39¹ Gk. Maria for Heb. Miriam, meaning "their rebellion" (Num. 12:1, 10-15). The meaning of Martha and Mary conveys the thought of rebellion. This may indicate their natural life. The Lord's salvation can transform the rebellious into the submissive, as portrayed in this story. One like the rebellious Miriam in the Old Testament becomes one like the submissive Mary in the New Testament.

40¹ Meaning to be drawn around in different directions.

42¹ Other MSS read, But few things are necessary, or one; for Mary. . . .

42² The Lord prefers His saved ones who love Him to listen to Him (v. 39) that they may know His desire, rather than do things for Him without knowing His will (cf. 1 Sam. 15:22; Eccl. 5:1).

It is quite significant that this story of Martha and Mary follows immediately after the parable of the good Samaritan. The first shows the compassion and love of the Savior, who is a Man as the sinners' neighbor; the second unveils the desire and preference of the Lord, who is God as the believers' Master. The Savior's compassion and love are for our salvation by Him; the Lord's desire and preference are for our service to Him. After receiving salvation from the Savior, we should render service to the Lord. For our salvation we need to realize the Savior's compassion and love; for our service we need to know the Lord's desire and preference.

CHAPTER 11

6. Teaching about Prayer 11:1-13

^{2a} 1 And it came about *that* when He was praying in a certain place, as He ceased, a certain one of His disciples said to Him, Lord, teach us to pray, even as John also taught his disciples.

¹ ^{2b} And He said to them, ^aWhen you ¹pray, say, ^bFather, Your name be ^csanctified; Your ^dkingdom come.

³ Give us each day our ^abread for the day;

⁴ And ^aforgive us our sins, for we ourselves also forgive everyone ^bindebted to us. And do not bring us into ^ctrial¹.

⁵ And He said to them, Who among you shall have a friend, and shall go to him at midnight and say to him, Friend, lend me three loaves,

⁶ Since a friend of mine has come to me from a journey, and I have nothing to set before him;

⁷ And that one, from inside, shall answer and say, ¹Do not trouble me; the door has already been shut, and ²my ³children are with me in bed; I cannot rise up and give you *anything*?

⁸ I tell you, even though he will not rise up and give him *anything* because he is his friend, surely because of his persistence, he will rise and give him as much as he needs.

⁹ ^aAnd I say to you, ^{1b}Ask, and it shall be given to you; ^cseek, and you shall find; knock, and it shall be opened to you.

¹⁰ For everyone who asks receives, and he who seeks finds, and to him who knocks it shall be opened.

²¹ For vv. 2-4 see notes in Matt. 6:9-13.

²² Some MSS read, Our Father, who is in the heavens.

⁴¹ Some MSS add, but deliver us from the evil one.

⁷¹ Or, Do not cause me trouble.

⁷² "A whole family—parents, children, and servants—sleep in the same room" (Thomson, *The Land and the Book*).

⁷³ Lit. young children.

⁹¹ For vv. 9-13 see notes in Matt. 7:7-11.

vv.
2-4:
Matt.
6:9-13
^{2b}

¹ Pet.
1:17
^{2c}

Luke
1:49;
Psa.

111:9;
Isa.
29:23
^{2d}

Luke
4:43;
11:20;
12:31

^{3a}
Prov.
30:8

^{4a}
Luke
7:48
^{4b}

cf.
Matt.
18:

21-35
^{4c}

¹ Cor.
10:13;
James

1:2, 12;
² Pet.
2:9

^{9a}
vv.
9-13:

Matt.
7:7-11
^{9b}

James
1:5-6
^{9c}

¹ Chron.
28:9;

² Chron. same
15:2;
Jer.
29:13

11 But what father among you, ¹*whose* son asks for a fish, will instead of a fish hand him a snake?

12 Or *if* also he asks for an egg, will hand him a scorpion?

13 If you then, being ^aevil, know *how* to give good gifts to your children, how much more shall the Father who is from heaven give *the* ^{1b}Holy Spirit to those who ²ask Him?

7. Rejected by the Evil Generation 11:14-32

14 ¹And He was ^acasting out a demon, and it was mute; and it occurred *that* when the demon had gone out, the mute *man* spoke; and the crowds marveled.

15 But some of them said, He casts out the demons by ^{1a}Beelzebub, the ruler of the demons.

16 And others, ^atempting *Him*, were ^bseeking from Him a sign out of heaven.

17 ¹But ^aHe, ^bknowing their ²thoughts, said to them, Every kingdom divided against itself is made desolate, and a house *divided* against a house falls.

18 And if also Satan is divided against himself, how shall his kingdom stand? Because you say that I cast out the demons by Beelzebub.

19 But if I by Beelzebub cast out the demons, by whom do your sons ^acast *them* out? Therefore they shall be your judges.

20 But if I by *the* ¹finger of God cast out the demons, then the ^akingdom of God has come upon you.

11¹ Some MSS read, whose son asks for bread, will hand him a stone? Or if also for a fish, will instead. . . .

13¹ See note 11² in Matt. 7.

13² Before His death the Lord told the disciples to ask for the Holy Spirit; after His death and resurrection He told them to receive the Holy Spirit (John 20:22). Regarding the commandments in the Scriptures for which the requirements have not been fulfilled, we must ask; regarding the commandments for which the requirements have been fulfilled, we must receive.

14¹ For vv. 14-15 see notes in Matt. 9:32-34 and 12:22-24.

15¹ See note 25¹ in Matt. 10.

17¹ For vv. 17-23 see notes in Matt. 12:25-30 and Mark 3:23-27.

17² With the sense of machinations.

20¹ Hebraistic expression. The finger (v. 46) is smaller than the

13^a
Gen.
8:21;
Psa.
14:3
13^b
Acts
2:38;
Gal.
3:14

14^a
vv.
14-15;
Matt.
9:
32-34;
12:
22-24

15^a
Mark
3:22

16^a
Matt.
16:1;
Mark

8:11;
John
8:6

16^b
Luke
11:29

17^a
vv.
17-23;
Matt.
12:
25-30;

Mark
3:
23-27

17^b
Matt.
9:4

19^a
Acts
19:13

20^a
Luke
11:2;
17:
20-21

21^a 21 When the ^astrong *man* fully armed guards his own
Isa. 49: ¹house, his possessions are in peace;

24-25 22 But when a ¹stronger than he comes upon *him* and
22^a ^aovercomes him, he takes away his whole armor on
John 16:33 which he had relied, and ^bdistributes his spoil.

22^b 23 ¹He who is not with Me is against Me, and he who
Isa. 53:12 does not gather with Me scatters.

24^a 24 ¹When the unclean ^aspirit goes out from the man,
vv. 24-26: he passes through waterless places seeking rest; and
Matt. 12: not finding *any*, he says, I will return to my house, from
43-45 which I came out;

26^a 25 And when he comes, he finds *it* swept and put in
John 5:14 order.

27^a 26 Then he goes and takes along other spirits more
Luke 1:48 evil than himself, seven *of them*, and he enters and
28^a makes his home there; and the last *state* of that man
becomes ^aworse than the first.

Luke 8:21 27 And it came about as He said these things *that* a
29^a certain woman out of the crowd lifted up *her* voice and
vv. 29-32: said to Him, ^aBlessed *is* the womb that bore You, and
Matt. 12: *the* breasts at which You nursed.

38-42 28 But He said, Rather blessed *are* those who ^ahear
29^b the word of God and keep *it*.

Luke 11:16; 1 Cor. 1:22 29 ¹And as the crowds were thronging together, He
29^c began to say, ^aThis generation is an evil generation; it
^bseeks for a sign, and a sign shall not be given to it
except the sign of ^cJonah.

Jonah 1:17; 2:10 30 For even as Jonah became a sign to the Ninevites,
so also will the Son of Man be to this generation.

31^a 31 *The* ^aqueen of *the* south shall be raised in the
1 Kings 10: judgment with the men of this generation and shall
1-13: ^bcondemn them, because she came from the ends of the
2 Chron. 9:1-12

31^b hand and the arm. To cast out the demons does not need the hand of
Heb. 11:7 God (John 10:28-29) nor the arm of God (Isa. 53:1); just the finger of
God is powerful enough to do it. Yet it is still done by the Spirit of
God (Matt. 12:28).

21¹ Lit. courtyard.

22¹ Christ, the Son of God, is much stronger than Satan, the
strong man.

23¹ See note 40¹ in Mark 9.

24¹ For vv. 24-26 see notes in Matt. 12:43-45.

29¹ For vv. 29-32 see notes in Matt. 12:38-42.

earth to hear the ^cwisdom of Solomon; and behold, ^dmore than Solomon *is* here.

32 Men, ^aNinevites, shall rise up in the judgment with this generation and shall condemn it, because they ^brepented at the preaching of Jonah; and behold, more than Jonah *is* here.

8. Warning Not to Be in Darkness 11:33-36

33 No one having lit a ^{1a}lamp puts *it* in ^{2a}a secret place, nor under the ³bushel, but on the ⁴lampstand, in order that those who are entering in may see the light.

34 The ^alamp of the body is your eye. When your eye is ¹single, your whole body also is ²illuminated; but when it is ^{3b}evil, your body also *is* dark.

35 Watch out therefore, that the ¹light which *is* in you be not darkness.

36 If therefore your whole body *is* illuminated, not having any part dark, *the* whole shall be illuminated as when the lamp with its bright shining illuminates you.

9. Rebuking Pharisees and Lawyers 11:37-54

37 Now as He spoke, a Pharisee asks Him if He would have a ^{1a}meal with him; and He went in and reclined *at the table*.

38 But the Pharisee marveled, observing that He had not first ^{1a}washed before the meal.

33¹ See note 21¹ in Mark 4.

33² Or, a cellar.

33³ See note 15¹ in Matt. 5.

33⁴ See note 15² in Matt. 5.

34¹ See note 22¹ in Matt. 6.

34² Or, full of light, bright.

34³ See note 23¹ in Matt. 6.

35¹ The light in us, with which the eye illuminates (v. 34), is the light in our heart which should be kept pure for God (Matt. 5:8). See note 23² in Matt. 6.

37¹ Primarily, the first meal, taken early in the morning (so also v. 38).

38¹ Lit. baptized (a ceremonial washing).

31^c
1 Kings
3:9, 12;
4:
29-34;
10:
23-24
31^d
cf.
Matt.
12:6
32^a
Jonah
1:2
32^b
Jonah
3:5-10
33^a
Luke
8:16;
Matt.
5:15;
Mark
4:21
34^a
Matt.
6:
22-23
34^b
cf.
Deut.
15:9;
Prov.
28:22;
Matt.
20:15
37^a
Luke
7:36;
14:1
38^a
Matt.
15:2;
Mark
7:2-5

39^a But the Lord said to him, Now you Pharisees^a cleanse the outside of the cup and the platter, but your inside is full of robbery and wickedness.

40^a Senseless ones! Did not He who made the outside also make the inside?

41^a But give the things which are¹ within as alms, and behold, all things are^b clean to you.

42^a But woe to you, Pharisees! Because you^a tithe the^b mint and the rue and every herb, and pass by the^{1c} judgment and the love of God. But these things you ought to do, and² not leave those undone.

43^a Woe to you, Pharisees! Because you love the^a chief seat in the synagogues and the greetings in the^b market-places.

44^a Woe to you! Because you are like the unseen^a tombs, and the men walking over *them* do not know *it*.

45^a And one of the^a lawyers answering says to Him, Teacher, when you say these things, you¹ insult² us too.

46^a And He said, Woe to you lawyers too! Because you burden men *with* burdens^a hard to bear, and you yourselves do not¹ touch the burdens with one of your fingers.

47^a Woe to you! Because you^a build the¹ tombs of the prophets, and your fathers^b killed them.

48^a Therefore you are witnesses and fully approve of

41¹ "Within" refers to the contents of the cup and the platter (v. 39), signifying what is in the heart of the Pharisees. They have covetousness within their heart; hence, their inside is full of robbery and wickedness (v. 39). Therefore, the Lord commands them to give as alms what they are coveting in their heart that all things might be clean to them.

42¹ Judgment refers to justice; the love of God refers to man's love toward God (see note 5² in 1 John 2).

42² See note 23² in Matt. 23.

45¹ Or, outrage.

45² Or, even us.

46¹ A term used by medical writers for feeling gently a sore or tender part of the body.

47¹ Or, monuments (so also v. 48).

cf.	47 ^a	47 ^b
Matt.	Matt.	Acts
11:	23:	7:52
28-30	29-31	

the works of your fathers; because they killed them, and you build *their tombs*.

49 For this reason also the wisdom of God said, I will ^asend to them ^bprophets and ¹apostles, and *some* of them they will ^ckill and persecute,

50 In order that the ^ablood of all the prophets which has been poured out ^bfrom *the* foundation of *the* world may be ^crequired of this generation,

51 From *the* blood of ^aAbel to *the* blood of ^bZechariah, who perished between the altar and the house; yes, I tell you, it will be required of this generation.

52 Woe to you ^alawyers! Because you have taken away the key of ^bknowledge; you yourselves do not enter, and those who are entering you ^{1c}hinder.

53 And when He came out from there, the scribes and the Pharisees began to be very hostile and to provoke Him to speak concerning many things,

54 ^aLying in wait for Him, to ¹catch ^bsomething out of His mouth.

CHAPTER 12

10. Warning of the Pharisees' Hypocrisy and the Denial of the Man-Savior 12:1-12

1 ¹At that time, when a crowd of ²many thousands were gathered together so that they trampled on one another, He began to say to His disciples first, ³Beware of the ^aleaven of the Pharisees, which is ^bhypocrisy.

49¹ Referring, according to the context, to those who were sent by God to His people in the Old Testament time.

52¹ Or, prevent, forbid.

54¹ I.e. to ensnare in hunting (Matt. 22:15).

¹ Or, in these circumstances.

¹² Or, myriads, ten thousands.

¹³ Lit. Take heed to yourselves.

^{1a}
Matt.
16:
6, 11;
Mark
8:15;

1 Cor.
5:6-8;
Gal.
5:9

^{1b}
Luke
12:56;
Matt.
23:28;

Mark
12:15

49^a
vv.
49-51;
Matt.
23:
34-36
49^b
2 Chron.
24:19
49^c
Matt.
21:35;
1 Thes.
2:15
50^a
Rev.
6:10;
18:24
50^b
Matt.
13:35
50^c
cf.
Gen.
42:22;
Ezek.
3:18
51^a
Gen.
4:8;
Heb.
11:4
51^b
2 Chron.
24:
20-22
52^a
Luke
7:30
52^b
cf.
Mal.
2:7-8
52^c
Matt.
23:13
54^a
cf.
Luke
20:20;
Mark
3:2
54^b
Luke
20:
20, 26;
Mark
12:13

2^a 2 But there is nothing ^acovered up which shall not
vv. be revealed, and ^bhidden which shall not be known.

2-9: 3 Therefore, whatever you said in the darkness will
Matt. be heard in the light, and what you spoke in the ear in
10: the private rooms will be proclaimed on the ^ahousetops.
26-33

2^b 4 And I say to you, My ^afriends, do not be ^bafraid of
Mark those who kill the body, and after that have nothing
4:22; more that *they* can do.
1 Tim. 5:25

3^a 5 But I will ¹show you whom you should fear: fear
Matt. ²Him who, after killing, has authority to ^acast into
24:17 ³Gehenna. Yes, I tell you, fear this One.

4^a 6 Are not five sparrows sold for two ¹cents? And not
John one of them is forgotten before God.
15:14

4^b 7 But even the ^ahairs of your head have all been
Isa. numbered. Do not fear; you are of ^bmore value than
51: many ^csparrows.
12-13; 1 Pet. 3:14

5^a 8 But I tell you, everyone—whoever ^aconfesses ¹Me
Rev. before men, the ^bSon of Man will also ^cconfess him
20:10; before the ^dangels of God;
14-15

7^a 9 But he who ^adenies Me before men will be ^{1b}denied
cf. before the angels of God.

1 Sam. 10 10 And everyone who will say a word against the
14:45 ^aSon of Man, it will be forgiven him; but he who
7^b ¹blasphemes against the ^bHoly Spirit will not be
Luke forgiven.
12:24; Matt. 6:26;

10:31; 11 And when they bring you before the ^asynagogues
12:12 and the ^brulers and the authorities, do not be ^canxious
7^c about how or what you should reply in defense, or what
Psa. you should say;
84:3

8^a 5¹ Lit. to show secretly.

Rom. 5² See note 28¹ in Matt. 10.

10: 5³ See note 22⁸ in Matt. 5.

9-10 6¹ Gk. *assaria*, the smallest coin in the Greco-Roman coinage of
8^b Palestine.
Luke 19:10

8^c 8¹ Lit. in Me.

cf. 9¹ This word in Greek is stronger than the previous word
Rev. translated denies in this verse. See note 33¹ in Matt. 10.

3:5 10¹ See notes 31¹ and 32¹ in Matt. 12.

Luke 15:10; 1 Tim. 5:21	9 ^a 2 Tim. 2:12; 1 John 2:23	9 ^b Luke 13:25	10 ^a Matt. 12:32; cf. Matt. 11:19	10 ^b Matt. 12: 31-32;	Mark 3: 28-29	11 ^a Matt. 23:34 11 ^b Titus 3:1	11 ^c Matt. 10: 19-20; Mark 13:11
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12 For the Holy ¹Spirit will teach you in the same hour what should be said.

11. Warning of Covetousness
12:13-34

13 And someone out of the crowd said to Him, Teacher, tell my brother to divide the inheritance with me.

14 But He said to him, Man, ^awho appointed Me a judge or a divider over you? 14^a
cf.
Exo.
2:14

15 And He said to them, ^aTake heed and guard yourself from all ^bcovetousness; for no one's life is in the abundance of his possessions. 15^a
Luke
8:18
15^b

16 And He told them a parable, saying, The land of a certain ^arich man brought forth well. 1 Tim.
6:10;
Heb.
13:5

17 And he reasoned in himself, saying, What shall I do, for I have no *place* where I may gather my ¹crops? 16^a
cf.
Psa.
49:
16-20

18 And he said, I will do this: I will pull down my barns and build larger ones, and I will gather there all my wheat and my goods. 19^a
cf.
Prov.
27:1;
James
4:
13-14
19^b

19 And I will say to my soul, Soul, you have many goods laid *up* for many ^ayears; ¹take it easy, ^beat, drink, be merry. Eccl.
2:24;
Isa.
22:13;
1 Cor.
15:32

20 But God said to him, ^aSenseless one, this night ¹they are requiring your ^bsoul from you. Now *the* things which you ^cprepared, ^dwhose will they be? 20^a
Luke
11:40
20^b
Job
27:8;
Matt.
10:28
20^c
Job
27:
16-17
20^d
Psa.
39:6

21 So *is* he who lays up ^atreasure for himself and is not ^brich toward God.

22 And He said to His disciples, ¹Therefore I say to you, do not be ^aanxious for *your* ²life, what you should eat; nor for your body, what you should put on;

12¹ See note 20¹ in Matt. 10.

17¹ Or, fruits.

19¹ Lit. rest.

20¹ The expression is indefinite, referring probably to the angels, God's messengers.

22¹ For vv. 22-31 see notes in Matt. 6:25-33.

22² Lit. soul life.

21^a
Psa.
52:7;

Matt.
6:
19-20;

James
5:3

21^b
James
2:5-6

22^a
vv.
22-31:

Matt.
6:
25-33

23 For the ¹life is more than food, and the body than clothing.

24^a

Joh

38:41;

Psa.

147:9

24^b

Luke

12:7

27^a

1 Kings

10:

4-7, 23

28^a

Matt.

8:26;

14:31;

16:8

29^a

cf.

Phil.

4:6

30^a

Matt.

6:8

31^a

Luke

11:2

31^b

cf.

1 Kings

3:

11-13

32^a

Luke

12:7;

Isa.

41:

10, 13

32^b

John

10:16;

Acts

20:

28-29;

1 Pet.

5:2-3;

Isa.

40:11

32^c

cf.

Luke

10:21;

Eph.

1:5, 9;

Phil.

2:13

24 Consider the ^aravens, that they neither sow nor reap, for which there is neither storehouse nor barn; and God nourishes them. How much ^bmore valuable are you than the birds!

25 And which of you by being anxious can add a cubit to his stature?

26 If then you cannot do even *the* least, why are you anxious about the rest?

27 Consider the lilies, how they grow; they do not toil nor even spin; but I tell you, not even ^aSolomon in all his glory was arrayed as one of these.

28 Now if God so clothes the grass in *the* field, which today is and tomorrow is thrown into *the* furnace, how much more *will He clothe* you, you of ^alittle faith!

29 And you, do not seek what you shall eat and what you shall drink, and do not ¹be ^aunsettled;

30 For all these things the nations of the world are seeking after; but your Father knows that you ^aneed these things.

31 However, seek His ^akingdom, and these things shall be ^badded to you.

32 Do not ^afear, little ^bflock, because your Father ^cdelights to give you the ^{1d}kingdom.

33 ^aSell your possessions and ^bgive alms; make for yourselves purses which do not become old, an unfailing ¹treasure in the heavens, where a thief does not come near nor even a moth corrupts;

34 For where your treasure is, there also your ^{1a}heart will be.

23¹ Lit. soul life.

29¹ Or, be in suspense.

32¹ See note 43² in ch. 4.

33¹ See note 20¹ in Matt. 6.

34¹ Our heart is attached to our treasure. If we lay up for ourselves treasures on earth, it will be difficult for our heart to be in heaven

32^a

Luke

22:29;

Rev.

1:9

33^a

Luke

18:22;

Matt.

19:21;

Acts

2:45

33^b

2 Cor.

9:9;

Acts

9:36;

10:2, 4

34^a

Matt.

6:21

12. Teaching to Be Watchful and Faithful
12:35-48

35 Let your loins be ^agirded and *your* ^blamps burning;

36 And you like men looking for their own lord when he departs from the marriage feast, that when he comes and ^aknocks, they may open to him immediately.

37 Blessed *are* those slaves whom the lord when he comes shall find ^awatching. Truly, I tell you, that he will ^bgird himself and will have them ^crecline *at the table*, and he will ¹come and ^dserve them.

38 And if he comes in the second watch, and if in the third, and finds *them* so, blessed are those slaves.

39 ¹But ²know this, that if the ^amaster of the house ²had known in what hour the ^bthief was coming, he would³ not have allowed his house to be ^cbroken into.

40 You also, be ^aprepared; because the Son of Man is ^bcoming in an hour in which you do not suppose.

41 And Peter said, Lord, are You saying this parable to us, or also to ^aall?

42 And the Lord said, Who then is ¹the ^afaithful and ^bprudent ^csteward, whom the lord will appoint over his household servants to give *them* their portion of food at the proper time?

43 ^aBlessed *is* that slave whom his lord, when he comes, shall find so doing.

44 Truly I tell you, that he will ^aappoint him over all his possessions.

37¹ Or, come beside.

39¹ For vv. 39-46 see notes in Matt. 24:43-51.

39² The first know is *ginosko*; the second is *oida*. See note 11¹ in Heb. 8.

39³ Some MSS add, have watched and.

39⁴ Lit. dug through.

42¹ Or, the faithful steward, the prudent one.

41 ^a	Matt.	42 ^b	43 ^a	44 ^a	35 ^a
Mark	25:	Luke	John	Matt.	Exo.
13:37	21, 23;	16:8	13:17;	25:	12:11;
42 ^a	1 Cor.	42 ^c	Rev.	21, 23	1 Kings
Luke	4:2;	Luke	16:15		18:46;
16:	2 Tim.	16:1;			2 Kings
10-12;	2:2;	1 Pet.			4:29;
	Heb.	4:10			9:1;
	3:5				Job
					38:3;
					Jer.
					1:17;
					Eph.
					6:14;
					1 Pet.
					1:13
					35 ^b
					Matt.
					25:7
					36 ^a
					Rev.
					3:20
					37 ^a
					Matt.
					24:
					42-46
					37 ^b
					John
					13:4-5
					37 ^c
					Luke
					22:27
					37 ^d
					Matt.
					20:28
					39 ^a
					vv.
					39-46:
					Matt.
					24:
					43-51
					39 ^b
					1 Thes.
					5:2;
					2 Pet.
					3:10;
					Rev.
					3:3;
					16:15
					39 ^c
					Matt.
					6:19
					40 ^a
					Luke
					12:47;
					Matt.
					25:10
					40 ^b
					Matt.
					24:42

45^a But if that, slave says in his heart, My lord is ^adelaying *his* coming, and begins to beat the men-servants and the maidservants, and to eat and to drink and become ^bdrunk;

46^b The lord of that slave will come in a ^aday in which he does not expect *him*, and in an hour in which he does not know, and will cut him in two, and will assign his portion with the unfaithful.

47^a And that slave who knew his lord's will, and did not prepare or do according to his will, will receive many ^alashes;

48^a But he who did ^anot know, yet did things worthy of stripes, will receive few lashes. But to everyone to whom ^bmuch has been given, much will be required from him; and to whom much has been ¹committed, they will ask of him all the more.

13. *Longing to Be Released through His Death* 12:49-53

49^a I came to cast ^{1a}fire on the earth, and ²what can I desire if it has already been kindled?

50 But I have a ¹baptism to be baptized *with*, and how I am ²pressed until it is accomplished!

51 Do you think that I ^acame to give peace on the earth? No, I tell you, but rather ^{1b}division.

52 For from now on there will be five in one house divided, three against two, and two against three.

51^b 48¹ Or, entrusted, deposited.

John 7:43; 10:19; Acts 14:4; 23:7
49¹ The impulse of the spiritual life, which comes from the Lord's released divine life (see note 50²) and which causes the divisions in vv. 51-53.

49² Or, how I wish that it were already kindled!

50¹ See note 38¹ in Mark 10.

50² Or, constrained. The Lord was constrained in His flesh, which He put upon Himself in His incarnation. He needed to die, to be baptized, in physical death that His unlimited and infinite divine Being with His divine life might be released from His flesh. His divine life, after being released through His physical death, became the impulse of His believers' spiritual life in resurrection.

51¹ This is due to the satanic life in the unbelievers struggling against the divine life in the believers—a conflict between the satanic kingdom and the kingdom of God. See note 34¹ in Matt. 10.

53 They will be divided, father against son, and ^ason against father; mother against daughter, and daughter against the mother; mother-in-law against her daughter-in-law, and daughter-in-law against the mother-in-law. 53^a
Micah
7:6;
Matt.
10:21

14. Teaching about the Discernment of Time **12:54-59**

54 And He said also to the crowds, When you see a cloud rising in *the* west, immediately you say that a ^arainstorm is coming, and so it happens; 54^a

55 And when a ^asouth wind is blowing, you say that there will be heat, and it happens. 1 Kings
18:
44-45

56 ^aHypocrites! You know how to ^{1b}discern the ²face of the earth and the heaven; ³how *is it then that* you do not ⁴discern this time? 55^a
Job
37:17

57 And why do you not even of ¹yourselves ^ajudge what is right? 56^a
Luke
12:1;
13:15

58 ¹For as you are going with your ^aopponent to a magistrate, ²endeavor to be released from him on the way, lest he drag you to the judge, and the judge will deliver you up to the officer, and the officer will throw you into prison. 56^b
Matt.
16:3
57^a
1 Cor.
11:13

56¹ Or, prove by testing. 58^a
Matt.
5:
25-26

56² I.e. appearance.

56³ Or, but this time you do not know how to discern.

56⁴ I.e. discern the signs of the time (Matt. 16:3). The signs are: 1) John the Baptist has come to announce the coming of Messiah, as was prophesied (3:2-6, 15-17), and 2) Messiah is here, ministering Himself that the people may receive Him and be saved.

57¹ Even without the teaching of the Lord the Jews had enough signs to judge of themselves the right way to follow and the right thing to do at that time, that is, to receive the Lord and follow Him.

58¹ "For" indicates that vv. 58-59 are a continuation of v. 57, in which the Man-Savior charged the Jews that, while they were still on the way (going), under the law (their opponent—John 5:45), to meet God (the magistrate) and be judged by Christ (the judge—John 5:22; Acts 17:31), they should endeavor to be released from the law, that they might not be judged by Christ and thrown into the lake of fire (prison—Rev. 20:11-15) by the angel (the officer—cf. Matt. 13:41). If that should happen, they will by no means come out forever (v. 59). The word in these two verses was spoken to the crowds (v. 54) for their repentance and salvation. But in Matt. 5:25-26 it was applied to the disciples for their kingdom life (see notes there).

58² Or, take pains.

59^a I tell you, you will by no means come out from there until you have paid the very last ^{1a}copper coin.
Luke
21:2

CHAPTER 13

15. Teaching about Repentance

13:1-9

1 ^{1a}Now there were some present at the same time who reported to Him concerning the ^aGalileans, whose blood ^bPilate mixed with their sacrifices.
Acts
5:37

2 And He answered and said to them, Do you think that these Galileans were sinners beyond all the Galileans because they suffered these things?
Luke
3:1

3 No, I tell you; but unless you ^arepent, you shall all likewise ^bperish.
Luke
3:3, 8;
5:32

4 Or those eighteen on whom the tower in ^aSiloam fell and killed them, do you think that they were debtors beyond all the men dwelling in Jerusalem?
John
3:16

5 No, I tell you; but unless you repent, you shall all similarly perish.
Neh.
3:15;
Isa.
8:6;

6 ¹And He told ²this parable: A certain *man* had a ^afig tree planted in his ^bvineyard; and he came seeking fruit on it and did not find *any*.
John
9:7, 11

6^a
Matt.
21:19
6^b
Isa.
5:1-2

59¹ Gk. *lepton*, the second smallest coin of the Greco-Roman coinage of Palestine.

1¹ "Now" indicates that vv. 1-9 continue the last verses of ch. 12, dealing further with the matter of repentance. The Lord uses the two incidents in vv. 1-5 to remind the Jews that now is the time for them to repent; otherwise, they will all perish like the victims of those two incidents.

6¹ "And" indicates that vv. 6-9 are a continuation of the foregoing verses, concerning repentance.

6² This parable indicates that God as the owner came in the Son to the Jewish people as a fig tree (see note 19¹ in Matt. 21) planted in God's promised land as the vineyard (cf. Matt. 21:33 and note) to seek fruit from them. He had been seeking for three years (v. 7), and He did not find any. He wanted to cut them down, but the Son as the vinedresser prayed for them, that God the Father would tolerate them until He died for them (dug the ground around the fig tree) and gave them fertilizer (threw on manure), hoping that they would then repent and produce fruit; otherwise, they would be cut down. The passages in 11:29-32 and 42-52, unveiling the Jewish people as an evil generation, confirm this interpretation.

7 And he said to the vinedresser, Behold, for three years I have come seeking fruit on this fig tree, and I do not find *any*. ^aCut it down! Why does it also ¹make the ground useless? 7^a
Luke
3:9;
Matt.
7:19

8 But he answering says to him, Lord, leave it this year also, until I dig around it and throw on manure;

9 And if indeed it produces fruit in the future, *good*; otherwise, cut it down.

**16. Healing and Releasing a Bent-double
and Satan-bound Woman on the Sabbath
13:10-17**

10 And He was teaching in one of the ^asynagogues on the Sabbath. 10^a
Matt.
4:23;

11 And behold, *there was* a woman who had a ^{1a}spirit of infirmity eighteen years; and she was ²bent double and utterly unable to stand erect. Mark
6:2
11^a
Acts
16:16

12 And Jesus, seeing her, called *her* and said to her, Woman, you have been released from your infirmity; 13^a
Luke
4:40;

13 And He ^alaid His hands on her, and instantly she was made erect, and ^bglorified God. Mark
5:23;
16:18
13^b
Luke
5:25;
7:16;
17:15;
18:43

14 But the synagogue ^aruler, being ¹indignant because Jesus had healed on the Sabbath, answered and said to the crowd, There are ^bsix days in which *man* should work; therefore come on them and be healed, and ^cnot on the Sabbath day.

15 But the Lord answered him and said, ^aHypocrites! Does not each one of you on the ^bSabbath untie his ox or his donkey from the manger and lead *it* away, and give *it* a drink? 14^a
Luke
8:41
14^b
Exo.
20:9;
Ezek.
46:1
14^c
Matt.
12:2
15^a
Luke
12:56
15^b
Luke
14:5;
Matt.
12:11

7¹ I.e. deplete the soil, intercept the sun, and take up room (Bengel).

11¹ See note 23¹ in Mark I.

11² Lit. bending together. This may signify the demon's oppression over a person to an extreme extent, so that the person is bent toward the satanic world only and unable to stand erect to look into the heavens.

14¹ Satan uses not only the evil spirit to possess the woman, but also the religious ruler to oppose the woman's release by the Lord. Religion is much used by the usurper to keep God's chosen people under his oppression.

16^a 16 And this woman, being a ¹daughter of ^aAbraham, whom ^{2b}Satan has bound—consider *it*—eighteen years, should she not be released from this bond on the ³Sabbath day?

16^b ¹Cor. 5:5; Acts 10:38
17^a 17 And when He said these things, all those opposing Him were put to ^ashame; and all the crowd was rejoicing over all the ^bglorious things which were being done by Him.

17^b *17. Teaching about the Kingdom of God as a Grain of Mustard and as Leaven*

13:18-21

18^a ¹He said therefore, What is the ^akingdom of God like, and to what shall I liken it?

19^a 19 It is like a grain of ^amustard, which a man took and threw into his own garden; and it grew and became a tree; and the birds of heaven roosted in its branches.

17:20; Luke 17:6
20 And again He said, To what shall I liken the kingdom of God?

21^a 21 It is like ^aleaven, which a woman took and hid in ^bthree measures of meal until *the* ^cwhole was leavened.

21^b *18. Teaching on the Way to Jerusalem—concerning the Entrance into the Kingdom of God*
13:22-30

22^a 22 And He was passing throughout *the* cities and ^avillages, teaching and making *His* way toward ^bJerusalem.

23^a 23 And someone said to Him, Lord, *are there only* a few who are being ^asaved?

22^b 24 And He said to them, ^aStruggle to enter through

Luke 13:33; 9:51;
24¹ One of God's chosen people.

24² The demon's possession of people is Satan's binding of them. Hence, the casting out of the demon is the defeat of Satan (Matt. 12:29 and note 4).

23^a 16³ The Sabbath was ordained by God for man to rest (Gen. 2:3), not for man to remain under bondage.

24¹ For vv. 18-21 see notes in Matt. 13:31-33.

24^a *Matt.* 11:12;
Heb. 4:11

2 Cor. 2:15

the ^{1b}narrow door, because many, I tell you, will seek to enter and will not be ^{2a}able. 24^b
Matt.
7:
13-14

25 From *the time* when the Master of the house is risen and ^ashuts the door, and you begin to stand outside and to knock on the door, saying, ^bLord, open to us; and He will answer and say to you, I do not know you. Where are you from? 25^a
cf.
Matt.
25:
10-12

26 Then you will begin to say, We ^aate in Your presence and drank, and You taught in our streets; 25^b
Matt.
7:
22-23;

27 And He will say, I tell you, I do not know where you are from; ^ago away from Me, all *you* workers of unrighteousness! Luke
6:46
26^a
cf.
Exo.
24:11

28 There will be ^{1a}weeping and gnashing of teeth there when you see Abraham and Isaac and Jacob and all the prophets in the ²kingdom of God, but you being cast ^boutside. 27^a
Matt.
7:23;
25:41

29 And they will come from *the east* and *the west*, and from *the north* and *the south*, and will recline at *the table* in the ^akingdom of God. 28^a
Matt.
24:51;
13:
42, 50

30 And behold, there are *the* ¹last who will be first, and there are *the* ²first who will be last. 28^b
Luke
14:35
29^a
Luke
14:15;
22:
16, 30

19. *Journeying Uninterruptedly toward Jerusalem* 13:31-35

31 In the same hour some ^aPharisees came up, saying to Him, Get out and go from here, for ^bHerod wants to ¹kill you. 31^a
Matt.
19:3
31^b
Luke
3:1;
9:7, 9;
Matt.
14:
1-13

24¹ See note 14¹ in Matt. 7.

24² Or, strong enough.

28¹ See note 12³ in Matt. 8.

28² See note 43² in ch. 4. The Jews ask about salvation (v. 23). But the Lord answers concerning participation in the kingdom of God in the millennium (see note 11² in Matt. 8), which will be the most enjoyable part of God's full salvation before the enjoyment of the New Jerusalem in the new heaven and new earth (Rev. 21:1-3a, 5-7; 22:1-5).

30¹ Referring to the saved Gentiles, who will receive the Savior before some of the saved Jews and will participate in the kingdom of God in the millennium (v. 29).

30² Referring to the believing Jews who will believe in the Lord later than the Gentile believers (Rom. 11:25-26). The word in this verse is applied in another sense in Matt. 19:30; 20:16; and Mark 10:31 (see note 16¹ in Matt. 20).

31¹ This is a threat by the opposers.

32^a
cf.
Hosea
6:2;
Luke
9:22;
24:7
32^b
Heb.
7;
27-28;
cf.
John
17:4
33^a
Matt.
21:11
33^b
Luke
13:22
34^a
vv.
34-35;
Matt.
23;
37-39
34^b
Matt.
21:35;
Acts
7:59
34^c
Psa.
147:2;
cf.
Matt.
24:31
34^d
Deut.
32:11;
Ruth
2:12;
Psa.
17:8;
91:4;
cf.
Exo.
19:4
34^e
John
5:40
35^a
Psa.
118;
26;
cf.
Luke
19:38

32 And He said to them, Go and tell this fox, Behold, I cast out demons and perform cures ¹today and tomorrow, and on the ^athird day I ²am ^bperfected.

33 However, I ¹must journey today and tomorrow and on the following *day*, because it is not acceptable for a ^aprophet to perish outside of ^bJerusalem.

34 ^aJerusalem, Jerusalem, that ¹kills the prophets and ^bstones those who have been sent to her! How often I desired to ^cgather your children together, just as a hen *gathers* her own brood under her ^dwings, and you did ^enot want to!

35 Behold, your house is left to you. And I tell you, you shall by no means see Me until *the time* comes when you say, ^aBlessed is He who comes in *the* name of *the Lord*!

CHAPTER 14

20. Healing a Man of Dropsy on the Sabbath

14:1-6

1 And it came about, as He went into *the* house of one of the leaders of the Pharisees on a Sabbath to ^aeat bread, that they were ^{1b}watching Him closely.

2 And behold, a certain man suffering from ¹dropsy was before Him.

32¹ This indicates that the Lord has a set schedule to carry out His ministry, to end His course, and to reach His goal through His death and resurrection, and that no one, especially not Herod, can stop Him from accomplishing it.

32² Or, end My course, reach My goal.

33¹ The Lord was not prevented by the threat (v. 31) from journeying to Jerusalem to accomplish His redemptive death. Rather He was bold to proceed there (Mark 10:33) to reach the goal of His entire ministry.

34¹ For vv. 34-35 see notes in Matt. 23:37-39.

1¹ With an evil intention to accuse Him (Mark 3:2).

2¹ A disease that causes the body to swell up because of fluid forming in the cavities and tissues. This may signify the inner abnormal function of life that causes spiritual death before God.

1^a
Luke
7:36;
11:37

1^b
Luke
20:20

3 And Jesus answered and spoke to the ^alawyers and Pharisees, saying, Is it lawful to heal on the ^bSabbath, or not?

^{3a}
Luke
7:30
^{3b}

4 But they were quiet. And He took hold of *him* and cured him and sent *him* away.

Matt.
12:10;
Mark
3:4

5 And He said to them, Which of you *having* a ^{1a}donkey or an ox *that* shall fall into a well, will not immediately pull it out on the Sabbath day?

^{5a}
Luke
13:15

6 And they were ^anot able to reply to these things.

^{6a}
Matt.
22:46

21. Teaching the Invited and the Inviting One 14:7-14

7 And He told a parable to those who had been invited, when *He* noticed how they were choosing the ^aplaces of honor, saying to them,

^{7a}
Luke
11:43;
Matt.
23:6

8 When you are invited by anyone to a marriage feast, do not recline in the place of honor, lest someone more honorable than you has been invited by him;

9 And he who invited you and him will come and say to you, Give this one *that* place, and then you will begin with shame to ¹occupy the last place.

10 But when you are invited, go and sit down in the last place, that when the one who has invited you comes, he will say to you, Friend, ^acome up higher; then ¹you will have glory before all those reclining *at the table* with you;

^{10a}
Prov.
25:6-7

11 Because everyone who exalts himself shall be ^ahumbled, and he who ^bhumbles himself shall be exalted.

^{11a}
Luke
18:14;
Matt.
23:12;
Psa.
18:27;
Prov.
29:23

12 And He said also to the one who had invited Him, When you make a meal or a dinner, do not call your friends, nor your brothers, nor your relatives, nor *your* rich neighbors, lest they also invite you in return, and it becomes a ^arepayment to you.

^{11b}
Job
22:29;
1 Pet.
5:5-6

13 But when you give a reception, invite *the* ¹poor, *the* crippled, *the* lame, *the* blind,

^{12a}
cf.
Luke
6:34

⁵ Some MSS read, son.

⁹ Or, hold.

¹⁰ Lit. there will be glory to you.

¹³ These are the people whom God invited to His salvation (v. 21).

14^a 14 And you will be blessed, because they do not have
1 Cor. 15:23; *1 Thes. 4:16* *anything with which* to repay you; for it will be repaid to
 you in the ^{1a}resurrection of the righteous.

**22. Teaching about the Acceptance
 of God's Invitation
 14:15-24**

15^a 15 And one of those reclining *at the table* with Him,
Rev. 19:9 hearing these things, said to Him, "Blessed is he who
 shall eat bread in the ^bkingdom of God!"

15^b 16 And He said to him, A certain man was making a
Luke 13:29; ¹great dinner and invited many;

22: 17 And he sent his slave at the dinner hour to say to
 16. 30 those who had been invited, Come, for it is now ready.

18 And they all alike began to excuse themselves.
 The first said to him, I bought a piece of land, and I
 must go out to see it; I ask you, have me excused.

19 And another said, I bought five yoke of oxen, and
 I am going to prove them; I ask you, have me excused.

20^a 20 And another said, I ^amarried a wife, and because
Deut. 24:5 of this I cannot come.

21 And the slave came up and reported these things
 to his lord. Then the master of the house was angry and
 told his slave, Go out quickly into the streets and lanes
 of the city, and bring in here the ^apoor and crippled and
 blind and lame.

21^a 22 And the slave said, Lord, what you commanded
Luke 14:13 has been done, and still there is room.

14¹ The resurrection of life (John 5:29; Rev. 20:4-6), when God will
 reward the saints (Rev. 11:18) at the Lord's return (1 Cor. 4:5).

16¹ This great dinner is different from the marriage feast in Matt.
 22:2-14. That marriage feast was for the reward of the kingdom. This
 great dinner is for God's full salvation. God, as the certain man, has
 prepared His full salvation as a great dinner and sent the first apostles
 as His slaves to invite the Jews (vv. 16-17). But because they were
 occupied by their riches, such as land, cattle, or a wife, they refused
 His invitation (vv. 18-20). Then God sent the apostles to invite the
 street people—the poor, the crippled, the blind, and the lame.
 Because of their poverty and misery, they received God's invitation
 (vv. 21-22a). Yet God's salvation still had room for more; so He sent
 His slaves to go out further to the Gentile world, as the roads and
 hedges, to compel the Gentiles to come in and fill up the room of His
 salvation (vv. 22b-23; Acts 13:46-48; Rom. 11:25).

23 And the lord said to the slave, Go out into the roads and hedges and compel *them* to come in, that my house may be filled.

24 For I tell you that not one of those men who have been invited shall taste of my dinner.

**23. Teaching How to Follow the Man-Savior
14:25-35**

25 Now great crowds were going along with Him, and He turned and said to them,

26 ¹If anyone ^acomes to Me and does not hate his ^{26a} father and mother and wife and children and brothers ^{vv.} and sisters, and moreover, his own ^bsoul life also, he ^{26-27:} cannot be My disciple. ^{Matt.}

27 Whoever does not carry his own ^{1a}cross and come ^{10:} after Me, cannot be My disciple. ³⁷⁻³⁸

28 For which of you, wanting to build a tower, will ^{26b} not first sit down and calculate the cost, whether he has ^{Acts} ^{20:24:} ^{Phil.} ^{2:30:} ^{Rev.} ^{12:11} ^{27a} ^{Luke} ^{9:23} ^{enough} to complete it?

29 Otherwise, when he has laid a foundation and is not able to finish, all those looking on will begin to mock him,

30 Saying, This man began to build and was not able to finish.

26¹ In vv. 26-33 the Lord unveiled to the crowds going along with Him (v. 25) the cost of following Him. To receive salvation is to be saved (13:23); to follow the Lord is to enjoy Him as the blessing of God's salvation. This requires us to renounce all, even our life, and to carry our own cross (vv. 26-27, 33).

27¹ The aim of the cross is not suffering, but the termination of the person. The believers in Christ have been crucified (terminated) with Him (Gal. 2:20; Rom. 6:6). After being organically united with Him through faith, they should remain on the cross, keeping their old man in the termination of the cross (cf. Rom. 6:3; Col. 2:20). This is to carry their own cross. Christ carried the cross first, and then was crucified (John 19:17-18). But the believers in Him have been crucified first, and then carry the cross that they may remain in the termination of their old man, thus experiencing and enjoying Christ as their life and life supply.

28¹ This word and that in v. 31 indicate that to follow the Lord as a career requires us to give all we have and all we can do to it; otherwise, we will be a failure, becoming the tasteless salt to be thrown out of the glorious realm to a sphere of shame (vv. 34-35).

31 Or what king, going to engage another king in war, will not first sit down and deliberate whether he is able with ten thousand to meet the one coming against him with twenty thousand?

32 Otherwise, while he is yet at a distance, he will send an envoy and ask for the *terms* of peace.

33 So therefore, everyone of you who does not ^arenounce all his own possessions cannot be My disciple.

33^a
Luke
18:28
35^a

34 ¹Therefore, ²salt is good; but if even the salt becomes tasteless, with what will you ³restore its saltiness?

35^b
Matt.
11:15;
Rev.
2:7, 11,
17, 29;
3:6,
13, 22

35 It is fit neither for *the* soil nor for *the* manure pile; they will throw it ^aout. He who has ears to hear, let him ^bhear.

CHAPTER 15

24. *Unveiling the Love of the Triune God toward Sinners* 15:1-32

a. By the Parable of a Good Shepherd vv. 1-7

1^a Now all the ^atax collectors and the sinners were drawing near to Him to hear Him.

Luke
7:34;
Matt.
9:10

2 And both the Pharisees and the ^ascribes were ^bgrumbling, saying, This man welcomes ^csinners and ^deats with them.

2^a
Luke
5:30;
Mark
2:16

34¹ For vv. 34-35 see notes in Matt. 5:13 and Mark 9:50.

34² Believers in Christ are the salt of the earth used by God to kill and eliminate the earth's corruption. Their taste depends upon their renouncing of earthly things. The more they renounce the things of earth, the more powerful will be their taste. They will lose their taste by not being willing to renounce all the things of the present life. If this happens, they will be fit neither for the soil, signifying the church as God's farm (1 Cor. 3:9) issuing in the coming kingdom (Rev. 11:15), nor for the manure pile, signifying hell, the dirty place in the universe (Rev. 21:8; 22:15). They will be thrown out from the kingdom of God, especially from the glory of the kingdom in the millennium (see note 12² in Matt. 8). They have been saved from eternal perdition, but they did not renounce the earthly things and have lost their function in the kingdom of God, thus not being fit for the coming kingdom, but needing to be put aside for discipline (see note 32¹ in ch. 17).

2^b
Luke
19:7

2^c
Luke
7:39

2^d
cf.
Acts
11:3;
Gal.
2:12;
1 Cor.
5:11

34³ Lit. season it.

3 And He told them this ¹parable, saying,

4 What man of you, having a ^ahundred sheep and having lost one of them, does not leave the ninety-nine in the ^{1b}wilderness and go after the one which is ^clost until he ^dfinds it?

5 And having found *it*, he ¹lays *it* on his ^ashoulders, rejoicing.

6 And coming into his house, he calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep, the one that was ^alost!

7 I tell you that in the same way, there will be joy in heaven over one ^asinner repenting, *rather* than over ninety-nine ^brighteous *persons* who have no need of repentance.

b. By the Parable of a Seeking Woman

vv. 8-10

8 Or what woman having ten ¹silver coins, if she loses one coin, does not light a ²lamp, and ³sweep the house, and ⁴seek carefully until she finds *it*?

3¹ In answering the self-righteous Pharisees and scribes, who condemned the Savior for eating with the sinners, He spoke three parables, unveiling and depicting how the divine Trinity works to bring sinners back, through the Son by the Spirit, to the Father. The Son came in His humanity as the Shepherd to find the sinner as a lost sheep and bring it back home (vv. 4-7). The Spirit seeks the sinner as a woman seeks carefully one lost coin until she finds it (vv. 8-10). And the Father receives the repenting and returned sinner as a certain man receives his prodigal son (vv. 11-32). The entire divine Trinity treasures the sinner and participates in bringing him back to God. All three parables stress the love of the divine Trinity more than the fallen condition and repentance of the penitent sinner. The divine love is fully expressed in the Son's tender care as the good Shepherd, in the Spirit's fine seeking as the treasure lover, and in the Father's warm receiving as a loving father.

4¹ Signifying the world, indicating that the Son has come to the world to be with men (John 1:14).

5¹ This shows both the Savior's saving strength and His saving love.

8¹ Lit. drachmas (so also v. 9), worth about the same as the Roman denarius. One drachma was equivalent to a day's wages.

8² Signifying the word of God (Psa. 119:105, 130) used by the Spirit to enlighten and expose the sinner's position and condition that he may repent.

8³ To search and cleanse the inside of the sinner.

8⁴ The Son's finding in v. 4 is outside the sinner, completed at the

4^a
vv.
4-7:
Matt.
18:
12-14
4^b
Exo.
3:1;
1 Sam.
17:28
4^c
Luke
19:10;
Matt.
10:6;
15:24
4^d
Ezek.
34:
11-12,
16
5^a
cf.
Isa.
49:22
6^a
1 Pet.
2:25;
Isa.
53:6
7^a
1 Tim.
1:15
7^b
Luke
5:32

9 And having found *it*, she calls together her ¹friends and ¹neighbors, saying, Rejoice with me, for I have found the coin which I lost!

10 In the same way, I tell you, there ¹is joy in the presence of the ^aangels of God over one sinner repenting.

10^a
Luke
12:8

c. By the Parable of a Loving Father
vv. 11-32

11 And He said, A certain man had two sons:

12 And the younger of them said to the father, Father, give me the ¹share of the estate that falls to *me*. And he ^adistributed to them his ²living.

12^a
Deut.
21:16

13 And not many days after, the younger son, having gathered everything together, traveled into a ¹distant country; and there he squandered his estate, living ²dissolutely.

14 And when he had spent all, a severe famine occurred throughout that country, and he began to be in want.

15 And he went and joined himself to one of the citizens of that country; and he sent him into his fields to ¹feed hogs.

16^a
Luke
16:21

16 And he was longing ¹to be ^asatisfied with the ²carob pods which the hogs were eating, and no one gave him *anything*.

cross through His redemptive death; the Spirit's seeking here is inside, carried out by His working within the repenting sinner.

9¹ These words in Greek are feminine, differing from "friends" and "neighbors" in v. 6, which are masculine.

10¹ Lit. is coming to be.

12¹ Referring to his inheritance by birth.

12² Gk. *bios*, life, i.e., the present state of existence, as in 8:14; by implication, the means of livelihood, as here and in Mark 12:44. "His living" refers to what the father had to live on, the father's livelihood, substance (v. 30).

13¹ Signifying the satanic world.

13² Lit. unsavingly. The word in Greek is used to indicate debauched, profligate living.

15¹ Hogs are unclean (Lev. 11:7). Feeding hogs is a dirty job, signifying the unclean business in the satanic world.

16¹ Some MSS read, to fill his stomach.

16² Carob is an evergreen tree. Its pod, also called carob bean, was used as fodder to feed animals and destitute persons. An interesting

17 But when he ^acame to himself, he said, ¹How many of my father's hired servants have an abundance of bread, but I am perishing here with famine!

18 I will ¹rise up and go ^ato my father, and I will say to him, Father, I have sinned ²against ^bheaven and ^cbefore you;

19 I am ¹no longer worthy to be called your son. Make me as one of your ²hired servants.

20 And he rose up and came to his own father. But while he was still a ^along way off, his father ¹saw him and was moved with compassion; and he ²ran and ^{3b}fell on his neck and kissed him affectionately.

21 And the son said to him, Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.

22 ¹But the father said to his slaves, ²Quickly bring out ³the ⁴best ⁵robe and put it on him, and put a ⁶ring on his hand, and ⁷sandals on his feet;

rabbinical statement says, "When the Israelites are reduced to carob pods, then they repent." A tradition says that John the Baptist fed upon carob pods in the wilderness; hence it is called St. John's bread.

17¹ This is due to the enlightening and searching of the Spirit (v. 8) within him.

18¹ This is the result of the Spirit's seeking in v. 8.

18² Against heaven equals before you (God the Father). Sinning against heaven is sinning before God, because God the Father is in heaven (11:2).

19¹ The prodigal son does not know the father's love.

19² A fallen sinner, having once repented, always thinks of working for God or serving God to obtain His favor, not knowing that this thought is against God's love and grace and is an insult to His heart and intent.

20¹ This did not happen by chance; the father went out of the home to look for his prodigal's return.

20² God the Father ran to receive the returning sinner. What eagerness this shows!

20³ A warm and loving reception. The prodigal son's return to the Father is due to the Spirit's seeking (v. 8); the Father's receiving of the returned son is based upon the Son's finding in His redemption (v. 4).

22¹ "But!" What a word of love and grace! It counters the prodigal's own thinking and stops his nonsensical talk.

22² To match the father's running (v. 20).

22³ "The" indicates a particular robe prepared for this particular purpose at this particular time.

17^a
cf.
Acts
12:11

18^a
cf.
1 Kings
8:

47-48;
Jer.
31:

18-19;
Hosea
2:7;

14:1-3
18^b

1 Kings
8:27;

Matt.
6:9;
21:25;

John
3:27

18^c
Psa.
51:4

20^a
Eph.
2:13

20^b
Gen.
33:4;

45:14;

46:29;

Acts
20:37

23^a *I Sam.*
28:24
24^a *Rom.*
6:13;
11:15

23 And bring the ^{1a}fattened calf; ²slaughter *it*, and let us eat and be merry;

24 Because this son of mine was ¹dead and ^alives again, was ¹lost and was found! And they began to be merry.

25 But his ¹older son was in *the* field; and as he came and drew near to the house, he heard music and dancing;

26 And calling to *him* one of the servants, he inquired what these things might be.

27 And he said to him, Your brother has come, and your father has slaughtered the fattened calf, because he has received him back ¹safe and sound.

28 But he was angry and was not willing to enter; and his father came out and entreated him.

29 But he answered and said to his father, Look, so many years I am ¹slaving for you, and I have never

22^a Lit. first.

22^a Signifying Christ the Son as the God-satisfying righteousness to cover the penitent sinner (Jer. 23:6; 1 Cor. 1:30; Phil. 3:9; cf. Isa. 61:10; Zech. 3:4). This best robe, which is the first robe, replaced the rags (Isa. 64:6) of the returned prodigal.

22^b Signifying the sealing Spirit as the God-given seal upon the accepted believer (Eph. 1:13; cf. Gen. 24:47; 41:42).

22^c Signifying the power of God's salvation to separate the believers from the dirty earth. Both ring and sandals were signs of a free man. The adornment of the robe on the body, of the ring on the hand, and of the sandals on the feet makes the poor prodigal match his rich father and qualifies him to enter the father's house and feast with the father.

23¹ Signifying the rich Christ (Eph. 3:8) killed on the cross for the believers' enjoyment. God's salvation is of two aspects: the outward objective aspect signified by the best robe, and the inward subjective aspect signified by the fattened calf. Christ as our righteousness is our outward salvation; Christ as our life for our enjoyment is our inward salvation. The best robe qualifies the prodigal son to match his father's requirements and satisfy his father; the fattened calf satisfies his hunger. Hence, both the father and the son can be merry together.

23² Or, sacrifice (so also vv. 27, 30).

24¹ All lost sinners are dead in the eyes of God (Eph. 2:1, 5). When they get saved, they are made alive (John 5:24; Col. 2:13).

25¹ Signifying the Pharisees and scribes (v. 2), representing the unbelieving Jews who pursue the law of righteousness (Rom. 9:31-32) by their work, signified by "in the field."

27¹ Lit. sound or healthy.

29¹ Signifying slavery under the law (Gal. 5:1).

²neglected a command of yours; and you never gave me a ³goat that I might be merry with my friends;

30 But when this son of yours came, who devoured your ¹living with ^aprostitutes, you slaughtered for him the fattened calf. 30^a
Prov.
29:3

31 And he said to him, Child, you are always with me, and all that *is* mine is yours.

32 But we had ~~to~~ be merry and rejoice, because this brother of yours was ¹dead and is alive, and was lost and was found.

CHAPTER 16

25. Teaching about the Prudence of a Steward *16:1-13*

1 ¹And He said also to the disciples, There was a certain rich *man* who had a ²steward, and this one was accused to him of squandering his possessions.

2 And he called him and said to him, What *is* this I hear concerning you? Render the account of your stewardship, for you can no longer be steward.

3 And the steward said within himself, What shall I do, because my lord is taking away the stewardship from me? I am not strong enough to ¹dig. I am ashamed to ²beg.

29² Or, transgressed.

29³ A young goat or kid.

30¹ See note 12².

32¹ See note 24¹.

¹ Indicating continuation. In the preceding chapter the Lord spoke three parables concerning a sinner's salvation. In this chapter He continues with one more parable, this one concerning the believer's service. After a sinner becomes a believer, he needs to serve the Lord as a prudent steward.

¹² Illustrating how the believers, saved by the love and grace of the Triune God, are the Lord's stewards (12:42; 1 Cor. 4:1-2; 1 Pet. 4:10), to whom He has committed His possessions.

³¹ As a farmer, digging in the field.

³² As a beggar, begging for help.

4 I know what I will do, in order that when I am removed from the stewardship they may ¹receive me into their own homes.

5 And he called to *him* each one of his lord's debtors and said to the first, How much do you owe my lord?

6 And he said, A hundred ¹measures of oil. And he said to him, Take your bill and sitting down quickly write fifty.

7 Then to another he said, And you, how much do you owe? And he said, A hundred ¹measures of wheat. He says to him, Take your bill and write eighty.

8^a And the lord praised the ^{1a}unrighteous steward because he had acted ²prudently. For the ³sons of ^bthis age are more ^cprudent than the ⁴sons of ^dlight ⁵in their own generation.

9 And I say to you, ¹make friends for yourselves by means of the mammon of ²unrighteousness, that when it ³fails, they may receive you into the ^{4a}eternal tabernacles.

10 He who is ^afaithful in *the* ¹least is faithful also in

4¹ Signifying being received into the eternal tabernacles (v. 9).

6¹ Lit. baths, a Hebrew liquid measure, equaling between 8 and 9 gallons.

7¹ Lit. cors, a dry measure amounting to between 10 and 12 bushels.

8¹ Lit. steward of unrighteousness.

8² The praise is not for the steward's unrighteous act but for his prudence.

8³ The unsaved ones, the worldlings.

8⁴ The saved ones, the believers (John 12:36; 1 Thes. 5:5; Eph. 5:8).

8⁵ In dealing with the people of their generation.

9¹ To help others by the use of money to do things according to God's leading.

9² Mammon, that is, money, is of the satanic world. It is unrighteous in its position and existence. The steward in the parable exercised his prudence by his unrighteous act. The Lord teaches us, His believers, to exercise our prudence in the use of the unrighteous mammon.

9³ When the satanic world is over, mammon will be of no use in the kingdom of God.

9⁴ The eternal habitations into which the prudent believers will be received by those who shared the benefit of their prudence. This will be in the coming kingdom age (cf. 14:13-14; Matt. 10:42).

10¹ Least refers to mammon, the possessions of this age; much

8^a
cf.
Luke
18:6
8^b
Luke
20:34
8^c
Luke
12:42;
Matt.
25:2
8^d
Acts
26:18;
1 Pet.
2:9
9^e
cf.
2 Cor.
5:1
10^f
Luke
19:17;
Matt.
25:
21. 23

¹much; and he who *is* unrighteous in *the* least is unrighteous also in much.

11 If therefore you have not become faithful in the unrighteous mammon, who will entrust to you the ¹true?

12 And if you have not become faithful in that which belongs to ¹another, who will give to you that which is ²your own?

13 No household servant can ¹serve ^atwo lords; for ^{13a}either he will hate the one and ²love the other, or he will ^{Matt.}
²cleave to one and despise the other. You cannot ¹serve ^{6:24}God and mammon.

26. Teaching about the Entrance into the Kingdom of God 16:14-18

14 Now the ^aPharisees, being ^blovers of money, heard ^{14a}
all these things, and they ¹were ^csneering at Him. ^{Luke}
^{11:39}

refers to the rich possessions in the next age (cf. Matt. 25:21, 23). ^{14b} ^{2 Tim.}

11¹ Referring to the true possessions in the coming kingdom age (cf. ^{3:2;}
Matt. 24:47). ^{1 Tim.}

12¹ It is not God's intent in His New Testament economy for the ^{6:10}
New Testament believers to care for material possessions. Though the ^{14c}
material things of this world were created by God and belong to Him ^{Luke}
(1 Chron. 29:14, 16), they have been corrupted by man's fall (Rom. ^{23:35}
8:20-21) and usurped by Satan the evil one (1 John 5:19); hence, they
belong to fallen man and are unrighteous (v. 9). While God does
supply the believers with their daily necessities from the material
things of this age (Matt. 6:31-33), and commits to them as His
stewards a portion of these material goods for their exercise and
learning that He might prove them in this age, none of these goods
should be considered theirs until the restitution of all things in the
next age (Acts 3:21). Not till then will the believers inherit the world
(Rom. 4:13) and have an abiding possession (Heb. 10:34) for
themselves. In this age they should exercise to be faithful in the
temporary material things God has given them that they may learn
faithfulness toward their eternal possession in the coming age.

12² Some MSS read, our own.

13¹ Serve as a slave.

13² This indicates that to serve the Lord requires us to love Him,
giving our heart to Him, and cleave to Him, giving our entire being to
Him. Thus we are released from the occupation and usurpation of
mammon that we may serve the Lord wholly and fully. The Lord
emphasizes here that to serve Him we must overcome the enticing,
deceitful mammon of unrighteousness.

14¹ Lit. were turning up the nose.

15^a 15 And He said to them, You are those who ^ajustify yourselves in the ^bsight of men, but God knows your ^chearts; for that which is exalted among men is an ^dabomination in the sight of God.

16^a 16 The ¹law and the prophets *were* ²until John; from that time the ³good news of the ⁴kingdom of God is preached, and everyone ^{5a}forces his way into it.

17 But it is easier for heaven and earth to ^apass away than for one ¹serif of the law to ²fall.

18 Everyone who ^adivorces his wife and marries another commits adultery; and he who marries one who has been divorced from a husband commits ^badultery.

27. Warning the Rich

16:19-31

16^a 19 Now ^{1a}a certain man was rich, and ²clothed himself in ^apurple and fine linen, making merry ³splendidly every day.

15¹ The self-justification of the Pharisees was an exaltation of self in pride; hence, it was an abomination in the sight of God.

16¹ The law and the prophets refer to the Old Testament.

16² Indicating the change of dispensation from law to the gospel. See note 13¹ in Matt. 11.

16³ The Savior preached here the gospel of the kingdom of God to the Pharisees, the moneylovers (v. 14). Money and sexual lust, incited by money, held them back from entering into the kingdom of God. Hence, the Savior's preaching hit these two things purposely and strongly in vv. 18-31.

16⁴ See note 43² in ch. 4.

16⁵ For the Pharisees to force their way into the kingdom of God, they needed to humble themselves (cf. v. 15) and to divorce their money (cf. v. 14), not their wives (cf. v. 18), that is, to overcome money and lust, incited by money.

17¹ The minute horn-like projection which distinguishes various Hebrew letters.

17² Or, fail.

19¹ This is not a parable, because it mentions the names of Abraham, Lazarus, and Hades. It is a story used by the Savior as an illustrative answer to the money-loving and self-justifying Pharisees (vv. 14-15), warning them by unveiling that their miserable future will be like that of the rich man, resulting from their rejection of the Savior's gospel because of their love for money.

19² I.e. habitually clothed himself.

19³ Or, sumptuously.

Luke
10:29;
18:9
15^b
Matt.
23:5
15^c
1 Sam.
16:7;
1 Chron.
28:9;
Psa.
7:9;
Prov.
21:2;
Jer.
17:10
15^d
Prov.
16:5
16^a
Matt.
11:12
17^a
Matt.
5:18;
Luke
21:33
18^a
Mark
10:11;
Mal.
2:16
18^b
Matt.
5:32;
19:9
19^a
Esth.
8:15;
Rev.
18:
12, 16

20 And a certain poor *man* named Lazarus was cast ^{21a}
at his gate, covered with sores, *Luke*
15:16

21 And longing to be ^{21b}satisfied with the things
falling from the rich *man's* ^{21b}table; and not only this, the *Matt.*
dogs came and licked his sores. *15:27*

22 Now it came about that the poor *man* died, and ^{22a}
was carried away by the ^{22a}angels into ^{22a}Abraham's
^{22a}bosom; and the rich *man* also died and was buried. *Acts*
12:15;
Heb.
1:

23 And in ^{23a}Hades he lifted up his eyes, being in
^{23a}torments, and sees Abraham far off, and Lazarus in
his bosom. *13-14*
22b
cf.
John
13:23

24 And he called out and said, ^{24a}Father Abraham,
have mercy on me, and send Lazarus, that he may dip
the tip of his finger in water and cool my ^{24a}tongue;
because I am in ^{24a}anguish in this ^{24a}flame. *Job*
21:13;
Matt.
11:23

25 But Abraham said, Child, remember that you ^{25b}
received your good things in your life, and Lazarus
likewise bad things; but now he is comforted here, and
you are in anguish. *Rev.*
14:
10-11

26 And besides all these things, between us and you a
great ^{26a}chasm has been firmly fixed, so that those
wanting to pass from here to you cannot, neither may
they cross over from there to us. *24a*
John
8:33,
39, 53
24b
cf.
Zech.
14:12

27 And he said, Then I ask you, Father, that you may
send him to my father's house— *24a*
Matt.
25:41;

28 For I have five brothers—so that he may solemnly
charge them, lest they also come to this place of
torment. *Mark*
9:
44, 48;
Isa.
66:24

29 But Abraham says, They have ^{29a}Moses and the
Prophets; let them hear them. *29a*
Luke
24:27;
John
5:
45-47;
Acts
15:21;
26:22;
28:23

22¹ A rabbinical phrase, equivalent to being with Abraham in
Paradise (Vincent). See note 4² in 2 Cor. 12.

23¹ See note 23¹ in Matt. 11.

24¹ Or, pain.

26¹ A gulf that divides Hades into two sections: the pleasant
section, where Abraham, Lazarus, and all the saved saints are (v. 22);
and the section of torment, where the rich man and all the perished
sinners are (vv. 23a, 28). The two sections are cut off one from
another and have no bridge for thoroughfare. Yet people in the two
sections can see and even talk to each other (vv. 23-25).

29¹ Referring to the law of Moses and the books of the prophets
(cf. v. 16), which are the word of God (Matt. 4:4). Whether one hears
the word of God or not determines one's salvation or perdition. The

30 But he said, No, Father Abraham, but if someone from *the* dead would go to them, they will repent.

31 But he said to him, If they do not hear ¹Moses and the Prophets, neither will they be persuaded if someone rises from *the* dead.

^{1a}
Matt.
18:7
^{1b}
Luke
22:22
^{1c}
Matt.
13:41

CHAPTER 17

28. Teaching about Stumbling, Forgiveness, and Faith 17:1-6

^{2a}
Matt.
18:6;
Mark
9:42
^{3a}
Luke
8:18
^{3b}
Matt.
18:15
^{3c}
Lev.
19:17
^{3d}
Matt.
6:14;
18:35;
Eph.
4:32
^{4a}
Matt.
18:
21-22

1 And He said to His disciples, It is impossible that causes of ^astumbling will not come, but ^bwoe to *him* through ^cwhom they come!

2 It is better for him if a ^amillstone is put around his neck, and he be hurled into the sea, than that he should stumble one of these little ones.

3 ^aTake heed to yourselves! If your brother ^bsins, ^crebuke him; and if he repents, ^dforgive him.

4 And if he sins against you ^aseven times a day, and turns to you seven times, saying, I repent, you shall forgive him.

5 And the apostles said to the Lord, ^{1a}Increase our faith!

6 But the Lord said, If you have ^afaith as a grain of ^bmustard seed, you would have said to this ^{1c}sycamine tree, Be uprooted and be planted in the sea; and it would have obeyed you.

^{5a}
cf.
Mark
9:24
^{6a}
Matt.
17:20;
21:21;
Mark
11:
23-24
^{6b}
Matt.
13:31
^{6c}
Luke
19:4

poor man was saved not because he was poor but because he heard the word of God (John 5:24; Eph. 1:13). The rich man perished not because he was rich but because he rejected the word of God (Acts 13:46).

31¹ If people do not hear what the word of God says, they will not be persuaded even by one who resurrects miraculously from the dead. The Savior's word here implies that if the Jews represented by the Pharisees do not hear the word of God in the Old Testament, even though He will rise from the dead, they will not be persuaded. This very tragedy occurred after His resurrection (Matt. 28:11-15; Acts 13:30-40, 44-45).

5¹ Or, Add to us faith.

6¹ Or, black mulberry.

29. Teaching about Service
17:7-10

7 Now which of you, having a slave *who* is plowing or tending sheep, will say to him when he has come in from the field, Come immediately and recline *at the table*?

8 But will he not rather say to him, Prepare something *that* I may dine, and ^agird yourself and serve me until I eat and drink; and after this you shall eat and drink?

9 Does he thank the slave because he did the things which were directed?

10 So also you, when you do all the things which you are directed, say, We are ^aunprofitable slaves; we have done what we ought to have done.

30. Cleansing Ten Lepers in Samaria
17:11-19

11 And it came about as *He* was going to ^aJerusalem, that He passed through *the* midst of ^bSamaria and ^cGalilee.

12 And as He entered into a certain village, there met Him ten ^{1a}leprous men, who stood at a distance;

13 And they raised *their* voice, saying, Jesus, Master, have mercy on us!

14 And seeing *them*, He said to them, Go and show yourselves to the ^apriests. And it came about as they were going away, they were cleansed.

15 But one of them, seeing that he was cured, returned, ^aglorifying God with a loud voice;

16 And he ^afell on *his* face at His feet, thanking Him; and he was a ^bSamaritan.

17 And Jesus answered and said, Were not the ten cleansed? But the nine—where *are they*?

18 Were none found who returned to ^agive glory to God except this foreigner?

19 And He said to him, Rise up and go; your ^afaith has ¹healed you.

12¹ See note 40¹ in Mark 1.

19¹ Lit. saved.

19^a
Luke
8:48;
7:50;

18:42;
Mark
5:34

8^a
Luke
12:
35, 37
10^a
cf.
Matt.
25:30
11^a
Luke
9:
51, 53;
13:22
11^b
Luke
9:52;
John
4:4
11^c
Matt.
19:1;
John
4:3;
Luke
4:14
12^a
Lev.
13:
45-46;
Num.
5:2
14^a
Lev.
14:2-9;
Luke
5:14;
Matt.
8:4
15^a
Luke
7:16;
18:43
16^a
Luke
5:12;
Num.
16:22;
1 Cor.
14:25
16^b
Matt.
10:5;
John
4:9
18^a
John
9:24

**31. Teaching about the Kingdom of God
and the Rapture of the Overcomers
17:20-37**

20 And being questioned by the ^aPharisees *as to* ^bwhen the ^ckingdom of God comes, He answered them and said, The ¹kingdom of God does ²not come with observation;
21 Nor will they say, Look, ^ahere! Or, There! For behold, the ¹kingdom of God is among ²you.

22 And He said to the disciples, *The* ^adays will come when you will long to see one of the ^bdays of the Son of Man, and you will ¹not see *it*.

23 And they will say to you, Look, there! Look, here! Do not go away, nor run after *them*.

24 For just as the ¹lightning flashes from *one part* ²of heaven and shines to the *other part* ²of heaven, so will the Son of Man be in His ^aday.

25 But first He must suffer many things and be ^arejected by this generation.

20¹ See note 43² in ch. 4.

20² Indicating that the kingdom of God is not material, but spiritual. It is the Savior in His first coming (vv. 21-22), in His second coming (vv. 23-30), in His overcoming believers' rapture (vv. 31-36), and in His destroying of the Antichrist (v. 37) to recover the whole earth for His reign there (Rev. 11:15).

21¹ The following verses, 22-24, prove that the kingdom of God is the Savior Himself, who was among the Pharisees when He was asked by them. Wherever the Savior is, there is the kingdom of God. The kingdom of God is with Him, and He brings it to His disciples (v. 22). He is the seed of the kingdom of God to be sown into God's chosen people to develop into God's ruling realm (see note 43² in ch. 4). Since His resurrection, He is within His believers (John 14:20; Rom. 8:10). Hence, the kingdom of God is within the church today (Rom. 14:17).

21² Referring to the questioning Pharisees (v. 20). The Savior as the kingdom of God was not within them, but only among them.

22¹ This indicates the Savior's absence. During His absence, the world, having rejected Him, will be an evil generation, living in the indulgence of lust (vv. 23-30), and an opponent of His followers, persecuting them because of their testimony concerning Him (18:1-8). Hence, His followers need to overcome the stupefying effect of the world's indulgent living by losing their soul life in this age (vv. 31-33), and deal with the world's persecution by longsuffering and persistent prayer in faith (18:7-8), that they may be raptured as overcomers to enter into the enjoyment of the kingdom of God at the Savior's coming back (vv. 34-37).

24¹ See note 27¹ in Matt. 24.

24² Lit. under.

Luke
5:21;
6:2;
7:
30, 39;
11:
38, 53;
13:31;
14:1;
15:2;
16:14;
19:39
20^b
cf.
Acts
1:6
20^c
Luke
8:10;
9:27;
10:
9, 11;
11:
2, 20;
13:
18-20;
16:16;
19:
11-12,
15;
21:31;
22:
16, 18;
23:42;
Rom.
14:17
21^a
Matt.
24:23;
Mark
13:21
22^a
Luke
5:35
22^b
John
8:56
24^a
1 Cor.
1:8
25^a
Luke
9:22

26 ¹And even as it was in the ^{2a}days of ^bNoah, so will it be also in the ^cdays of the Son of Man:

27 They were eating, they were drinking, they were marrying, they were being given in marriage, until *the* day in which Noah entered into the ^aark, and the ^bflood came and destroyed *them* all.

28 Likewise, even as it happened in the ^adays of ^bLot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building;

29 But on *the* day in which Lot went out from ^aSodom, it rained fire and ^{1b}brimstone from heaven and destroyed *them* all.

30 ¹It will be in the same way on *the* day in which the Son of Man is ^arevealed.

31 In that day, he who shall be on the ^ahousetop and his goods in the house, let him ¹not come down to take them away; and he who *is* in the field, likewise, let him not turn back to the things behind.

32 Remember ¹Lot's wife.

26¹ For vv. 26-27 see notes in Matt. 24:37-39.

26² The conditions of evil living that stupefied the generation of Noah before the deluge and the generation of Lot before the destruction of Sodom portray the perilous condition of man's living before the Lord's parousia (presence, coming) and the great tribulation (Matt. 24:3, 21). To participate in the overcomers' rapture that we may enjoy the Lord's parousia and escape the great tribulation requires us to overcome the stupefying effect of man's living today.

29¹ Or, sulphur.

30¹ Lit. According to the same things it will be.

31¹ To linger in the earthly and material things will cause us to miss the overcomers' rapture revealed in vv. 34-36.

32¹ Lot's wife became a pillar of salt because she took a lingering, backward look at Sodom, indicating that she loved and treasured the evil world which God was going to judge and utterly destroy. She was rescued from Sodom, but she did not reach the safe place Lot reached (Gen. 19:15-30). She did not perish; neither was she fully saved. She, like the salt which becomes tasteless (14:34-35 and note 34²), was left in a place of suffering shame. This is a solemn warning to the world-loving believers.

31^a
Matt.
24:
17-18

26^a
Gen.
6:5-9
26^b
vv.
26-27:
Matt.
24:
37-39
26^c
1 Thes.
5:2-3
27^a
Gen.
7:7;
Heb.
11:7;
1 Pet.
3:20
27^b
Gen.
7:10;
2 Pet.
2:5
28^a
Gen.
19:
1-14
28^b
Gen.
19:
15-16.
23;
2 Pet.
2:7
29^a
Gen.
19:
24-25,
28;
2 Pet.
2:6;
Jude
7
29^b
Psa.
11:6;
Isa.
30:33;
Rev.
14:10
30^a
1 Cor.
1:7;
2 Thes.
1:7;
1 Pet.
1:7, 13;
4:13

33^a 33 Whoever seeks to ¹preserve his ^asoul life shall lose it, and whoever shall lose *it*, shall preserve it alive.

34^a 34 ¹I tell you, in that night there will be ^atwo on one couch; the one will be ^{2b}taken, and the other will be left.

35 There will be two ^agrinding at the same place; the one will be ¹taken, but the other will be left.

36 (See note 36¹.)

37 And answering, they say to Him, Where, Lord? And He said to them, Where the ¹body *is*, there also will the ^avultures be gathered together.

CHAPTER 18

32. Teaching about Persistent Prayer 18:1-8

1^a 1 And He told them a ^aparable with the purpose that they ought always to ^bpray and ^cnot lose heart,

2 Saying, There was a certain judge in a certain city *who* did ^anot fear God and did not respect man.

33¹ See note 39¹ in Matt. 10. To preserve our soul life is related to lingering in the earthly and material things in v. 31. We linger in the earthly things because we care for the enjoyment of our soul in this age. This will cause us to lose our soul; that is, our soul will suffer the loss of its enjoyment in the coming kingdom age.

34¹ For vv. 34-36 see notes in Matt. 24:40-41. In these verses the overcoming believers' rapture is revealed. It will occur secretly and unexpectedly, at night to some believers who are sleeping, in the daytime to some sisters grinding at home and to some brothers working in the field. They are chosen because they have overcome the stupefying effect of the age. In 14:25-35 the Savior charges us to pay the price insofar as we are able that we may follow Him. In 16:1-13 He charges us to overcome mammon that we may serve Him prudently as a faithful steward. Here in 17:22-37 He charges us to overcome the stupefying effect of self-indulgent living in this age that we may be raptured into the enjoyment of His parousia (presence, coming). These charges are all related to overcoming in the believers' practical living.

34² Lit. taken with. This is the rapture of the overcomers (see note 36² in ch. 21), who do not preserve their soul life by loving the worldly things of this age (vv. 26-32).

35¹ Lit. taken with.

36¹ Some MSS add, Two will be in the field; one will be taken, and the other will be left.

37¹ I.e. corpse. See note 28¹ in Matt. 24.

3 And there was a ¹widow in that city, and she kept coming to him, saying, ²Avenge me of my ³opponent.

4 And he would not for a time; but after these things he said within himself, Even though I do not fear God nor respect man,

5 Yet because this widow causes me trouble, I will avenge her, lest by continually coming she wears me out.

6 And the Lord said, Hear what the ^{1a}unrighteous judge says;

7 And God, shall He not by all means carry out the ^aavenging of His ^bchosen ones, who cry to Him ^cday and night; and yet He is ^dlongsuffering over them?

8 I tell you that He will carry out their avenging quickly. However, when the Son of Man ^{1a}comes, will He find ²faith on the earth?

33. *Teaching about the Entrance into the Kingdom of God* 18:9-30

a. Humbling Oneself vv. 9-14

9 And ¹He told this parable also to certain ones who ^atrusted in themselves that they were ^brighteous and despised the rest:

³¹ The believers in Christ, in a sense, are a widow in the present age, because their Husband Christ (2 Cor. 11:2) is absent from them.

³² Or, procure justice for.

³³ The believers in Christ also have an opponent, that is, Satan the Devil, concerning whom we need God's avenging. We ought to pray persistently for this avenging (cf. Rev. 6:9-10) and not lose heart.

⁶¹ Lit. judge of unrighteousness.

⁸¹ God's avenging of our enemy will be at the Savior's coming back (2 Thes. 2:6-9).

⁸² Lit. the faith, the persistent faith for our persistent prayer, like that of the widow. Hence, it is the subjective faith, not the objective.

⁹¹ What is covered in vv. 9-30 may be considered the conditions and requirements for entering into the kingdom of God: 1) to humble oneself before God as a sinner, realizing the need of God's propitiation (vv. 9-14); 2) to be like a little child, without any preoccupying concept (vv. 15-17); and 3) to follow the Savior by overcoming being occupied by riches and all other material matters (vv. 18-30).

^{6a}
Luke
16:8, 9
^{7a}
Rev.
6:10;
Rom.
12:19
^{7b}
Mark
13:20;
Col.
3:12;
1 Pet.
1:1
^{7c}
Psa.
88:1
^{7d}
2 Pet.
3:9;
cf.
James
5:7-8
^{8a}
Heb.
10:37
^{9a}
Luke
16:15;
Prov.
30:12
^{9b}
cf.
Matt.
5:20

10^a 10 Two men ^awent up to the temple to pray, the one a
1 Kings 10:5; ^bPharisee, and the other a tax collector.

2 Kings 20:5, 8; 11 The Pharisee ^astood and prayed these things to
Acts 3:1 himself: God, I thank You that I am ¹not like the rest of
10^b men—extortioners, unjust, adulterers, or even as this
Luke 15:1-2 tax collector.

11^a 12 I ^{1a}fast twice a week; I pay ^btithes of all, whatever
Psa. 135:2; I get.

Matt. 6:5; 13 But the tax collector, standing at a distance,
Mark 11:25 would ^anot even lift up his eyes to heaven, but ^bbeat his
12^a breast, saying, God, be ¹propitiated to me, the ^csinner!

Matt. 9:14; 14 I tell you, this man went down to his house
Isa. 58:3 ^ajustified *rather* than that one; for everyone who exalts
12^b himself shall be ^bhumbled, but he who humbles himself
Num. 18: shall be exalted.

b. Being like a Little Child
vv. 15-17

21, 24; 15 And they were even bringing to Him their ^ababies,
Luke 11:42 that He might touch them; but the disciples, seeing *this*,
13^a ^brebuked them.

Ezra 9:6; 16 But Jesus called them to *Him*, saying, Allow the
Job 10:15 little children to come to Me, and do not ^{1a}forbid them,
13^b for of such is the ^{2b}kingdom of God.

Matt. 11:17; 17 Truly I tell you, whoever does not receive the
Luke 23:48 ^akingdom of God like a ^{1b}little child shall by no means
13^c enter into it.

Luke 5:32; 11¹ This does not sound like a prayer but rather like an accusation
7:39; of others.

1 Tim. 1:15; 12¹ This does not sound like a prayer but rather like an arrogant
14^a boast to God.

Rom. 3: 13¹ The tax collector realizes how his sinfulness offends God;
20-26; hence, he asks God to be propitiated, to be appeased toward him by a
5:9 propitiation, that God may be merciful and gracious to him (see notes
14^b 25¹ in Rom. 3, 17³ in Heb. 2, and 2¹ in 1 John 2).

Luke 14:11; 16¹ Or, prevent, hinder.

15^a 16² See note 43² in ch. 4.

15^b 17¹ A little child, not filled with and occupied by old concepts, can
vv. easily receive a new thought. Hence, people need to receive the
15-17: kingdom of God as a new thing, with an unoccupied heart, like a
Matt. 19: little child.

Mark	15 ^b	16 ^a	16 ^b	17 ^a	17 ^b	1 Cor.
10:	Luke	Mark	John	James	Matt.	14:20;
13-15;	13-16	18:39	9:39	3:3, 5	18:3;	1 Pet.
						2:2

c. Renouncing All and Following the Man-Savior
vv. 18-30

18 And a ¹certain ruler questioned Him, ^asaying, Good Teacher, ²what shall I do that I may ^binherit ^ceternal life?

19 But Jesus said to him, Why do you call Me good? No one is good except One—God.

20 You know the commandments: you shall ^anot commit adultery, you shall not murder, you shall not steal, you shall not testify falsely, ^bhonor your father and mother.

21 And he said, ^aAll these things I have kept from my youth.

22 And hearing *this*, Jesus said to him, Yet one thing you are lacking: all things, whatever you have, ^asell and distribute to *the* ^bpoor, and you will have treasure in the ^cheavens; and come, ^dfollow Me.

23 But when he ^aheard these things, he became very sorrowful, for he was exceedingly rich.

24 And Jesus observing him said, How difficult it is for those who hold on to ^ariches to go into the kingdom of God.

25 For it is easier for a camel to enter through *the* eye of a ¹needle than for a rich *man* to enter into the kingdom of God.

26 And those who heard said, ¹Then who can be saved?

27 But He said, The things that are impossible with men are ^apossible with God.

28 And Peter said, Behold, we have ^aleft our own things and have ^bfollowed You.

18¹ For vv. 18-30 see notes in Matt. 19:16-29.

18² See note 25¹ in ch. 10.

25¹ A different word for needle than in Matthew and Mark. This indicates a surgeon's needle.

26¹ Lit. and.

24^a
Prov.
 11:28;
Matt.
 13:22;
1 Tim.
 6:17

27^a
Rom.
 4:21;
Job
 42:2

28^a
Luke
 14:33
 28^b
Matt.
 4:
 20, 22

18^a
 vv.
 18-30:
Matt.
 19:
 16-29;
Mark
 10:
 17-30;
Luke
 10:
 25-28
 18^b
1 Cor.
 6:9-10;
Gal.
 5:21;
Eph.
 5:5;
Heb.
 1:14
 18^c
Luke
 18:30
 20^a
Exo.
 20:
 13-16;
Deut.
 5:
 17-20
 20^b
Exo.
 20:12;
Deut.
 5:16
 21^a
cf.
Phil.
 3:6
 22^a
Luke
 12:33
 22^b
Luke
 19:8
 22^c
Matt.
 6:
 19-20
 22^d
Luke
 9:
 57-62
 23^a
cf.
Ezek.
 33:31

29^a And He said to them, Truly I say to you, there is no one who has left house or wife or ^abrothers or parents or children for the sake of the ^{1b}kingdom of God,

29^b Luke 9:62
30^a Who shall not by all means receive many times as much in ¹this time, and in the ^acoming age, ^beternal life.

30^a
Matt. 12:32;
Eph. 1:21;
Heb. 6:5

34. Unveiling His Death and Resurrection the Third Time 18:31-34

31 And taking the ^atwelve aside, He said to them, Behold we are ^bgoing up to ^cJerusalem, and all things will be ^daccomplished which have been written through the prophets regarding the Son of Man.

32 For He will be ^{1a}delivered up to the Gentiles, and will be ^bmocked and outrageously treated and ^cspit upon;

33 And when they have ^ascourged *Him*, they will kill Him; and on the ^bthird day He will rise.

34 And they understood none of these things; and this saying was ^ahidden from them, and they did not know what was being said.

31^c
Luke 9:51;
19:28
31^d

35. Healing a Blind Man near Jericho 18:35-43

35 And it came about as He ^{1a}drew near to ^bJericho,

29¹ Matt. 19:29 says, for My name's sake. This indicates that the Savior equals the kingdom of God (see note 21¹ in ch. 17).

32^a Luke 9:44
32^b The present age.

32¹ See notes 18¹ in Matt. 20 and 33¹ in Mark 10.

35¹ This means that the Savior healed the blind man before He entered Jericho. But Matt. 20:29 and Mark 10:46 say that the healing occurred at His going out from Jericho. Luke's narrative has a spiritual bearing. The blind man's receiving of sight was followed in 19:1-9 by the salvation of Zaccheus. This indicates that to receive salvation first requires sight to see the Savior. These two cases, occurring at Jericho in direct continuation, should be considered spiritually as one complete case. A sinner in darkness needs to receive sight that he may realize his need of salvation (Acts 26:18).

What is covered in 18:35—19:10 shows how one can fulfill the conditions, as revealed in 18:9-30, for entering the kingdom of

33^a
Matt. 27:26;
Mark 15:15

33 ^b Luke 9:22	34 ^a Luke 9:45	35 ^a vv. 35-43:	Matt. 20: 29-34;	Mark 10: 46-52	35 ^b Luke 10:30
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that a certain ^cblind *man* was sitting by the road, ³⁵
begging. *John*
9:1, 8

36 And hearing a crowd going by, he inquired what
this might be. ³⁷
Matt.
2:23;
Mark
1:24

37 And they reported to him that Jesus the ^aNaza-
rene is passing by.

38 And he cried, saying, Jesus, ^{1a}Son of David, have
mercy on me! ³⁸
Matt.
1:1;
9:27

39 And those going before ^arebuked him that he
should be silent; but he cried out much more, Son of
David, have mercy on me! ³⁹
Luke
18:15

40 And Jesus stopped and ordered him to be led to
Him. And when he drew near, He questioned him, ⁴¹
Mark
10:36

41 ¹What do you want Me to ^ado for you? And he said,
Lord, that I may receive my sight! ⁴²
Luke
17:19;
Matt.
9:22

42 And Jesus said to him, Receive your sight; your
^afaith has ¹healed you.

43 And instantly he received his sight and followed
Him, ^aglorifying God. And all the people, seeing *it*, gave
^bpraise to God. ⁴³
Luke
17:15
⁴³
Luke
19:37

CHAPTER 19

36. *Saving Zaccheus in Jericho* 19:1-10

1 And He entered and was passing through
^{1a}Jericho.

2 And behold, *there was* a man whose name was
called Zaccheus; and he was a chief ¹tax collector, and
he *was* rich. ¹
Luke
18:35;
Matt.
20:29

3 And he was seeking to ^asee Jesus, who He is; and
he could not because of the crowd, for he was small in
stature. ³
cf.
John
12:21

God. That is, to firstly receive sight from the Savior (18:35-43), and
then to receive the Savior as the dynamic salvation (19:1-10). Thus
the blind man could be like the repenting tax collector and the
unoccupied little child to receive the Savior, and Zaccheus could
renounce all his riches to follow Him.

38¹ See note 30¹ in Matt. 20.

41¹ See note 51¹ in Mark 10.

42¹ Lit. saved.

1¹ See note 30³ in ch. 10.

2¹ See note 46² in Matt. 5.

4^a And he ran on ahead and climbed up in a ^{1a}sycamore tree that he might see Him, for He was about to pass through that *way*.

1 Kings
10:27;
1 Chron.

5 And as He came to the place, Jesus looked up and said to him, Zaccheus, hurry and come down; for today I must stay in your house.

27:28;
Psa.

6 And he hurried and came down, and welcomed Him, rejoicing.

78:47;
cf.
Luke
17:6
7^a
Luke
15:2

7 And seeing *it*, they all ^agrumbled, saying, He has gone in to lodge with a sinful man.

8^a
Luke
18:22

8 And Zaccheus stood and said to the Lord, Behold, the ¹half of my possessions, Lord, I give to the ^apoor; and if I have ²taken anything from anyone by false accusations, I restore ³four times as much.

9^a
Luke
1:
69, 77;
2:30;
3:6

9 And Jesus said to him, Today ^asalvation has come to this house, since he ¹also is a son of ^bAbraham.

9^b
Luke
3:8;
13:16;
16:24;
Gal.
3:7, 29

10 For the Son of Man has come to ^{1a}seek and to save that which is ^blost.

37. Teaching about Faithfulness 19:11-27

10^a
Luke
15:4;
Ezek.
34:4,
11-12,
16
10^b
Matt.
10:6;
15:24
11^a
Luke
17:11;
18:31;
19:28
11^b
Luke
17:20;
Mark
1:15

11 Now as they heard these things, He spoke ¹further a parable, because He was near to ^aJerusalem, and they supposed that the ^bkingdom of God was about to instantly ²appear.

4¹ Or, fig-mulberry.

8¹ Once a sinner receives the Savior, the issue of this dynamic salvation is his dealing with material possessions and the clearance of his past sinful life.

8² Same Greek word as in 3:14. It is a mild way of saying extortion. The tax collectors used to put a higher value on property or income, or increase the tax of those unable to pay, and then charge usury.

8³ This is according to the law's requirements for restoration (Exo. 22:1; 2 Sam. 12:6).

9¹ However evil this tax collector was, he was nonetheless also a son of Abraham, a chosen heir of God's promised inheritance (Gal. 3:7, 29).

10¹ This indicates that the Savior's coming to Jericho was not accidental but purposeful, to seek this unique lost sinner, just as He sought the sinful woman in Samaria (John 4:4).

11¹ This further parable is spiritually a continuation of the former case of salvation, depicting how the saved ones should serve the Lord so that they may inherit the coming kingdom.

11² Or, be shown forth, made to appear.

12 He said therefore, A ¹certain man of noble birth ²went to a distant country to receive for himself a kingdom and to ³return.

13 And having called ^{1a}ten of his own slaves, he gave ^{13a} them ten ²minas, and said to them, Do business ³until I come. *Matt. 25:1*

14 But his ^{1a}citizens hated him and sent an envoy ^{14a} after him, saying, ²We do not want this man to reign *cf. John 1:11* over us.

15 And it came about that when he came back, having received the kingdom, he said *that* those slaves to whom he had given the money should be called to him, that he might know what they had gained doing business.

16 And the first came up, saying, Lord, your mina has gained ten minas.

17 And he said to him, Well done, good slave; because you became ^afaithful in *the* least, ¹have authority ^bover ^{17a} ten cities. *Matt. 25:*

18 And the second came, saying, Your mina, lord, has made five minas. *21, 23; Luke 16:10;*

19 And he said also to this one, And you, be over ¹five cities. *1 Cor. 4:2*

*17b
cf.
Matt. 24:47*

12¹ Signifying the Savior of the highest status—the God-man. *24:47*

12² Signifying the Savior's going to heaven after His death and resurrection (24:51; 1 Pet. 3:22).

12³ Signifying the Savior's coming back with the kingdom (Dan. 7:13-14; Rev. 11:15; 2 Tim. 4:1).

13¹ In the parable in Matt. 25:14-30 the slaves are given a varying number of talents according to their individual ability; here the parable emphasizes the common portion given equally to each slave based upon the common salvation. However, the point of both parables is the same: the faithfulness of the slaves will determine their portion in the coming kingdom as their reward.

13² A sum of money equal to a hundred drachmas, or a hundred days' wages.

13³ Lit. while I am coming.

14¹ Signifying the unbelieving Jews.

14² This was fulfilled in Acts 2—9.

17¹ Signifying the overcomers' reigning over the nations (Rev. 2:26; 20:4, 6).

19¹ Indicating that the overcoming saints' reigning in the coming kingdom as a reward will differ in extent.

20^a *John* 11:44; *Acts* 19:12
 20^a ¹And the other came, saying, Lord, behold your mina, which I have ²held, laid away in a ^ahandkerchief;
 21 For I feared you, because you are an ¹exacting man; you take up what you did not lay down, and you reap what you did ^anot sow.

21^a *Matt.* 25:24
 22 He says to him, Out of your mouth I will judge you, ^awicked slave! ¹You knew that I am an exacting man, taking up what I did not lay down, and reaping what I did not sow.

23 ¹Then why did you not put my money in *the* ²bank, and when I came, I would have collected it with interest?

24 And to those standing by he said, Take the mina away from him, and give *it* to the one who has the ten minas.

25 And they said to him, Lord, he has ten minas!

26^a *Luke* 8:18; *Matt.* 13:12; 25:29; *Mark* 4:25
 26 I tell you that to everyone who ^ahas shall be given, but from him who does not have, even what he has shall be taken away.

27 However, these enemies of mine, who did not want me to reign over them, bring *them* here and ^{1a}slay them before me.

27^a

cf.
Luke 20:16;
Matt. 22:7

IV. The Man-Savior's Presentation of Himself to Death for Redemption 19:28—22:46

A. Entering into Jerusalem Triumphantly 19:28-40

28 And having said these things, He went on ahead, ¹going up to ^aJerusalem.

28^a *Luke* 9:51; 17:11; 18:31; 19:11; *Mark* 10:32

20¹ For vv. 20-26 see notes in Matt. 25:24-29.

20² Signifying how the unfaithful believers keep their salvation in an idle way instead of using it productively.

21¹ Demanding strictly, not so strong as "hard" in Matt. 25:24 (see note 3 there).

22¹ Or, Did you know . . . ?

23¹ Lit. And.

23² Lit. the table of the moneychanger.

27¹ Signifying that all the unbelieving Jews who reject the Savior will perish.

28¹ The Savior finished His ministry in the preceding verse. Now

29 ¹And it came about, as He drew near to ^aBethphage and ^bBethany, toward the mount which is called *the* ^cMount of Olives, He ^dsent two of the disciples, saying,

30 Go into the village opposite *you*, in which, as you are entering, you will find a colt tied, on which ^ano man has ever yet sat. Untie it and bring *it*.

31 And if anyone asks you, Why are you untying *it*? you shall say ¹this, Because the Lord needs it.

32 And those who were sent went away and ^afound *it* even as He told them.

33 And as they were untying the ^acolt, its owners said to them, Why are you untying the colt?

34 And they said, Because the Lord needs it.

35 And they brought it to Jesus; and throwing their garments on the colt, they put Jesus on *it*.

36 And as He went, they ¹spread their own ^agarments on the road.

37 And as He was already drawing near to the descent of the Mount of Olives, all the multitude of the disciples began, as they were rejoicing, to ^apraise God with a loud voice for all *the* works of power which they had ^bseen,

38 Saying, Blessed is ¹the ^aKing who comes in *the* ^bname of *the* Lord! Peace in heaven and glory in *the* ^chighest!

39 And some of the Pharisees from the crowd ^asaid to Him, Teacher, rebuke your disciples!

40 And He answered and said, I tell you, if these shall be silent, the ^astones will cry out!

the time has come that He needed to go up to Jerusalem to present Himself to the death ordained by God for the accomplishment of God's eternal redemption (see notes 1¹ and 33¹ in Mark 10).

29¹ For vv. 29-38 see notes in Matt. 21:1-9.

31¹ Or, thus.

36¹ Lit. were spreading out under.

38¹ Or, the One who comes, the King, in *the* name of *the* Lord!

38^b

Luke
13:35;
Psa.
118:
26

38^c

Luke
2:14;
Psa.
148:1

39^a

cf.
Matt.
21:
15-16

40^a

cf.
Hab.
2:11

29^a

vv.
29-38:
Matt.
21:1-9;
Mark

11:

1-10

29^b

Matt.

21:17;

Luke

24:50;

John

11:18

29^c

Zech.

14:4;

Matt.

24:3;

26:30;

John

8:1;

Acts

1:12

29^d

cf.

Luke

22:8

30^a

cf.

Luke

23:53

32^a

Luke

22:13

33^a

Zech.

9:9;

John

12:

14-15

36^a

cf.

2 Kings

9:13

37^a

Luke

18:43

37^b

cf.

John

12:

17-18

38^a

Matt.

25:34;

John

1:49

B. Lamenting over Jerusalem
19:41-44

41^a 41 And as He drew near, seeing the city, He ^awept over it,

John
11:35;
Heb.
5:7

42^a 42 Saying, If you knew in this day, even you, the ^athings that *are* for your ¹peace! But now it has been hidden from your eyes.

cf.
Deut.
32:29

43^a 43 For days will come upon you when your enemies will throw up a ^arampart before you, and will ^bencircle you, and will press you in on every side,

cf.
Isa.
29:3;
Jer.
6:6;
Ezek.
4:2

44^a 44 And will ¹level you to the ground, and your children within you, and they will not leave a ^astone upon a stone in you, because you did not know the time of your ^{2b}visitation.

43^b
Luke
21:20

C. Cleansing the Temple and Teaching in It
19:45-48

44^a
Luke
21:6;

45 And ^aentering into the temple, He began to cast out those who were selling,

Matt.
24:2;
Mark
13:2

46^b 46 Saying to them, It is written, And My house shall be a ^ahouse of prayer, but you have made it a ^brobbers' cave.

Luke
1:68;
7:16;
Exo.
3:16

47^a 47 And He was ^ateaching daily in the temple; but the chief priests and the scribes and the leaders of the people were seeking to ^bdestroy Him;

vv.
45-48;
Matt.
21:
12-16;

48 And they did not find anything they could do, for all the people were hanging upon Him, listening.

Mark
11:
15-18;

42¹ This will be in the restoration of Israel (Acts 1:6) after the Savior's return.

44¹ Or, dash. This was fulfilled in A.D. 70 through the Roman prince Titus with his army.

44² The Savior's first coming to visit them in grace in the acceptable year of the Lord (2:10-14; 4:18-22).

cf.
John
2:
14-17
46^a
Isa.
56:7
46^b
Jer.
7:11
47^a
Luke
20:1

47^b
Luke
22:2;
John
7:19;
8:37

CHAPTER 20

D. Passing through the Final Examinations
20:1—21:4*1. Of the Chief Priests, Scribes, and Elders,
Likened to the Evil Vinedressers*
20:1-19

1 And it came about on one of those days, as ¹He was ^ateaching the people in the ^btemple and preaching the good news, *that* the chief priests and the scribes with the elders ^ccame upon *Him*,

^{1a}
Luke
19:47
^{1b}

2 And spoke, saying to Him, Tell us by what ^aauthority you are doing these things, or who is the one who gave you this authority?

vv.
1-8:
Matt.
21:

3 And He answered and said to them, I also will ask you *one* thing, and you tell Me:

23-27;
Mark
11:

4 The ^abaptism of John, was it from ^bheaven or from men?

27-33
^{1c}

5 And they debated among themselves, saying, If we say, From heaven, he will say, Why did you ^anot believe him?

Acts
4:1;
6:12
^{2a}
cf.

6 But if we say, From men, all the people will stone us to death, for they are persuaded that John was a ^aprophet.

Acts
4:7
^{4a}

7 And they answered, We do not know where *it was* from.

Luke
3:3
^{4b}

8 And Jesus said to them, ¹Neither do I tell you by what authority I do these things.

Luke
15:
18, 21;
John

9 ¹And He began to speak to the people this ^aparable: A man ^bplanted a ^cvineyard and leased it to ^dvinedressers and went into ^eanother country for a considerable time.

3:27
^{5a}
Matt.
21:32

¹ See note 15¹ in Mark 11.

⁸ See note 27² in Matt. 21.

⁹ For vv. 9-19 see notes in Matt. 21:33-46 and Mark 12:1-12.

^{6a}
Matt.
11:9;
14:5

^{9b}
Psa.
80:8

^{9c}
Isa.
5:1-2;
Matt.
21:28

^{9d}
cf.
S.S.
8:
11-12

^{9e}
Matt.
25:
14-15

^{9a}
vv.
9-19;
Matt.
21:
33-46;
Mark
12:
1-12

10^a 10 And at *the* season he ^asent a slave to the
^{2 Chron.} vinedressers, that they might give him *some* of the fruit
^{24:19;} of the vineyard; but the vinedressers ^bbeat *him* and sent
^{36:} him away empty-handed.
¹⁵⁻¹⁶

10^b 11 And in addition he sent another slave, but they
^{Jer.} beat that one also, and dishonored *him*, and sent *him*
^{37:15} away empty-handed.
^{13^a}

^{Matt.} 12 And in addition he sent a third; but this one also
^{3:17} they wounded and threw out.
^{14^a}

^{Heb.} 13 And the lord of the vineyard said, What shall I do?
^{1:2} I will send my son, the ^abeloved; ¹I should think they
^{15^a} will respect this one.
^{Heb.}

^{13:12} 14 But when the vinedressers saw him, they reasoned
^{15^b} with one another, saying, This is the ^aheir; let us kill
^{Acts} him, that the inheritance may become ours.
^{2:23;}

^{3:15;} 15 And they threw him ^aout of the vineyard and
^{1 Thes.} ^bkilled *him*. What therefore will the lord of the vineyard
^{2:15} do to them?
^{16^a}

^{cf.} 16 He will come and ^adestroy these vinedressers, and
^{Luke} will give the vineyard to ^bothers. And when they heard
^{19:44} *this*, they said, May it never happen!
^{16^b}

^{Acts} 17 But He looked at them, and said, What then is this
^{13:46} that is written, ^a*The* stone which the builders rejected,
^{17^a} this has ¹become *the* head of *the* corner?
^{Psa.}

^{118:} 18 Everyone who falls on that ^astone will be broken
^{22;} in pieces; but on whomever it falls, it will ¹scatter him
^{Acts} like ^bchaff.
^{4:11}

^{18^a} 19 And the scribes and the chief priests sought to lay
^{Isa.} hands on Him in the same hour; and they feared the
^{8:} people, for they knew that He spoke this parable in
^{14-15;} regard to them.
^{Rom.}

2. Of the Pharisees and Herodians 20:20-26

^{9:} 20 ¹And they ^awatched *Him* closely and ^bsent secret
^{32-33;} messages to Him.
^{1 Pet.}

^{2:8} 20^a 21 An expression of one's reasonable hope.
^{18^b}

^{Dan.} 17¹ Lit. become for the head.
^{2:}

³⁴⁻³⁵ 18¹ Or, grind him to powder.
^{20^a}

^{Luke} 20¹ For vv. 20-26 see notes in Matt. 22:15-22.
^{14:1;}

^{Mark} 20¹ For vv. 20-26 see notes in Matt. 22:15-22.
^{3:2}

^{20^b} 20¹ For vv. 20-26 see notes in Matt. 22:15-22.
^{vv.}

^{20-26:} 20¹ For vv. 20-26 see notes in Matt. 22:15-22.
^{Matt.}

^{22:} 20¹ For vv. 20-26 see notes in Matt. 22:15-22.
^{Mark}

^{12:} 20¹ For vv. 20-26 see notes in Matt. 22:15-22.
¹³⁻¹⁷

agents, who ^cfeigned themselves to be righteous, that they might lay hold on *some* ^dword of His, so as to ^edeliver Him up to the rule and authority of the ^fgovernor.

21 And they questioned Him, saying, Teacher, we know that you speak and teach correctly, ¹and do not accept man's ^aperson, but teach the ^bway of God in truth.

22 Is it lawful for us to pay ^ataxes to ^bCaesar, or not?

23 But considering their ^acraftiness, He said to them,

24 Show Me a ^adenarius. Whose image and inscription does it have? And they said, Caesar's.

25 And He said to them, Therefore ^apay the things of Caesar to Caesar, and the things of God to God.

26 And they were not able to lay hold of a ^asaying of His in the presence of the people; and marveling at His answer, they kept silent.

3. Of the Sadducees

20:27-38

27 ¹And some of the ^aSadducees, who say there is no ^bresurrection, came to *Him* and ^cquestioned Him,

28 Saying, Teacher, Moses wrote to us, If anyone's brother dies having a ^awife, and this one is childless, that his brother should take the wife and raise up seed to his brother.

29 There were then seven brothers; and the first took a wife and died childless;

30 And the second¹;

31 And the third took her; and similarly the seven also did not leave children and died.

32 Afterward the woman also died.

21¹ Lit. and do not accept a face.

27¹ For vv. 27-38 see notes in Matt. 22:23-32.

30¹ Some MSS add, took the wife, and this one died childless.

27^b
Acts
23:8;
4:1-2

27^c
vv.
27-38:
Matt.
22:
23-32;

Mark
12:
18-27

28^a
Deut.
25:5

20^c
cf.
1 Kings
14:6
20^d
Luke
20:26;
11:54
20^e
Luke
18:32;
Acts
2:23
20^f
Matt.
27:
2, 11;
28:14
21^a
Deut.
1:17;
16:19;
James
2:1
21^b
Acts
13:10;
18:
25-26
22^a
Matt.
17:25
22^b
Luke
2:1;
3:1
23^a
2 Cor.
11:3
24^a
Matt.
18:28
25^a
Rom.
13:7
26^a
Luke
20:20
27^a
Matt.
3:7;
16:1;
22:34;
Acts
4:1;
5:17

34^a 33 In the resurrection therefore which one's wife shall the woman become, for the seven had her *as* wife?

34^b 34 And Jesus said to them, The "sons of this age ^bmarry and are given in marriage,

35^a 35 But those who are counted "worthy to obtain that ¹age and the resurrection from *the* dead neither marry nor are given in marriage;

36^a 36 For neither can they "die anymore, for they are equal to ^bangels, and they are ^csons of God, being sons of the ^dresurrection.

37 But that the dead are raised, even Moses disclosed at the ^abush, when he calls *the* Lord the God of ^bAbraham, and the God of Isaac, and the God of Jacob.

36^b 38 Now He is not a God of *the* dead, but of *the* living; for to Him all are ^aliving.

cf. Heb. 2:7, 9

36^c

Rom. 8:14;

cf.

Psa.

82:6

36^d

1 Cor. 15:

42, 52;

1 Thes. 4:16

37^a

Exo. 3:2-4

37^b

Exo. 3:6,

15-16

38^a

Rom. 6:11

39^a

Mark 12:28

40^a

Matt. 22:46;

Mark 12:34

41^a

vv.

41-44;

Matt. 22:

41-45;

4. Muzzling All the Examiners

20:39-44

cf.

Psa.

82:6

36^d

1 Cor. 15:

42, 52;

1 Thes. 4:16

37^a

Exo. 3:2-4

37^b

Exo. 3:6,

15-16

38^a

Rom. 6:11

39^a

Mark 12:28

40^a

Matt. 22:46;

Mark 12:34

41^a

vv.

41-44;

Matt. 22:

41-45;

39 And some of the scribes answered and said, Teacher, you have spoken "well.

40 For they ^{1a}no longer dared to question Him *about* anything.

41 ¹And He ^asaid to them, How *can* they say that the Christ is ^bDavid's son?

42 For David himself says in *the* book of Psalms, ^aThe Lord said to my Lord, ^bSit at My right hand,

35¹ The coming age of the kingdom (13:28-29; 22:18) and the resurrection of life (John 5:29; Luke 14:14; Rev. 20:4, 6) are both eternal blessings and enjoyments in the eternal life for the believers who are counted worthy (18:29-30; Matt. 19:28-29).

40¹ The fault-finding opposers' insidious questions exposed their evil, subtlety, and meanness, which were countered by the Man-Savior's perfection, wisdom, and dignity. This vindicated Him in His human perfection with His divine splendor and muzzled them in their hateful plot and the Satan-instigated conspiracy. See note 46¹ in Matt. 22.

41¹ For vv. 41-44 see notes in Matt. 22:41-45.

Mark

12:

35-37

41^b

Matt.

1:1;

John

7:42

42^a

Psa.

110:1

42^b

Heb.

10:

12-13

43 Until I place Your enemies *as* a footstool for Your feet.

44 David therefore calls Him Lord, and how is He ^ahis son?¹

44^a
Rom.
1:3

5. Warning against the Scribes 20:45-47

45 And as all the people were listening, He ^asaid to His disciples,

46 ¹Beware of the scribes, who like to walk around in long robes, and love ^agreetings in the ^bmarketplaces, and best seats in the synagogues, and ^cplaces of honor at the dinners,

47 Who devour widows' houses, and for a pretense pray long *prayers*. These will receive even ^amore judgment.

45^a
vv.
45-47:
Matt.
23:1-7,
14;
Mark
12:
38-40
46^a
Luke
11:43
46^b
Luke
7:32;
Mark
6:56
46^c
Luke
14:7-8

CHAPTER 21

6. Appraising the Poor Widow 21:1-4

1 And looking up, He ¹saw the ^arich ^bputting their gifts into the ^ctreasury.

2 And He saw a certain ¹needy widow putting ²in two ³small ^acopper coins.

3 And He said, Truly I tell you that this ^apoor widow has put *in* more than all of *them*;

4 For all these out of their abundance put in their gifts, but this woman out of her lack has put *in* all the ^alivelihood which she had.

1^a
vv.
1-4:
Mark
12:
41-44
1^b
2 Kings
12:9
1^c
Matt.
27:6;
John
8:20
2^a
cf.
Luke
12:59
3^a
2 Cor.
8:2
4^a
Luke
8:43

44¹ See note 37¹ in Mark 12.

46¹ After muzzling the mouths of all His opposers, the Savior warned His disciples of the hypocrisy and evils of the scribes, indicating that they were condemned by the One in whom they tried their best to find fault.

1¹ See note 41¹ in Mark 12.

2¹ A stronger word than poor, indicating a penniless condition.

2² Lit. there.

2³ Gk. *lepta*.

E. Preparing the Disciples for His Death
21:5—22:46

1. Telling Them of Things to Come
21:5-36

a. The Destruction of the Temple
vv. 5-6

5^a 5 ¹And as some were speaking about the ^atemple, that it was adorned with beautiful stones and ²devoted gifts, He said,

6 *As for* these things which you are gazing at, *the* days will come in which there will not be left a ^astone upon a stone which will not be thrown down.

vv.
5-19:
Matt.
24:
1-14:
Mark
13:1-13
6^a
Luke
19:44

***b. The Plagues between His Ascension
and the Great Tribulation***
vv. 7-11

7 And they questioned Him, saying, Teacher, when therefore will these things be? And what *will be* the sign ^awhen these things are about to take place?

8 And He said, ^aBeware that you be not led astray; for many will come in My ^bname, saying, I am *He*, and, The time has drawn near. Do not go after them.

9 And when you hear of wars and tumults, do not be alarmed, for these things must take place first, but the end *is* not immediately.

10 Then He said to them, Nation will rise against nation, and kingdom against kingdom.

11 There will be both great ^aearthquakes in various places and pestilences and ^bfamines; there will be both terrors and great ^csigns from heaven.

7^a
cf.
Acts
1:6-7
8^a
Mark
13:33;
Col.
2:8
8^b
Jer.
14:14
11^a
Rev.
6:12
11^b
Acts
11:28;
Rev.
6:8
11^c

c. The Persecution of His Disciples in the Church Age
vv. 12-19

12 But before all these things they will lay their hands on you and persecute you, ^adelivering you up to

vv.
12-17:
Matt.
10:
17-22

5¹ For vv. 5-19 see notes in Matt. 24:1-14 and Mark 13:1-13.

5² Or, votive gifts.

the synagogues and ^bprisons, ^cleading you away before ^dkings and governors for the sake of My name.

13 It will turn out to you for a testimony.

14 Settle *it* therefore in your hearts not to ^aprepare beforehand to defend yourselves;

15 For I will give you a ^amouth and wisdom which all those opposing you will not be able to ^bresist or refute.

16 And you will be delivered up even by parents and brothers and relatives and friends, and they will put *some* of you to death;

17 And you will be ^ahated by all because of My name.

18 And a ^ahair of your head shall by no means perish.

19 By your ^aendurance you will ¹possess your souls.

d. The Great Tribulation and His Coming

vv. 20-27

20 ¹But when you ^asee Jerusalem ^bsurrounded by armies, then know that her desolation has drawn near.

21 Then let those in Judea flee to the mountains, and let those in her midst get out, and let not those in the country enter into her;

22 Because these are days of ^avengeance, *that* all the things which have been written may be fulfilled.

23 Woe to those who are ^apregnant and to those nursing their babies in those days; for there will be great ¹distress upon the land and ^bwrath to this people.

24 And they will fall by the ¹edge of the sword, and will be led captive to all the nations; and Jerusalem will be ^atrampled by *the* nations until *the* times of *the* ²Gentiles are ^bfulfilled.

19¹ Or, acquire.

20¹ For vv. 20-28 see notes in Matt. 24:15-31.

23¹ Or, necessity.

24¹ Lit. mouth.

24² Or, nations.

22^a
Isa.
34:8

23^a
cf.
Luke
23:29

23^b
1 Thes.
2:16

24^a
Rev.
11:2

24^b
cf.
Rom.
11:25

12^b
Acts
5:18;
12:4;
16:24;
22:19;
26:10
12^c
Acts
16:19;
18:12
12^d
1 Pet.
2:
13-14
14^a
Luke
12:11
15^a
Exo.
4:12;
Jer.
1:9
15^b
Acts
6:10
17^a
Luke
6:22;
John
15:
18-19
18^a
Matt.
10:30;
cf.
1 Sam.
14:45
19^a
Rom.
5:3;
Heb.
10:36;
James
1:3
20^a
vv.
20-28;
Matt.
24:
15-31;
Mark
13:
14-27
20^b
Luke
19:43

25^a 25 And there will be signs in *the* ^asun and moon and stars, and upon the earth anguish of nations in perplexity at *the* ^broaring of *the* sea and *the* billows,

26 Men ¹fainting from fear and expectation of what is coming upon the inhabited earth; for the powers of the heavens will be ^ashaken.

27 And then they will see the ^aSon of Man ^bcoming in a cloud with power and great ^cglory.

*e. The Disciples' Redemption and
the Overcomers' Rapture*
vv. 28-36

28 And when these things begin to happen, straighten up and lift up your heads, because your ^aredemption is drawing near.

29 ¹And He told them a parable: Look at the ^afig tree and all the trees;

30 When they are already sprouting *leaves*, you see *it* and know of yourselves that the summer is already near.

31 So also you, when you see these things taking place, know that the kingdom of God is near.

32 Truly I tell you that ^athis generation shall by no means pass away until all things take place.

33 The heaven and the earth shall ^apass away, but My ^bwords shall by no means pass away.

34 And ^atake heed to yourselves lest at some time your hearts be weighed down with ¹dissipation and ^bdrunkenness and ^canxieties of life, and that day come upon you ²suddenly as a ^dsnare;

35 For it will come in upon all those ^{1a}dwelling on *the* face of all the earth.

26¹ Lit. stopping breathing.

29¹ For vv. 29-33 see notes in Matt. 24:32-35.

34¹ Indicating a drunken hangover.

34² Or, unexpectedly.

35¹ Lit. sitting.

Rev. 21:1	Isa. 40:8;	34 ^a Luke 8:18	34 ^b Rom. 13:13;	34 ^c Matt. 13:22	34 ^d Eccl. 9:12;	Rom. 11:9;	2 Tim. 2:26	35 ^a Rev. 3:10;	11:10;
33 ^b Psa. 119:89;	1 Pet. 1:25		Matt. 24:49		Isa. 24:17;	3:7;		6:10;	8, 14;
						6:9;		8:13;	17:2, 8

36 But be ^awatchful, at every time ^bbeseeching, that you may ¹prevail to ²escape ³all these things which are about to take place, and to ^{4c}stand before the Son of Man.

2. Teaching Daily in the Temple 21:37-38

37 Now *during* the day He was ^ateaching in the temple, but *during* the night He ^bwent out and spent the night on the mountain called *the Mount* of Olives.

38 And all the people came early in the ^amorning to Him in the temple to hear Him.

CHAPTER 22

3. His Opposers Conspiring to Kill Him and One of His Disciples Plotting to Betray Him 22:1-6

1 ¹Now the feast of Unleavened Bread, which is called *the Passover*, was drawing ^bnear.

2 And the chief priests and the scribes were seeking how they might ^ado away with Him; for they ^bfeared the people.

3 And ^aSatan entered into ^bJudas, who was called ^cIscariot, being of the number of the twelve.

36¹ Have strength and ability. This strength and ability to escape the great tribulation comes from watchfulness and beseeching.

36² To be taken, raptured, before the great tribulation (Matt. 24:21), which will be a severe trial upon the whole inhabited earth (Rev. 3:10; Luke 17:34-36 and note 34²). To be thus raptured is to be kept "out of the hour of trial which is about to come on the whole inhabited earth, to try them who dwell on the earth" (Rev. 3:10).

36³ All the things of the great tribulation.

36⁴ Corresponding with the standing in Rev. 14:1, indicating that the raptured overcomers will stand before the Savior on Mount Zion in the heavens before the great tribulation (cf. Rev. 12:5-6, 14).

1¹ For vv. 1-2 see notes in Matt. 26:2-5.

1 ^a	1 ^b	2 ^a	2 ^b	3 ^b	3 ^c	Mark
vv.	cf.	Luke	Matt.	Luke	vv.	14:
1-2:	John	19:47;	21:46	6:16;	3-6:	10-11
Matt.	6:4;	John	3 ^a	John	Matt.	
26:2-5;	11:55	11:53	Acts	6:	26:	
Mark			5:3	70-71;	14-16;	
14:1-2				12:4		

36^a
Matt.
24:42;
25:13;
26:
38, 41;
Acts
20:31;
1 Cor.
16:13;
Eph.
6:18;
Col.
4:2;
1 Thes.
5:6;
1 Pet.
5:8;
Rev.
3:2;
16:15
36^b
Luke
18:1;
Rom.
12:12;
Col.
4:12;
1 Thes.
5:17;
1 Pet.
4:7
36^c
cf.
Psa.
1:5;
Rev.
6:17;
Eph.
6:13
37^a
Matt.
26:55
37^b
Matt.
21:17
37^c
Luke
22:39;
Matt.
26:30
38^a
John
8:2

4^a And he went away and conversed with the chief priests and ^aofficers *as to* how he might deliver Him up to them.

Luke
22:52;
Acts
4:1;
5:

5 And they rejoiced, and they agreed to give him ^amoney.

24, 26
5^a

6 And he consented, and sought opportunity to ^adeliver Him up to them apart from a crowd.

cf
Zech.
11:12

4. Instituting His Supper That the Disciples Might Participate in His Death

22:7-23

6^a
Luke
22:21;
9:44

7 And the day of ¹Unleavened Bread came, on which the ^aPassover must be ²sacrificed.

7^a
vv.
7-13.

8 And He sent Peter and John, saying, Go and prepare the Passover for us that we may eat.

Matt.
26:
17-19;

9 And they said to Him, Where do You want us to prepare *it*?

Mark
14:
12-16

10 And He told them, Behold, as you are entering into the city, a man carrying a pitcher of water will meet you; follow him into the house which he enters.

11^a
Matt.
23:8;

11 And you shall say to the master of the house, The ^aTeacher says to you, Where is the guest room, where I may eat the Passover with My disciples?

John
11:28

12^a
Acts
1:13

12 And that one will show you a large ^aupper room furnished; prepare there.

13^a
Luke
19:32

13 And leaving, they ^afound *it* even as He had told them; and they prepared the Passover.

14^a
Matt.
26:20;

14 And when the hour came, He ^areclined *at the table*, and the apostles with Him.

Mark
14:18

15 And He said to them, ¹I have earnestly longed to ²eat this Passover with you before I suffer;

16^a
Luke
14:15

16 For I tell you that I shall by no means eat it anymore until ¹it is fulfilled in the ^akingdom of God.

5¹ See note 11¹ in Mark 14.

7¹ See note 17¹ in Matt. 26.

7² See note 12² in Mark 14.

15¹ Lit. with longing I have longed.

15² The eating and drinking in vv. 15-18 were the keeping of the last feast of the Passover before the institution of the Lord's supper in vv. 19-20.

16¹ Referring, including v. 18, to the last Passover in v. 15, which

17 And having received a cup, when He had given ^athanks, He said, Take this and divide *it* among yourselves;

18 For I tell you, I shall by no means drink from now on of the produce of the vine until the ^akingdom of God comes.

19 ¹And having taken a ^aloaf, when He had given thanks, He broke *it*, and gave *it* to them, saying, This is My ^bbody which is given for you; do this unto the remembrance of Me.

20 And similarly the cup after *they* had dined, saying, This cup is the ^anew covenant in My ^bblood, which is being poured out for you.

21 But behold, the ^ahand of the ¹one ^bdelivering Me up is ^cwith Me on the table.

22 For the Son of Man indeed is ¹going according to what has been ^adetermined; but woe to that man through whom He is delivered up!

23 And they began to discuss among themselves who then of them it might be who was about to do this.

5. Teaching the Disciples about Humility and Foretelling Their Stumbling 22:24-38

24 And there ¹was also a ²contention among them *as* to which of them was considered to be ^agreater.

25 And He ^asaid to them, The kings of the nations lord it over them, and those who have authority over them are called benefactors.

will be fully fulfilled in the coming kingdom of God when the Savior will feast with the overcoming saints (v. 30; 13:28-29).

19¹ For vv. 19-20 see notes in Matt. 26:26-28 and Mark 14:22-24.

21¹ See note 20¹ in Mark 14.

22¹ This is to go away from the world.

24¹ Lit. came to be.

24² The word signifies a love of strife, an eagerness to contend.

24^a
Luke
9:46;
Mark
9:34

25^a
vv.
25-27;
Matt.
20:
25-28;

Mark
10:
42-45

17^a
Matt.
15:36
18^a
Matt.
26:29;
Mark
14:25
19^a
vv.
19-20:
Matt.
26:
26-28;
Mark
14:
22-24;
1 Cor.
11:
23-25
19^b
1 Cor.
10:16
20^a
Jer.
31:31;
Heb.
8:8, 13;
2 Cor.
3:6
20^b
John
19:34;
Rom.
3:25
cf.
Exo.
24:8;
Zech.
9:11
21^a
vv.
21-23:
Matt.
26:
21-25;
Mark
14:
18-21
21^b
Luke
22:6
21^c
John
13:18
22^a
Acts
2:23;
4:28

26^a 26 But you *are* not so, but let the ^agreater among you become as the younger, and the one who ^bleads as the one who ¹serves.

26^b Heb. 13:7; 17, 24; cf. Mark 9:35 27 For who *is* greater, the one who reclines *at the table*, or the one who serves? *Is it* not the one who reclines *at the table*? But I am in your midst as the one who ^aserves.

27^a 28 But you are those who have remained with Me in My ^atrials;

cf. Luke 12:37; John 13:4-5 29 And I ¹appoint to you, even as My Father ¹appointed to Me, a ^akingdom,

28^a 30 That you may eat and drink at My ¹table in My ^akingdom; and you will sit on ^bthrones ^cjudging the twelve ^dtribes of Israel.

cf. Heb. 2:18; 4:15 31 ¹Simon, Simon, behold, ^aSatan has demanded to have ²you to ^bsift *you* as wheat;

29^a Luke 12:32 32 But I have ^abeseeked concerning ¹you that your faith may not fail; and you, once you have turned again, ^bestablish your brothers.

30^a Luke 22: 16, 18; 13:29; 14:15; Matt. 8:11 33 And he said to Him, Lord, I am ready to go with You both to ^aprison and to ^bdeath.

34 But He said, I tell you, Peter, a ^acock will not crow today until you will deny three times that you know Me.

30^b Matt. 19:28; Rev. 3:21 35 And He said to them, When I sent you ^awithout a purse and a bag and sandals, did you lack anything? And they said, Nothing.

30^c 36 And He said to them, But now, let him who has a purse take *it*, likewise also a bag; and he who does not

30^d 26¹ See note 26¹ in Matt. 20.

Acts 26:7; 29¹ Or, covenant, covenanted.

James 1:1 30¹ This is the feast in the parable in Matt. 22:1-4 and the marriage feast in Rev. 19:9 for the overcoming saints (see note 16¹).

31^a 31¹ Some MSS add, And the Lord said.

Job 1:6-12; 2:1-6; 31² Plural.

1 Cor. 5:5; 2 Cor. 2:11 32¹ Singular.

32 ^a	32 ^b	33 ^a	34 ^a	35 ^a	Matt.
John	cf.	Acts	Luke	cf.	10:
17:9.	John	12:4	22:61;	Luke	9-10;
11, 15	21:	33 ^b	Matt.	9:3;	Mark
	15-17	John	26:34;	10:4;	6:8
		21:19	Mark		
			14:30;		
			John		
			13:38		

have *anything*, let him sell his garment and ¹buy a sword. 37^a
Isa.
53:12

37 For I tell you that this which is written must be accomplished in Me, And He was ^areckoned with *the* lawless; for indeed that which concerns Me is having a ^bconsummation. 37^b
John
19:30

38 And they said, Lord, look, here *are* two ^aswords. And He said to them, It is ¹enough. 38^a
Luke
22:49

**6. Praying about the Sufferings of His Death
and Charging the Disciples to Pray
22:39-46**

39 And He came out and went according to His custom to the ^aMount of Olives; and the disciples also followed Him. 40^a
John
18:2

40 And when He came to the ^{1a}place, He ^bsaid to them, ^cPray that *you* may not enter into temptation. 40^b
vv.
40-46:
Matt.

41 And He withdrew from them about a stone's throw, and He ^aknelt down and ^bprayed, 41^a
Mark
14:

42 Saying, Father, if You are willing, remove this ^{1a}cup from Me; however, not My ^bwill, but ²Yours be done. 42^a
32-42
40^c
1 Pet.
4:7

43 ¹And an ^aangel from heaven appeared to Him, strengthening Him. 43^a
Acts
7:60

44 And being in an ^aagony, He prayed more earnestly; and His sweat became like drops of blood, falling down upon the ground. 44^b
Heb.
5:7

45 And when He rose up from prayer and came to the disciples, He found them sleeping from sorrow, 45^a
Matt.
20:22;

46 And He said to them, Why are you sleeping? Rise up and pray, that you may not enter into temptation. 46^b
John
18:11
42^b

36¹ At that time people used to bring a sword just as they carried a purse and a bag for travel. The Savior's word does not mean that He wanted the disciples to arm themselves to resist the coming arrest (cf. vv. 49-51; Matt. 26:51-54), but indicates the change in the people's attitude toward Him. 36¹
John
5:30;
6:38

38¹ Indicating not that two swords are sufficient, but that their conversation is enough (cf. 1 Kings 19:4). 38¹
Matt.
4:11;
Heb.
1:14

40¹ Gethsemane (Matt. 26:36). 40¹
cf.
John
12:27;

42¹ Referring to the Savior's death on the cross. 42¹
Heb.
5:7

42² See note 36¹ in Mark 14.

43¹ Some ancient MSS omit vv. 43 and 44. The weight of evidence indicates that these verses were not in the original.

V. *The Death of the Man-Savior* 22:47—23:56

A. *Arrested* 22:47-65

47^a

vv.

47-53:

Matt.

26:

47-56:

Mark

14:

43-50:

John

18:

3-11

47^b

Luke

22:3

49^a

Luke

22:38

50^a

John

18:26

52^a

Luke

22:4

53^a

John

8:2;

18:20

53^b

Mark

14:

35, 41;

John

12:27

53^c

Col.

1:13;

Acts

26:18;

Eph.

6:12

54^a

Matt.

26:57;

Mark

14:53

54^b

Matt.

26:58;

Mark

14:54;

John

18:15

47 ^aWhile He was still speaking, behold, a crowd, and he who is called ^bJudas, one of the twelve, was going before them and drew near to Jesus to kiss Him.

48 But Jesus said to him, Judas, are you delivering up the Son of Man with a kiss?

49 And those around Him, seeing what was about to happen, said, Lord, shall we strike with a ^asword?

50 And a certain one of them struck the slave of the high priest and took off his right ^aear.

51 But Jesus answered and said, ¹Let *them* go this far! And touching the ear, He healed him.

52 And Jesus said to the chief priests and ^aofficers of the temple and elders who had come up against Him, Have you come out with swords and clubs as against a robber?

53 While I was with you ¹daily in the ^atemple, you did not stretch out your hands against Me; but this is your ^bhour and the ^cauthority of darkness.

54 And having seized Him, they ^aled *Him away*, and brought *Him* into the house of the high priest;

(*Peter Denying the Savior—* vv. 54b-62)

but Peter was ^bfollowing at a distance.

55 And kindling a fire in *the* middle of the ^acourt-yard, they sat down together, and Peter was sitting among them.

56 And a certain servant girl, seeing him seated facing the light of *the fire*, and looking intently at him, said, This man also was with him.

51¹ This may mean, Let them arrest Me at this time.

53¹ See note 49¹ in Mark 14.

55^a

vv.

55-62:

Matt.

26:

69-75:

Mark

14:

66-72:

John

18:

15-18,

25-27

57 But he denied, saying, I do not know Him, woman!

58 And after a little while, another seeing him¹ said, And you, you are *one* of them! But Peter said, Man, I am not!

59 And after an interval of about one hour, ¹another one insisted, saying, ²Certainly this man was also with him, for he is a ^aGalilean also.

60 But Peter said, Man, I do not know what you are saying. And instantly, while he was still speaking, a cock crowed.

61 And the Lord turned and looked at Peter, and Peter remembered the word of the Lord, how He had said to him that before a ^acock crows today, you will deny Me three times.

62 And he went outside and wept bitterly.

63 And the men who were holding Him mocked Him, ^abeating Him;

64 And blindfolding Him, they questioned Him, saying, Prophecy! ^aWho is it that hit you?

65 And they said many other things against Him, ^ablaspheming.

B. Judged **22:66—23:25**

1. By the Jewish Sanhedrin **22:66-71**

66 And when day came, the ¹elders of the people, both ^achief priests and scribes, were gathered together, and they led Him away to their ²Sanhedrin, saying,

67 ^aIf you are the ^bChrist, tell us. But He said to them, If I tell you, you will by no means believe;

68 And if I ask *you*, you will by no means answer.

69 But from now on the ¹Son of Man will be seated at the ^aright hand of the power of God.

59¹ Lit. a certain other. See note 73¹ in Matt. 26.

59² Lit. of a truth.

66¹ Lit. body of elders.

66² See note 22⁶ in Matt. 5.

69¹ See note 64¹ in Matt. 26.

59^a
Acts
2:7
61^a
Luke
22:34
63^a
Matt.
26:
67-68;
Mark
14:65;
John
18:
22-23
64^a
cf.
Luke
7:39
65^a
Mark
15:29
66^a
Matt.
27:1;
Mark
15:1
67^a
vv.
67-71:
Matt.
26:
63-65;
Mark
14:
61-64;
cf.
John
18:
19-21
67^b
John
10:
24-25
69^a
Mark
16:19;
Acts
7:56;
Heb.
1:3;
8:1;
1 Pet.
3:22

70^a And they all said, Are you then the ¹Son of God?
And He said to them, ^{2a}You say that I am.

Luke
23:3;
Matt.
27:11;
Mark
15:2

71 And they said, What further need do we have of testimony, for we have heard *it* ourselves from his mouth?

CHAPTER 23

2. By the Roman Rulers

23:1-25

1^a
Matt.
27:2;

Mark
15:1;
John
18:28

1 And the entire multitude of them rose up and ^aled Him before ¹Pilate.

2^a
Luke
20:22
2^b

2 And they began to accuse Him, saying, We found this man ¹perverting our nation and forbidding to ^apay taxes to ^bCaesar, and saying *that he* himself is Christ, a ^cking.

Luke
2:1;
3:1
2^c

3 And Pilate ^aasked Him, saying, Are you the ^bKing of the Jews? And answering him, He said, ¹You are ^csaying *it*.

John
18:
33, 37;
19:12;
Acts
17:7

4 And Pilate said to the chief priests and the crowds, I find ^anot one fault in this man.

5^a
Matt.
27:11;
Mark
15:2

5 But they were insisting, saying, He stirs up the people, teaching throughout *the* whole of Judea, beginning from ^{1a}Galilee even unto ¹here.

6^a
Matt.
2:2;
Luke
23:

6 And when Pilate heard *this*, he questioned whether the man was a ^aGalilean.

7^a
37-38;
John
18:39;
19:3

7 And when he realized that He was of the jurisdiction of ^aHerod, he sent Him up to Herod, *who* also himself was in Jerusalem in those days.

70¹
3^c

70¹ The same question the Devil used in tempting the Savior (4:3, 9).

70²
Luke
22:70

70² Or, You say *it*, because I am.

1¹
4^a
Luke
23:

1¹ See notes 2¹ in Matt. 27 and 1² in Mark 15.

2¹
14, 22;
John
18:38;
19:4, 6;
Heb.
4:15;
1 Pet.
2:22

2¹ Or, turning away, misleading (v. 14).

3¹ This answer is to be understood as "a strong affirmative" (Alford).

5¹ This indicates that the "whole of Judea" comprises Galilee and the region in which Jerusalem was (see note 44² in ch. 4).

5^a
Luke
4:14;

Matt.
4:
12, 23;

Mark
1:14;
John
1:43;
2:11

6^a
Luke
22:59

7^a
Luke
3:1,
19-20;
9:7

8 And when Herod saw Jesus, he rejoiced greatly, for he was wanting to ^asee Him for a considerable time, because he had ^bheard concerning Him, and was hoping to see some ^csign done by Him.

8^a
Luke
9:9
8^b
Matt.
14:1

9 And he questioned Him with ¹many words; but He answered him ²nothing.

8^c
Matt.
12:38
11^a

10 And the chief priests and the scribes stood, vehemently accusing Him.

Luke
23:36;
Isa.
53:3

11 And Herod with his soldiers, ^adespising Him and ^bmocking, ^cthrew around *Him* splendid clothing and sent Him back to Pilate.

11^b
Luke
18:32

12 And both ^aHerod and Pilate became friends with one another on that very day; for they were previously at enmity between themselves.

11^c
Matt.
27:28;

13 And Pilate, calling together the chief priests and the ^arulers and the people,

Mark
15:17

14 Said to them, You brought this man to me as *one who* ^{1a}turns away the people, and behold, I have examined *him* before you and found ^bnot one fault in this man *regarding* the accusations you bring against him.

12^a
Acts
4:27
13^a
Luke
23:35;
24:20

15 No, neither *has* Herod; for he sent him back to us, and behold, nothing worthy of death has been done by him.

14^a
Luke
23:2
14^b

16 I will therefore ^adiscipline him and ^brelease *him*.

Luke
23:4

17 (^aSee note 17¹.)

16^a

18 But they cried out all together, saying, ^aAway with this man, and ^brelease to us Barabbas!

Luke
23:22
16^b

19 He was one who, because of a certain ^ainsurrection that occurred in the city and murder, was thrown into the prison.

Acts
3:13
17^a
vv.

20 But again Pilate called them, wanting to release Jesus.

17-25:
Matt.
27:

9¹ Or, considerable, sufficient.

15-26;
Mark

9² This is the fulfillment of Isa. 53:7.

15:

14¹ Implying to turn away the people from their civil and religious allegiance.

6-15;
John
18:

17¹ Many ancient authorities insert, And it was necessary to release to them one at the feast.

39-40
18^a
cf.

18^b
Acts
3:14

19^a
Luke
23:25

Acts
21:36;
22:22

21 But they were shouting, saying, Crucify, crucify him!

22 But he said to them a third time, Why, what evil has this man ^adone? I have found ^bno cause of death in him; I will therefore ^cdiscipline him and release *him*.

23 But they were urgent with loud voices, asking that He be ^{1a}crucified; and their voices prevailed.

24 And Pilate ¹gave sentence that their demand be carried out.

25 And he released him who, because of ^ainsurrection and murder, had been thrown into prison, whom they were asking for; but Jesus he ^bdelivered up to their will.

22^a
Luke
23:41
22^b
Luke
23:
4, 14
22^c
Luke
23:16
23^a
Luke
23:33
25^a
Luke
23:19
25^b
John
19:16

C. Crucified

23:26-49

1. Suffering the Persecution of Men

vv. 26-43

26 And as they led Him away, they laid hold of ^{1a}Simon, a certain ²Cyrenian, coming from *the* country, and they placed the cross upon him to carry *it* behind Jesus.

27 And there were following Him a great multitude of the people, and the women who were mourning and lamenting Him.

28 But Jesus turned to them and said, ^aDaughters of ^bJerusalem, do not weep over Me, but weep over yourselves and over your children.

29 For behold, *the* ^adays are coming in which they will say, Blessed *are* the barren, and the wombs which did not bear, and the breasts which did not ^bnourish.

26^a
Matt.
27:32;
Mark
15:21
28^a
S.S.
1:5;
2:7
28^b
Luke
13:34
29^a
Luke
17:22
29^b
cf.
Luke
21:23

23¹ See note 26² in Matt. 27.

24¹ See note 15¹ in Mark 15. The accusations of the Jewish religious leaders exposed their falsehood and deceitfulness in their religion, and the judgment of the Roman rulers exposed their darkness and rottenness in their politics. At the same time, they both vindicated again the Man-Savior in His highest standard of human perfection with His all-surpassing divine splendor. This was the strongest sign that He was fully qualified to be the Substitute for the sinners for whom He intended to die.

26¹ Or, a certain Simon, a Cyrenian.

26² See note 32¹ in Matt. 27.

30 Then they will begin to say to the ^amountains,
Fall on us! And to the hills, Cover us!

31 For if they do these things in a ¹green tree, what
will happen in the ^adry?

32 And ^atwo others also, *who were* criminals, were led
with Him to be executed.

33 And when they came to the place called ^{1a}Skull,
there they ^bcrucified Him and the ^ccriminals, one on *the*
right and one on *the* left.

34 And Jesus was saying, Father, ^aforgive them; for
they do ^bnot know what they are doing. And dividing
His garments, they cast ^clots.

35 And the people stood by, ^alooking on. And the
^brulers were even ^csneering and saying, He ^dsaved
others, let him save ^ehimself if this is the ^fChrist of God,
the ^gChosen One!

36 And the soldiers also ^amocked Him, coming to
Him and offering Him ^{1b}vinegar,

37 And saying, If you are the ^aKing of the Jews, save
yourself!

38 Now there was also an inscription over Him¹: This
is the ^aKing of the Jews.

39 And one of the criminals who were hanged
^ablasphemed Him, saying, Are you not the Christ? Save
yourself and us!

40 But the other answering rebuked him and said, Do
you not even fear God, since you are in the same
judgment?

31¹ Wet wood, full of sap, signifying the Man-Savior, who is living
and full of life; whereas, the dry wood signifies the dead people of
Jerusalem, who were void of life juice.

33¹ See note 33¹ in Matt. 27.

36¹ See note 48¹ in Matt. 27.

38¹ Some MSS add, in Greek and Roman and Hebrew letters.

35^a
Matt.
27:42;
Mark
15:31
35^c
Luke
4:23

35ⁱ
Matt.
1:17;
Luke
9:20

35^s
Luke
9:35;
Isa.
42:1;
Matt.
12:18;
1 Pet.
2:4

36^a
Luke
23:11
36^b
Psa.
69:21;
Mark
15:36;
John
19:29

37^a
Luke
23:3

38^a
Matt.
27:37;
Mark
15:26;
John
19:
19:22;
Luke
23:2-3

39^a
Matt.
27:44;
Mark
15:32

30^a
Hosea
10:8;
Rev.
6:16
31^a
Ezek.
20:47
32^a
Matt.
27:38;
Mark
15:27;
John
19:18
33^a
Mark
15:22;
John
19:17
33^b
Luke
23:23
33^c
Isa.
53:12
34^a
Isa.
53:12;
cf.
Acts
7:60
34^b
Acts
3:17
34^c
Psa.
22:18;
Matt.
27:35;
Mark
15:24;
John
19:24
35^a
Psa.
22:17
35^b
Luke
23:13;
24:20
35^c
Psa.
22:7;
Luke
16:14

42^a 41 And we indeed justly, for we are receiving ¹what we deserve for what we did; but this Man has done nothing ²wrong.

44^a 42 ¹And he was saying, Jesus, remember me when You ^acome ²into Your kingdom.

44^b 43 And He said to him, ¹Truly I tell you, today you shall be with Me in ²Paradise.

2. *Suffering the Judgment of God for Sinners to Accomplish the Vicarious Death for Them*
vv. 44-49

45^a 44 And it was already about *the* ^{1a}sixth hour, and ^bdarkness came over the whole land until *the* ninth hour,

45^b 45 ¹The sun's *light* failing; and the ^{2a}veil of the temple was torn *down the* middle.

46^a 46 And crying with a ^aloud voice, Jesus said, Father, into Your hands I ^bcommit My ¹spirit. And saying this, He expired.

46^b 47 Now when the ^acenturion saw what had happened, he ^bglorified God, saying, Certainly this Man was ^crighteous!

47^a 48 And all the crowds who came together at this sight, gazing at the things that were happening, returned, beating their ^abreasts.

47^b 49 And all those who ^aknew Him, and the ^bwomen who accompanied Him from Galilee, stood at a ^cdistance, observing these things.

47^c 41¹ Lit. things worthy of what we have done.

54-56; 47^d 41² Or, out of place.

Mark 15: 42¹ Some MSS read, And he was saying to Jesus, Remember me, Lord. . . .

39-41 42² Some MSS read, in.

47^e 43¹ This record of salvation, from v. 40, is unique to this Gospel, showing the effectiveness of the Man-Savior's vicarious death and the highest standard of morality of His salvation.

Acts 3:14; 43² See note 4² in 2 Cor. 12.

1 John 2:1 44¹ See note 45¹ in Matt. 27.

48^a 45¹ Some MSS read, And the sun was darkened.

Luke 18:13; 48^b 45² See note 51¹ in Matt. 27.

Matt. 11:17 46¹ See note 50¹ in Matt. 27.

49^a
Psa.
88:8

49^b
Luke
8:2

49^c
Psa.
38:11

D. Buried
23:50-56

50 And behold, a man named ^{1a}Joseph, being a member of the Council, a good and righteous man

51 (This man had not agreed with their counsel and action), from Arimathea, a city of the Jews, who was ^aexpecting the kingdom of God;

52 This man came to Pilate and requested the body of Jesus.

53 And he took *it* down and wrapped it in a linen cloth, and ¹placed Him in a tomb hewn in the rock, where ^ano one had ever yet been laid.

54 And it was a day of ¹preparation, and *the* Sabbath was dawning.

55 And the women who had come together with Him out of Galilee followed after, and beheld the tomb and how His body was placed.

56 And they returned and prepared ^aspices and ^bointment. And on the ^cSabbath they ¹rested according to the commandment.

CHAPTER 24

VI. The Resurrection of the Man-Savior
24:1-49

A. Discovered by the Women
vv. 1-11

1 Now ^aon the ¹first *day* of the week, at early dawn, ²they ³came to the tomb, bringing *the* ^bspices which they had prepared.

50¹ See note 38¹ in John 19.

53¹ This was for the fulfillment of Isa. 53:9a.

54¹ See note 62¹ in Matt. 27.

56¹ This was a real rest to all God's chosen people and even to the entire universe, because the Savior had fully accomplished redemption for them all.

¹ See notes 1¹ in Matt. 28 and 1¹ in John 20.

¹² Referring to the women mentioned in v. 10 and 23:55.

¹³ See note 1² in John 20.

50^a
vv.
50-56;
Matt.
27;
57-61;
Mark
15;
43-47;
John
19;
38-42
51^a
Luke
2;
25, 38
53^a
cf.
Mark
11:2
56^a
Luke
24:1;
2 Chron.
16:14
56^b
Matt.
26:12;
Mark
16:1
56^c
Exo.
20;
8, 10;
Deut.
5;
12, 14

2^a 2 And they found the ^astone rolled away from the tomb;

Matt.
27:60;

3 But when they entered, they did ^anot find the body of the Lord Jesus.

Mark
15:46;

4 And it came about, while they were perplexed about this, that behold, ^atwo ^bmen stood by them in ^{1c}shining clothing;

cf.
John
11:38
3^a
Luke
24:23

5 And becoming ^afrightened and bowing their faces to the ground, *the men* said to them, Why are you seeking the ^bliving One among the dead?

4^a
John
20:12;
cf.

6 He is not here, but was ¹raised. Remember how He ^aspoke to you while *He* was still in ^bGalilee,

Acts
1:10
4^b

7 Saying that the Son of Man must be delivered into *the* hands of sinful men, and be crucified, and on the ^athird day rise up.

Luke
24:23
4^c

8 And they ^aremembered His words.

Acts
10:30

9 And returning from the tomb, they ^areported all these things to the eleven and to all the rest.

5^a
Luke
24:37

10 Now they were ^aMary the Magdalene, and ^bJo-anna, and ¹Mary the *mother* of James, and the rest of the women with them, who were telling these things to the apostles.

5^b
Luke
24:23;

Rev.
1:18;

11 And these words appeared ¹to them as ²nonsense, and they did ^anot believe them.

Heb.
7:8
6^a

Luke
24:44
6^b

B. Investigated and Confirmed by Peter

v. 12

Matt.
17:
22-23;

12 But ^aPeter rose up and ran to the tomb; and stooping to look, he saw the ^blinen cloths alone, and he went away marveling in himself at what had happened.

Mark
9:
30-31

7^a
Luke
9:22;

4¹ Or, flashing.

Matt.
20:19

6¹ See note 6¹ in Mark 16.

8^a

10¹ The mother of the Man-Savior.

John
2:22;

11¹ Lit. in their sight.

12:16
9^a

11² Used in medical language of the wild talk of delirium (Vincent).

Mark
16:10;
John
20:18

10^a
Matt.
27:56;
Mark
15:40

10^b
Luke
8:3

11^a
Mark
16:11

12^a
John
20:3-7

12^b
John
19:40

C. Appearing to Two Disciples
vv. 13-35

13 And behold, ^atwo of them were going on the same day to a village named Emmaus, sixty ¹stadia away from Jerusalem. 13^a
Mark 16:12-13

14 And they were talking to one another concerning all these things which had occurred. 16^a
cf. John 20:14; 21:4

15 And it came about as they were talking and discussing, that Jesus Himself drew near and ¹went with them. 19^a
Matt. 2:23; Mark 1:24; Acts 2:22

16 But their eyes were ^aprevented from recognizing Him. 19^b
Matt. 21:11; Luke 7:16; John 4:19; 6:14; Deut. 18:15

17 And He said to them, What *are* these words which you are exchanging with one another while *you* are walking? And they stood still, looking sad. 19^c
cf. Acts 7:22

18 And one of *them* named Cleopas answered and said to Him, Are you a stranger dwelling alone in Jerusalem and do not know the things which took place in it in these days? 20^a
Luke 23:13, 35

19 And He said to them, What things? And they ¹said to Him, The things concerning Jesus the ^aNazarene, who became a ²Man, a ^bProphet, ^cpowerful in work and word before God and all the people; 20^b
Luke 23:1

20 And how the chief priests and our ^arulers ^bdelivered Him up to *the* ^cjudgment of death and ^dcrucified Him. 20^c
Acts 13:27

21 But we were hoping that He was the One who was about to ^aredeem Israel. Indeed, besides all these things, this third day is *already* passing since these things took place. 20^d
Luke 23:33; Acts 2:23

22 But also some ^awomen from among us amazed us. Being at the tomb early, 21^a
Luke 1:68; 2:38

13¹ One stadion equals about 600 feet; therefore 60 stadia would equal about 7 miles. 21^b
Luke 24:10

15¹ Now the Man-Savior was in resurrection walking with the two disciples. This differed from His walking with His disciples before His death (19:28). 22^a
Luke 24:10

19¹ In their blindness they thought they knew more than the resurrected Savior.

19² The two disciples knew the Savior in the flesh (2 Cor. 5:16), not in His resurrection. They knew His power in work and word, not the power of His resurrection (Phil. 3:10).

23^a Luke 24:3 23^b 23 And ^anot finding His body, they came saying *that* they had also seen a vision of ^bangels, who say that He is ^cliving.

24^a Luke 24:4 24^b 24 And some of those with us went to the ^atomb and found *it* even as the women also said, but they did not see Him.

25^a Luke 24:12 25 And He said to them, O ^{1a}foolish and slow of heart to believe in all that the prophets have spoken!

26^a Luke 12:20 26 Was it not necessary for the Christ to ^asuffer these things and to ¹enter into His ^bglory?

27^a Luke 24:46; Acts 3:18; 17:3 27 And beginning from ^aMoses and from all the ^bProphets, He interpreted to them in ¹all the ^cScriptures the things concerning ^dHimself.

28^a John 7:39; Phil. 3:21 28 And they drew near to the village where they were going, and He acted as though He would go farther.

29^a Luke 24:44; John 1:45; 5:46 29 And they urged Him, saying, Stay with us, because it is toward evening and the day ¹is already nearly over. And He went in to ^astay with them.

30^a Luke 24:44; John 1:45; 5:46 30 And it came about as He reclined *at the table* with them, *that* He took the loaf and ^ablessed *it*, and having broken *it*, He handed *it* to them.

31^a Luke 24:44; John 1:45; 5:46 31 And their eyes were ¹opened, and they recognized Him; and ²He disappeared from them.

25¹ The word in Greek indicates to be dull of perception.

26¹ Referring to His resurrection (v. 46), which brought Him into glory (1 Cor. 15:43a; Acts 3:13a, 15a).

27¹ Including the Law of Moses, the Prophets, and Psalms (v. 44).

29¹ Lit. has already declined.

31¹ The Savior walked with them (v. 15) and stayed with them (v. 29), but it was not until they offered the loaf to Him and He broke it that their eyes were opened to recognize Him. They needed Him to walk and stay with them, but He needed them to offer the loaf to Him that He might break it so that He could open their eyes to see Him.

31² Lit. He became invisible from them. The Savior was still with them. He did not leave them, but only became invisible.

2:1-2, 6;
22:1,
16, 18;
110:1;
118;
22-24,
26;
132:11;

Isa.
7:14;
9:6;
50:6;
53;
1-12;

Jer.
33;
14-15;
Dan.
7;
13-14;
Micah
5:2;

Zech.
9:9;
13:7;
Mal.
3:1

29^a
cf.
Gen.
19:2-3;
Acts
16:15

30^a
Matt.
26:26

32 And they said to one another, Was not our heart burning within us while He was speaking to us on the road, while He was opening to us the ^aScriptures?

32^a
Luke
24:
27, 45

33 And rising up that very hour, they returned to ¹Jerusalem and found the ^aeleven and those with them assembled together,

33^a
Mark
16:14

34 Saying, The Lord was really raised, and has ^aappeared to Simon!

34^a
1 Cor.
15:5
35^a

35 And they related the things *that occurred* on the road, and how He was made ^aknown to them in the breaking of the bread.

Luke
24:31

D. Appearing to the Disciples and Commissioning Them

vv. 36-49

36^a
John
20:19

36 And as they were speaking these things, He Himself stood in their midst and said to them, ^aPeace to you!

37^a
Luke
24:5

37 But they were startled and became ^afrightened and thought *they* beheld a ¹spirit.

39^a
John
20:27

38 And He said to them, Why are you troubled, and why are reasonings arising in your heart?

39^b
1 John
1:1

39 See My ^ahands and My feet, that *it* is I Myself; ^bhandle Me and see, for a spirit does not have ¹flesh and bones as you behold Me having.

40^a
John
20:20

40 And when He had said this, He ^ashowed them His hands and His feet.

41^a
Luke
24:52;

41 And while they still ¹did not believe for ^ajoy and were marveling, He said to them, Do you have anything to ^beat here?

John
16:22
41^b

42 And they handed Him part of a broiled ^afish;

John
21:5

43 And He took *it* and ^aate before them.

42^a
John
21:
9, 13

44 And He said to them, These *are* My words which I ^aspoke to you while *I* was yet with you, that all the things must be fulfilled which have been written in the

43^a
Acts
10:41

44^a
Luke
24:6

33¹ Jerusalem was the place where the resurrected Savior wanted His disciples to remain before the day of Pentecost (v. 49; Acts 1:4).

37¹ A ghost or specter.

39¹ This is the Man-Savior's resurrected body, which is spiritual (1 Cor. 15:44) and a body of glory (Phil. 3:21 and note 3).

41¹ Lit. were disbelieving.

44^b *Luke* 24:27 ¹Law of ^bMoses and the Prophets and Psalms concerning Me.

45^a *Psa.* 119:18; *Acts* 16:14 ⁴⁵ Then He ^{1a}opened their mind to understand the Scriptures;

46^a *Matt.* 26:24 ⁴⁶ And He said to them, Thus it is ^awritten, *that* the Christ should ^bsuffer and rise up from *the* dead on the ^cthird day;

47^a *Luke* 24:26 ⁴⁷ And *that* repentance for ^{1a}forgiveness of sins should be proclaimed in His ^bname to all the ^cnations, beginning from ^dJerusalem.

48^c *Luke* 24:7; 9:22 ⁴⁸ You *are* ^awitnesses of these things.

49^a *Jer.* 31:34; *Acts* 2:38; 5:31; 13:38; 1 *John* 2:12 ⁴⁹ And behold, I am sending forth the ^{1a}promise of My Father upon you; but you, ²stay in the city until you are ³clothed with ^bpower from on ^chigh.

44¹ The Law of Moses, the Prophets, and Psalms are the three sections of the entire Old Testament, that is, all the Scriptures (v. 27). The Savior's word here unveils that the entire Old Testament was a revelation of Him and that He was its center and content.

45¹ Indicating that to understand the Scriptures requires our mind to be opened by the Lord Spirit through His enlightening (Eph. 1:18).

47¹ Forgiveness of sins could only be proclaimed after the Man-Savior's vicarious death for the sinners' sins had been accomplished and had been verified by His resurrection (v. 46; cf. Rom. 4:25). The Gospel of John, as one of the God-Savior, emphasizes life for fruit-bearing (John 15:5). The Gospel of Luke, as one of the Man-Savior, stresses forgiveness of sins for proclaiming. To bear fruit in life requires essentially the Spirit of life received through the breathing of the Spirit (John 20:22). To proclaim forgiveness of sins requires economically the Spirit of power received through the baptism in the Spirit (Acts 1:5, 8).

49¹ The promise of Joel 2:28-29, fulfilled on the day of Pentecost (Acts 1:4-5, 8; 2:1-4, 16-18), for the outpouring as the power from on high for the believers' ministry economically. This is different from the Spirit of life, who was breathed into the disciples (John 20:22 and note, par. 1) by the resurrected Savior on the day of His resurrection for His indwelling, that He might be life to them essentially.

49² Lit. sit.

49³ As for the Spirit of life we need to breathe Him in as the breath (John 20:22); as for the Spirit of power we need to put Him on as the uniform, typified by the mantle of Elijah (2 Kings 2:9, 13-15). The former as the water of life requires our drinking (John 7:37-39); the latter as the water for baptism requires our being immersed (Acts

1 *Cor.* 15:15;
1 *Pet.* 5:1

49^a
Acts 2:33;
Eph. 1:13

49^b
Acts 1:8

49^c
James 1:17;
3:17

VII. The Ascension of the Man-Savior 24:50-53

50 And He led them out as far as ^{1a}Bethany, and He ^{50^a}lifted up His hands and blessed them. *John*
11:18;

51 And it came about *that* while He blessed them, He ^{51^a}parted from them and was ¹carried up into ^aheaven. *Matt.*
21:17

52 And they ^aworshipped Him and returned to ^bJerusalem with great ^cjoy, *Mark*
16:19;

53 And were continually in the ^atemple, ^bblessing *1 Pet.*
3:22;

God.¹ *Heb.*
9:24;
1 Kings
8:27;
2 Cor.
12:2

1:5). These are the two aspects of the one Spirit for our experience (1 Cor. 12:13). The indwelling of the Spirit of life is essential for our life and living; the outpouring of the Spirit of power is economical for our ministry and work.

50¹ At the Mount of Olives (Acts 1:12). *52^a*
Matt.
28;

51¹ Luke, in his present writing, displays and presents to us mainly five crucial and excellent aspects concerning the Man-Savior: His birth, ministry, death, resurrection, and ascension. *9, 17*
52^b
Acts
1:12;

1) His birth is of and with the Spirit of God essentially, making Him a God-man to be the Man-Savior (1:35). *Luke*
24:49

2) His ministry is by and through the Spirit of God economically to carry out God's economy in His jubilee (4:18-19). *52^c*
Luke
24:41

3) His death is by the God-man to accomplish God's redemption for man (23:42-43) and to release Himself into man as the fire of life to burn on the earth (12:49-50). *53^a*
Acts
2:46;

4) His resurrection is: a) God's vindication of Him and of His work; b) His success in all His achievements; and c) His victory over the universal enemy of God. *3:1;*
5:
21, 42
53^b
Luke
1:64;

5) His ascension is God's exaltation of Him, making Him the Christ of God and the Lord of all (Acts 2:36), to carry out His heavenly ministry on the earth as the all-inclusive Spirit poured out from the heavens upon His Body composed of His believers (Acts 2:4, 17-18), as recorded also by Luke in his further writing called the Acts. *2:28*

53¹ Some MSS add, Amen.

THE GOSPEL OF

JOHN

LIFE AND BUILDING

CHAPTER 1

I. The eternal Word incarnated coming to bring God into man chapters 1-13

A. Introduction to life and building 1:1-51

1. The Word in eternity past who was God, through creation, coming as life and light to bring forth the children of God vv. 1-13

1 ^{1a}In the beginning was the ^{2b}Word, and the Word was ³with God, and the Word was ^cGod.

2 ¹He was ²in the beginning with God.

3 ^aAll things came into being through Him, and apart from Him nothing came into being which has come into being.

¹ In the beginning means in eternity past.

¹ The Word is the definition, explanation, and expression of God; hence, it is God defined, explained, and expressed.

¹ The Word is not separate from God. It is not that the Word is the Word, and God is God, and they are separate one from another. They two are one; hence, in the following clause it says that the Word was God.

² Or, This One.

² In the beginning, that is, from eternity past, the Word was with God. It is not, as supposed by some, that Christ was not with God and was not God from eternity past, and that at a certain time Christ became God and was with God. Christ's deity is eternal and absolute. From eternity past to eternity future, He is with God, and He is God. This is why in this Gospel there is no genealogy (Heb. 7:3) regarding Him as in Matthew 1 and Luke 3.

^{1a}
1 John
1:1;
cf.
Col.
1:17;
Gen.
1:1
^{1b}
John
1:14;
Rev.
19:13;
1 John
1:1
^{1c}
Rom.
9:5;
Heb.
1:8;
1 John
5:20
^{3a}
Col.
1:16

4^a 4 In Him was ^{1a}life, and the life was the ^{2b}light of men.

John
5:26;
11:25;
14:6;
1 John
1:2;
5:11-12

5 And the ^alight shines in the darkness, and the darkness did not overcome it.

6 *There* came a man ¹sent from God whose name was John.

4^b
John
8:12;
9:5;
12:46

7 ¹He came for a testimony that he might testify concerning the light, that all might believe through him.

8 He himself was not the light, but *came* that he might testify concerning the light.

9 The ^atrue light was that which, coming into the world, ^{1b}enlightens every man.

5^a
Matt.
4:16;
cf.
John
3:19

10 He was in the world, and the world came into being through Him, yet the world did not know Him.

11 He came to His own, and those who were His own did not receive Him.

9^a
1 John
2:8
9^b
Eph.
1:18;
3:9;
Heb.
6:4;
10:32

12 But as many as ^{1a}received Him, to them He gave authority to become ²children of God, to those who ¹believe ³in His name:

12^a
Col.
2:6

13 Who were born not ¹of ²blood, nor ¹of *the* ²will of *the* flesh, nor ¹of *the* ²will of man, but ¹of God.

4¹ Since verse 3 refers to the creation in Genesis 1, the mentioning of life in verse 4 should refer to the life indicated by the tree of life in Genesis 2. This is confirmed by John's mentioning of the tree of life in Revelation 22. Since in Him is life, so He is life (John 11:25; 14:6), and came that man might have life (10:10b). This introduction to John's Gospel, including all of chapter 1, begins with life (v. 4) and ends with building (vv. 42, 51) — the house of God (see notes 42¹, 51¹, and 51²). Hence, it is an introduction to life and building.

4² For the old creation, it was the physical light (Gen. 1:3-5, 14-18). For the new creation, it is the light of life.

6¹ The verb has the sense of an envoy being sent with a special commission.

7¹ Or, This one.

9¹ Gk. photizo The same word is used transitively, as it is here, in Eph. 1:18; 3:9; Heb. 6:4; 10:32.

12¹ To believe is to receive.

12² For human beings to become children of God is for man to have the divine life and the divine nature.

12³ Lit. into.

13¹ Lit. out of.

13² Blood (lit. bloods) here signifies the physical life; the will of the flesh denotes the will of fallen man after man became flesh; the will of man refers to the will of man created by God.

**2. The Word becoming flesh,
with grace in fullness and with reality
to declare God in the only begotten Son of God
vv. 14-18**

14 And the ¹Word became ^aflesh and ^{2b}tabernacled among us (and ^{3c}we beheld His glory, glory as of an only begotten ⁴from a father), full of ^{5d}grace and ^{5e}reality.

15 John testified concerning Him and cried, saying, This was He of whom I said, ^aHe who comes after me has become ahead of me, because He was before me.

16 For ¹of His ^afullness we all received, and grace upon grace.

17 For the ¹law was given through Moses; ^{1a}grace and ¹reality came through Jesus Christ.

18 No one has ever seen God; the ¹only begotten Son, who is in the bosom of the Father, He has ^{2a}declared Him.

14¹ *For the Word as God to become flesh is for God to have the human life and the human nature.*

14² *The Word by being incarnated not only brought God into humanity, but also became a tabernacle to God as God's habitation on earth among men.*

14³ *This refers to Christ's transfiguration on the Mount (Matt. 17:1-2, 5; Luke 9:32; 2 Pet. 1:16-18).*

14⁴ *Gk. para, by the side of. The sense here is from with. The Lord is not only from God, but also with God. While He is from God, He is still with God (8:16, 29; 16:32).*

14⁵ *Grace is God in the Son as our enjoyment; reality is God realized by us in the Son.*

16¹ *Lit. out of.*

17¹ *The law makes demands upon man according to what God is, but grace supplies man with what God is to meet what God demands. The law, at the most, was only a testimony of what God is (Exo. 25:21), but reality is the realization of what God is. No man can partake of God through the law, but grace is the enjoyment of God for man, and reality is the realization of God for man. Eventually, grace is God enjoyed by man, and reality is God realized by man.*

18¹ *The Father's only begotten Son declared God by the Word, life, light, grace, and reality. The Word is God expressed, life is God imparted, light is God shining, grace is God enjoyed, and reality is God realized, apprehended. God is fully declared in the Son through these five things.*

18² *Or, explained.*

14^a
1 Tim.
3:16
14^b
Exo.
25:8-9;
Rev.
21:3
14^c
Matt.
17:1-2,
5;
Luke
9:32;
2 Pet.
1:16-18
14^d
John
1:16-17;
Rom.
5:2
14^e
John
14:6;
8:32
15^a
John
1:30
16^a
Col.
1:19;
2:9
17^a
John
1:14
18^a
Heb.
1:3

**3. Jesus as the Lamb of God,
with the Holy Spirit as the dove,
making the believers stones for the building
of the house of God with the Son of Man
vv.19-51**

**a. Religion looking for a great leader
vv. 19-28**

19 And this is the testimony of John when the Jews sent to him priests and Levites from Jerusalem that they might ask him, Who are you?

20^a 20 And he confessed and did not deny, and he confessed, I am not the ^aChrist.
Dan.
9:25-26

21^a 21 And they asked him, What then? Are you ^aElijah?
Mal.
4:5 And he said, I am not. Are you the ^bprophet? And he answered, No.

21^b 22 They said then to him, Who are you, that we may
Deut.
18:15,
18 give an answer to those who sent us? What do you say about yourself?

23^a 23 He said, I *am* a ^avoice of *one* crying in the
Isa.
40:3 wilderness, Make straight the way of *the* Lord, as Isaiah the prophet said.

24 Now those who were sent were of the Pharisees.

25 And they asked him and said to him, Why then are you baptizing if you are not the Christ, nor Elijah, nor the prophet?

26^a 26 John answered them saying, I ^abaptize in water;
Matt.
3:11 *but* among you stands One whom you do not know.

27 It is He who comes after me, the thong of whose sandal I am not worthy to loose.

28 These things took place in ¹Bethany across the Jordan, where John was baptizing.

**b. Jesus introduced as a Lamb with a dove
vv. 29-34**

29 The next day John saw Jesus coming to him, and

28¹ Bethany here is a place on the east side of the Jordan, different from the Bethany in 11:1, which is a village on the west side of the Jordan.

said, Behold, the ^{1a}Lamb of God who takes away the ^bsin of the ²world!

30 This is He of whom I said, ^aA man is coming after me who has become ahead of me, because He was before me.

31 And I did not recognize Him, but in order that He might be manifested to Israel, I came baptizing in water.

32 And John testified saying, I beheld the Spirit descending as a ^{1a}dove out of heaven, and He abode upon Him.

33 And I did not recognize Him, but He who sent me to baptize in water said to me, He upon whom you see the Spirit descending and abiding upon Him, this is He who baptizes in *the* Holy Spirit.

34 And I have seen and have testified that this is the ^aSon of God.

29^a
John
1:36;
1 Pet.
1:19;
Rev.
5:6;
7:14;
12:11;
14:1;
21:9-10,
22-23;
22:1, 3;
cf.
Exo.
12:3-4
29^b
1 John
2:2;
1 Pet.
2:24;
1 Cor.
15:3;
Isa.
53:10a

c. Bringing forth stones for God's building
vv. 35-51

35 Again the next day John and two of his disciples were standing,

36 And looking at Jesus as He walked, he said, Behold, the ^aLamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 And Jesus, turning and beholding them following, said to them, What are you seeking? And they said to Him, Rabbi (which translated *means* Teacher), where do You abide?

30^a
John
1:15
32^a
Matt.
3:16
34^a
John
1:49
36^a
John
1:29

29¹ *The religious people were looking for a great leader (vv. 19-25), such as Messiah, Elijah, or the prophet (according to the Scriptures, Dan. 9:26; Mal. 4:5; Deut. 18:15, 18). But Jesus was introduced to them as a little lamb with a little dove (vv. 29-33). The Lamb was to take sin away from man, and the dove was to bring God as life to man. The Lamb was for redemption, to redeem fallen man back to God, and the dove was for life-giving, for anointing, to anoint man with what God is, to bring God into man and man into God, and for uniting the believers in God. Both are needed for man to participate in God.*

29² *The world here refers to mankind, as in 3:16.*

32¹ *See note 29¹.*

39 He said to them, Come, and you will see. They went therefore and saw where He abode, and they abode with Him that day. It was about *the* ¹tenth hour.

40 One of the two who heard John and followed Him was Andrew, Simon Peter's brother.

41 He found first his own brother Simon and said to him, We have found the ¹Messiah (which translated *means* ¹Christ).

42 He led him to Jesus. Looking at him, Jesus said, You are Simon the son of John; you shall be called Cephas (which translated *means* ^{1a}a stone).

43 The next day He would go forth into Galilee, and He found Philip; and Jesus said to him, Follow Me.

44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip found Nathanael and said to him, We have found Him of whom Moses in the law and prophets wrote, Jesus, *the* ¹son of Joseph, from Nazareth.

46 And Nathanael said to him, Can anything good come out of Nazareth? Philip said to him, ^aCome and see.

47 Jesus saw Nathanael coming to Him and said concerning him, Behold a true Israelite, in whom is no guile!

48 Nathanael said to Him, How do You know me? Jesus answered and said to him, Before Philip called you, when you were under the fig tree, I saw you.

49 Nathanael answered Him, Rabbi, You are the Son of God; You are *the* ^{1a}King of Israel.

39¹ That is, 4 p.m.

41¹ Messiah is Hebrew; Christ is Greek. Both mean "the anointed." Christ is God's anointed, appointed by God to accomplish God's purpose, God's eternal plan.

42¹ Lit. Peter. The Lord referred to this word of His when He spoke to Peter, in Matt. 16:18, about the building of the church. It must be from this that Peter obtained the concept of the living stones for the building of a spiritual house (1 Pet. 2:5), which is the church. The significance of a stone is that it denotes a work of transformation to bring forth material for God's building (1 Cor. 3:12).

45¹ The information Philip passed on to Nathanael in the words, the son of Joseph, and, from Nazareth, was inaccurate. Jesus was not born of Joseph, but of Mary (Matt. 1:16), and not born in Nazareth, but in Bethlehem (Luke 2:4-7).

49¹ That is, the Messiah.

42^a
Matt.
16:18;
1 Pet.
2:5;
1 Cor.
3:12;
Rev.
21:
18-20;
cf.
Gen.
28:18,
22
46^a
John
1:39

49^a
John
12:13;
19:19

50 Jesus answered and said to him, Do you believe because I told you that I saw you under the fig tree? You shall see ^agreater things than these.

51 And He said to him, Truly, truly, I say to you, you shall see ^{1a}heaven opened and the angels of God ascending and descending on the ²Son of Man.

^{50^a}
John
14:12
^{51^a}
Gen.
28:
11-22

CHAPTER 2

B. Life's principle and life's purpose

2:1-22

1. Life's principle — to change death into life

vv. 1-11

a. Christ coming in resurrection to the people in their enjoyment^a

vv. 1-2

^{1^a}
1 Cor.
15:4
cf.
John
1:29,
35, 43
^{1^b}
John
4:46
^{1^c}
John
7:52

1 And the ^{1a}third day there was a ²wedding in ^{3b}Cana of ^{4c}Galilee, and the mother of Jesus was there.

2 And Jesus also was invited, and His disciples, to the wedding.

^{51¹} *This is the fulfillment of Jacob's dream (Gen. 28:11-22). Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God — Bethel. Jacob poured oil (the symbol of the Holy Spirit, the last Person of the Triune God to reach man) upon the stone (symbol of the transformed man) that it might be the house of God. Here in John I are the Spirit (v. 32) and the stone (v. 42) for the house of God with Christ in His humanity. Where this is, there is an open heaven.*

^{51²} *John chapter 1, as the introduction to John's Gospel, introduces Christ as both the Son of God (vv. 34, 49) and the Son of Man. Nathanael recognized Him as the Son of God and addressed Him as such (v. 49), but Christ said to Nathanael that He is the Son of Man. The Son of God is God with the divine nature — divinity. The Son of Man is man with the human nature — humanity. For declaring God (v. 18) and for bringing God to man and man to God, He is the only begotten Son of God. But for building God's habitation on the earth among men, He is the Son of Man. God's building needs His humanity. In eternity past Christ had only divinity, but in eternity future Christ will have both divinity and humanity forever.*

^{1¹} *The day of resurrection (1 Cor. 15:4).*

^{1²} *Marriage signifies the continuation of human life, and a wedding (feast) signifies the pleasure and enjoyment of human life.*

^{1³} *Cana means a land of reeds, and reeds signify weak and fragile people (Isa. 42:3a; Matt. 12:20a; 11:7).*

^{1⁴} *Galilee is a place despised by people (John 7:52).*

**b. Their human life running out
and their being filled with death**
vv. 3-7

3 And when the ¹wine ran out, the ²mother of Jesus said to Him, They have no wine.

4 And Jesus said to her, ¹Woman, ²what have I to do with you? ³My hour has not yet come.

5 His mother said to the servants, Whatever He says to ⁴you, do it.

6 Now there were ¹six stone waterpots lying there, according to the ²Jewish rites of purification, holding ³two or three measures each.

7 Jesus said to them, Fill the waterpots with ¹water. And they filled them up to the brim.

c. Christ changing their death into life eternal
vv. 8-11

8 And He said to them, Draw some out now and take it to the master of the feast. And they took it *to him*.

9 And when the master of the feast tasted the ^{1a}water which had become wine, and did not know where it came from, though the servants who had drawn the water knew, the master of the feast called the bridegroom

10 And said to him, Every man serves the good wine first, and when they have drunk freely, then that which is poorer; you have kept the good wine until now.

³ Wine, the life juice of the grape, signifies life. Hence, the wine running out symbolizes the human life running out.

³ The mother of Jesus signifies the natural man, which has nothing to do with life (v. 4) and must be subdued by life (v. 5).

⁴ A respectful and endearing term.

⁴ Lit. what to Me and to you? (A Hebrew idiom).

⁶ Six waterpots signify the created man, for man was created on the sixth day (Gen. 1:27, 31).

⁶ The Jewish rites of purification with water signify religion's attempt to make people clean by certain dead practices. But the Lord changes death into life.

⁶ Two or three measures equals twenty or thirty gallons.

⁷ Water here signifies death, as in Gen. 1:2, 6; Exo. 14:21; and Matt. 3:16a.

⁹ Changing water into wine signifies changing death into life.

4^a
John
7:6,
8, 30;
8:20

9^a
John
4:46

11 This ¹beginning of ²signs Jesus did in Cana of Galilee, and ³manifested His glory, and His disciples believed ⁴in Him.

11^a
John
2:23;
3:2;
4:54;
6:2, 14,
26, 30;
7:31;
9:16;
10:41;
11:47;
12:18,
37;
20:30;
Rev.
1:1

2. Life's purpose — to build the house of God

vv. 12-22

a. Christ cleansing the temple

vv. 12-17

12 After this He went down to Capernaum, He, His mother, His brothers, and His disciples; and they ¹remained there a few days.

13 And the ^aPassover of the Jews was near, and Jesus went up to Jerusalem.

14 And ^aHe found in the ^{1b}temple those selling oxen and sheep and doves, and the moneychangers sitting *there*.

15 And ¹having made a whip of ²cords, He drove *them* all, both the sheep and the oxen, out of the ³temple, and He poured out the coins of the moneychangers and overturned the tables;

16 And to those who were selling the doves He said, Take these things away; do not make ^aMy Father's house a house of merchandise.

13^a
John
6:4;
11:55
14^a
cf.
Matt.
21:12
14^b
1 Kings
6:1;
Ezra
5:2
16^a
John
14:2

11¹ *The first mentioning of anything in the Scriptures sets forth the principle of that particular matter. Therefore, the first sign here sets forth the principle of all the following signs, that is, to change death into life.*

In the Scriptures, figuratively speaking, the tree of life is the source of life, and the tree of knowledge is the source of death, as revealed in Gen. 2:9, 17. In all the cases recorded in the Gospel of John, the significance always corresponds, in principle, with the tree of life resulting in life, and the tree of knowledge resulting in death.

11² *In this book, all the miracles done by the Lord are called signs (2:23; 3:2; 4:54; 6:2, 14, 26, 30; 7:31; 9:16; 10:41; 11:47; 12:18, 37; 20:30). They are miracles, but they are used as signs to signify the matter of life.*

11³ *The Lord's divinity was manifested here.*

11⁴ *Lit. into.*

12¹ *The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.*

14¹ *Gk. hieron, the entire precincts of the temple.*

15¹ *This case of cleansing the temple reveals the purpose of life, that is, that life is for the building of the house of God.*

15² *Lit. cords made of rushes.*

15³ *See note 14¹.*

17^a 17 His disciples remembered that it was written, ^aThe
Psa. zeal of Your house shall ¹devour Me.
69:9

***b. The body of Jesus, the temple, destroyed
 and raised up in resurrection
 vv. 18-22***

18 The Jews then answered and said to Him, What sign will you show us, seeing that you do these things?

19^a 19 Jesus answered and said to them, Destroy this
Matt. ¹temple, and ²in three days I will ^araise it up.
16:21;

20 Then the Jews said, It took forty-six years to build
17:23; this ¹temple, and you will raise it up in three days?
20:19;

21 But He spoke of the ^{1a}temple of His body.
27:63

22 When therefore He was raised from among the
21^a dead, His disciples remembered that He said this, and
cf. they believed the ^aScripture and the word which Jesus
1 Cor. had spoken.
6:19;
3:16-17;
Eph.
2:21-22

22^a

Psa.

16:10;

Acts

2:30-32

***C. Life meeting the need of man's every case
 2:23-11:57***

***1. The need of the moral — life's regenerating
 2:23-3:36***

***a. The Lord's commitment not in miracles but in life
 2:23 - 3:1***

23 Now when He was in Jerusalem at the Passover, during the feast, many believed ¹in His name, when they saw the signs which He did.

24 But Jesus Himself did not entrust Himself to them, for He knew all *men*,

25^a 25 And because He did not need anyone to testify
Psa. concerning man, for ^aHe Himself knew what is in man.
139:1-2

17¹ *Or, eat Me up, consume Me.*

19¹ *Gk. naos, the inner temple.*

19² *In three days signifies in resurrection.*

20¹ *See note 19¹.*

21¹ *See note 19¹.*

23¹ *Lit. into.*

CHAPTER 3

1 ¹But there was a man of the Pharisees named ^{1a}Nicodemus, a ruler of the Jews: ^{1a}
John
7:50;
19:39

**b. Regeneration by the divine Spirit
in the human spirit
3:2-13**

2 He came to Him by night and said to Him, Rabbi, ^{2a}we know that you are ^{1a}a teacher come from God; for no one can do these ^asigns that you do unless ^bGod is with him. ^{2a}
John
2:11
^{2b}
Acts
10:38

3 Jesus answered and said to him, Truly, truly, I say to you, unless a man is ^aborn ¹anew, he cannot ²see the ^{3b}kingdom of God. ^{3a}
1 Pet.
1:23
^{3b}

4 Nicodemus said to Him, How can a man be born when he is old? He cannot enter the second time into his mother's womb and be born, can he? John
3:5

¹ *The word but indicates that this case of Nicodemus differs from the cases in the foregoing verses, 2:23-25. All the cases there are cases of people believing in the Lord because of seeing the miracles He did. The Lord could not commit Himself to such people. But this case in chapter 3 is one of life in regeneration. This reveals that this book is not for miraculous things, but only for life. This is why even the miracles done by the Lord are called signs in this book, signifying that the Lord came for life, not for miracles.*

² *Nicodemus considered Christ to be a teacher come from God. This indicates that he may have thought he needed some better teachings to improve himself. But the Lord's answer in the following verse unveiled to him that his need was to be born anew. To be born anew is to be regenerated with the divine life, other than the human life received by natural birth. Hence, his real need was not some better teachings to improve himself, but the divine life to remake him. He was seeking for teachings which belong to the tree of knowledge, but the Lord's answer turned him to the need of life, which belongs to the tree of life (cf. Gen. 2:9, 17).*

³ *Or, from above.*

³ *In spiritual things, to see is to enter into (v. 5).*

³ *The kingdom of God is the reign of God. It is a divine realm to be entered into, a realm which requires the divine life. Only the divine life can realize the divine things. Hence, to see, or to enter into the kingdom of God, requires regeneration with the divine life.*

5^a 5 Jesus answered, Truly, truly, I say to you, unless a
Titus man is ^aborn ¹of ²water and *the* Spirit, he cannot enter
 3:5 into the kingdom of God.

6 That which is ^aborn ¹of the flesh is flesh, and that
Matt. which is born ¹of the ²Spirit is spirit.
 3:11

6^a 7 Do not marvel that I said to you, You must be born
John ¹anew.
 1:13

8^a 8 The ^{1a}wind blows where it wills, and you hear the
Eccl. sound of it, but you do not know where it comes from
 11:5; and where it is going; so is everyone who is born ²of
Ezek. the Spirit.
 37:9

9 Nicodemus answered and said to Him, How can these things be?

10 Jesus answered and said to him, You are the teacher of Israel, and you don't know these things?

11^a 11 Truly, truly, I say to you, we speak that which we
John know, and ^atestify of that which we have seen, and ¹you
 3:32 do not receive our testimony.

5¹ *Lit. out of.*

5² *These words, of water and the Spirit, should have been plain to Nicodemus, without any need of explanation. The same words were spoken by John the Baptist in Matthew 3:11 to the Pharisees, so they should have been fully understood among the Pharisees. Now Nicodemus, as one of the Pharisees, is speaking to the Lord, and the Lord speaks these familiar words. Water is the central concept of the ministry of John the Baptist, that is, to terminate people of the old creation. Spirit is the central concept of the ministry of Jesus, that is, to germinate people in the new creation. These two main concepts put together are the whole concept of the matter of regeneration. Regeneration, to be born anew, is the termination of people of the old creation with all their deeds, and the germination of them in the new creation with the divine life.*

6¹ *Lit. out of.*

6² *The first Spirit here is the divine Spirit, the Holy Spirit of God, and the second spirit is the human spirit, the regenerated spirit of man. Regeneration transpires in the human spirit by the Holy Spirit of God with God's life, the uncreated eternal life. Thus, to be regenerated is to have the divine eternal life, other than the human natural life, as a new source and a new element of a new person.*

7¹ *Or, from above.*

8¹ *The Greek word for wind is the same word as for spirit, pneuma. Whether it means the wind or the spirit depends upon the context. The context here says that it blows, and the sound of it can be heard. This indicates that it is the wind. A regenerated person is like the wind, which can be realized, but which is beyond understanding.*

8² *Lit. out of.*

11¹ *The pronoun you is plural, and so in verse 12.*

12 If I told you of ¹things on earth and you do not believe, how shall you believe if I tell you of ¹things in heaven?

13 And ^ano one has ascended into heaven, but He who descended out of heaven, the ^bSon of Man ¹who is in heaven.

13^a
Rom.
10:6-7;
Eph.
4:9
13^b
John
1:51

**c. Satan's evil nature in man's flesh judged through Christ
in the form of the serpent on the cross
that the believers may have eternal life**

3:14-21

14 And as ^aMoses lifted up the ¹serpent in the wilderness, even so must the Son of Man be ^blifted up;

14^a
Num.
21:4-9
14^b
John
12:32,
34;
8:28

12¹ Things on earth *here does not mean things of an earthly nature, but things which transpire on earth, including redemption, regeneration, etc. In the same principle, things in heaven in this verse does not mean things of a heavenly nature, but things which transpire in heaven. Hence, in the following verse, the Lord said that He is the One who descended out of heaven and who is still in heaven. This indicates that He knows the things which transpire in heaven, because He is the One who is in heaven all the time.*

13¹ Some ancient authorities support this reading.

14¹ John chapter 3 deals with the matter of regeneration. Regeneration, on one hand, brings the divine life with the divine nature into us. On the other hand, regeneration terminates the evil nature of Satan in our flesh. Satan injected his nature into man's flesh in Genesis 3 as the serpent. When the children of Israel sinned against God, they were bitten by serpents (Num. 21:4-9). God told Moses to lift up a brass serpent on their behalf for God's judgment, that by looking upon that brass serpent all may live. That is a type. Here in John 3:14, the Lord Jesus applied that type to Himself, showing that when He was in the flesh, He was in "the likeness of the flesh of sin" (Rom 8:3), which likeness was the form of the brass serpent. It had the form of the serpent, but without the poison. Christ was made in "the likeness of the flesh of sin," but He had no participation in the sin of the flesh (2 Cor. 5:21; Heb. 4:15). When in the flesh He was lifted up on the cross, by His death Satan, the old serpent, was dealt with (John 12:31-33; Heb. 2:14). This means that the serpentine nature within fallen man has been dealt with. When man is regenerated with divine life in Christ, his satanic nature is annulled. This is why in this portion of the Word, when the Lord revealed the matter of regeneration to Nicodemus, He specifically mentioned this point.

Nicodemus might consider himself a moral and good man. But the Lord's word in this verse implies that regardless of how good Nicodemus might be outwardly, inwardly he had the serpentine nature of Satan. As a descendant of Adam, he was poisoned by the old serpent, and the serpent's nature was within him. He not only needed the Lord to be the Lamb of God to take away his sin (John 1:29); he also needed the Lord to be in the form of the serpent that his serpentine nature might be dealt with on the cross that he might have eternal life. In the principle set forth in chapter 2 this is to change death into life.

15 That everyone who believes ¹in Him may have ²eternal life.

16^a

Rom.

5:8;

Eph.

2:4;

Titus

3:4;

1 John

4:10

16^b

Rom.

8:32;

1 John

4:9

16^c

John

1:18;

3:18;

1 John

4:9

16^d

John

3:36;

6:40

18^a

John

1:18

19^a

John

1:9

16 For God so ^aloved the world that He ^bgave His ^conly begotten Son, that everyone who ^dbelieves ¹in Him should not perish, but have ²eternal life.

17 For God did not send the Son into the world that He might judge the world, but that the world might be saved through Him.

18 He who believes ¹in Him is not judged; he who does not believe has been judged already, because he has not believed ¹in the name of ^athe only begotten Son of God.

19 And this is the judgment, that the ^alight has come into the world, and men loved the darkness rather than the light, for their deeds were evil.

20 For everyone who ¹does evil hates the light, and does not come to the light, lest his deeds should be exposed.

21 But he who does the truth comes to the light, that his deeds may be manifested that they have been wrought in God.

**d. The regenerated people becoming
the bride of Christ as His increase
3:22-30**

22^a

John

4:1-2

22 After these things, Jesus and His disciples came into the land of Judea; and there He stayed with them and ^abaptized.

23 And John also was baptizing in Aenon near Salim, because there was much water there; and they came and were baptized.

24^a

Matt.

14:3

25^a

John

2:6

24 For ^aJohn had not yet been thrown into prison.

25 There arose therefore a questioning on the part of John's disciples with a Jew about ^apurification.

15¹ *Lit. into.*

15² *This is the divine life, the uncreated life of God, which is not only timewise everlasting, but eternal and divine in nature.*

16¹ *Lit. into.*

16² *See note 15².*

18¹ *Lit. into.*

20¹ *Lit. practices (1 John 1:6 and note 5).*

26 And they came to John and said to him, Rabbi, He who was with you ^aacross the Jordan, of whom you ^btestified, behold, He is ^cbaptizing and all are coming to Him.

26^a
John
1:28-29
26^b
John
1:7, 34
26^c
John
4:2
28^a
John
1:20, 23
29^a
Rev.
19:7

27 John answered and said, A man can receive nothing unless it has been given him from heaven.

28 You yourselves testify of me that I said, ^aI am not the Christ, but I have been sent before Him.

29 ^aHe who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This joy of mine therefore is made full.

30 He must ¹increase, but I *must* decrease.

e. The immeasurable Christ 3:31-36

31 ^{1a}He who comes from above is above all; he who is ²of the earth is ²of the earth and speaks ²of the earth. ^bHe who comes ²from heaven is above all.

31^a
John
8:23
31^b
John
3:13
32^a
John
3:11

32 What He has seen and heard, of this He testifies, and ^ano one receives His testimony.

33 He who receives His testimony has sealed that God is true.

34 For He whom God has sent speaks the ¹words of God, for He gives the Spirit not by measure.

30¹ The increase in this verse is the bride in the foregoing verse, verse 29, and the bride there is a living composition of all the regenerated people. This means, in this chapter on regeneration, that regeneration is not only to bring the divine life into the believers and annul the satanic nature in their flesh, but also to make them the corporate bride for Christ's increase. The last two points, to annul the serpentine nature in the believers and to make them the bride of Christ, are both fully developed in John's writing of Revelation. The book of Revelation mainly reveals how Satan as the old serpent will be fully eliminated (Rev. 20:2, 10), and how the bride of Christ as the New Jerusalem will be fully produced (Rev. 21:2, 10-27).

31¹ Verses 31 through 36 unveil to us the immeasurableness, the unlimitedness of Christ. He is such an immeasurable and unlimited One, who comes from above, who is above all, to whom the Father has given all, and who dispenses the Spirit without measure — it is such a One — who needs a universal increase to be His bride to match Him, as revealed in verses 22 through 30. He who believes in this immeasurable One has eternal life; he who disobeys this One is under the wrath of God.

31² Lit. out of.

34¹ Gk. rhema. See note 63³ in chapter 6.

- 35^a 35 ^aThe Father loves the Son, and has given all into
 John His hand.
 5:20
- 36^a 36 He who ^abelieves ¹in the Son has ²eternal life; but
 John he who disobeys the Son shall not see life, but the wrath
 3:15-16 of God abides on him.

CHAPTER 4

2. The need of the immoral — life's satisfying **4:1-42**

a. A thirsty Savior and a thirsty sinner **vv. 1-8**

- 1^a 1 When therefore the Lord knew that the Pharisees
 John had heard that Jesus was making and ^abaptizing more
 3:22, disciples than John
 26
- 2 (Although Jesus Himself did not baptize, but His disciples),
- 3^a 3 He left ^aJudea and went away ^bagain into Galilee.
 John 3:22
- 4 And He had to pass through Samaria.
- 3^b 5 So He came to a city of Samaria called Sychar,
 John ^anear the land that Jacob gave to his son Joseph;
 2:11
- 5^a 6 And Jacob's ¹well was there. Jesus, therefore,
 Gen. being wearied from the journey, sat thus by the ¹well. It
 33: was about the ²sixth hour.
 18-19;
- 48:22; 7 A woman of Samaria came to draw water. Jesus
 Josh. said to her, Give Me a drink.
 24:32
- 8 For His disciples had gone away into the city to buy food.

b. The emptiness of religion's tradition **and the fullness of life's living water** **vv. 9-14**

- 9 The Samaritan woman then said to Him, How is it that you, a Jew, ask me for a drink, since I am a

36¹ *Lit. into.*

36^a *See note 15^a.*

6¹ *Lit. spring, as in v. 14.*

6^a *That is, noon.*

Samaritan woman? (^aFor Jews have no dealings with ¹Samaritans.)

10 Jesus answered and said to her, If you knew the ^agift of God, and who it is that says to you, Give Me a drink, you would have asked Him, and He would have given you ^bliving water.

11 The woman said to Him, Sir, you have no bucket, and the well is deep; where then do you get the living water?

12 Are you greater than our father Jacob, who gave us the well, and drank of it himself, and his sons, and his cattle?

13 Jesus answered and said to her, Everyone who ¹drinks of this water shall thirst again,

14 But whoever ^adrinks of the water that I shall give him shall ^bby no means thirst ¹forever; but the water that I shall give him shall become in him a spring of water welling up into ^{2c}eternal life.

c. The way to take the living water

vv. 15-26

(1) To make confession of sins

vv. 15-18

15 The woman said to Him, Sir, ^agive me this water so I will not thirst, nor come here to draw.

16 Jesus said to her, Go, ¹call your husband and come here.

⁹*Samaria was the leading region of the northern Kingdom of Israel and the place where its capital was (1 Kings 16:24, 29). Around 700 B. C. the Assyrians captured Samaria and brought people from Babylon and other heathen countries to the cities of Samaria (2 Kings 17:6, 24). From that time, the Samaritans became a people of mixed blood — heathen with Jew. History tells us that they had the Pentateuch (the five books of Moses) and worshipped God according to that part of the Old Testament. But they were never recognized by the Jews as part of the Jewish people.*

¹³*This signifies the enjoyment of material things and the amusement of worldly entertainment. None of these can quench the thirst deep within man. However much he drinks of this material and worldly "water," he shall thirst again. The more he drinks of these "waters," the more his thirst is increased.*

¹⁴*Lit. to the age.*

¹⁴*See note 15^a in chapter 3.*

¹⁶*This word was intended to touch her conscience with her immoral history that she might repent of her sins.*

⁹*Matt. 10:5; John 8:48; Luke 9:52-53*
¹⁰*Rom. 6:23*
¹⁰*John 7:37-39; Rev. 21:6; 22:1, 17*
¹⁴*Exo. 17:6; Num. 20:8; Psa. 36:8; John 7:37; 1 Cor. 10:4; 12:13; Rev. 21:6; 22:17*
¹⁴*John 6:35*
¹⁴*John 6:27; 3:16; 5:24*
¹⁵*John 6:34*

20^a
Gen.
33:
18-20

17 The woman answered and said, I don't have a husband. Jesus said to her, You have well said, I don't have a husband;

20^b
Deut.
11:

18 For you have had ¹five husbands, and the one you now have is not your husband; this you said truly.

29-30;
27:12;
Josh.
8:33

**(2) To contact God the Spirit
in the human spirit and in reality
vv. 19-24**

20^c
Deut.
12:5, 11,
14, 18,
21, 26;
16:2, 6,
7, 11,
15, 16

19 The woman said to Him, Sir, I see that you are a prophet.

21^a
John
4:23

20 ^{1a}Our fathers worshipped ^bin this mountain, and ²you say that ^cin Jerusalem is the place where *men* must worship.

22^a
2 Kings
17:
33, 41

21 Jesus said to her, Woman, believe Me, ^aan hour is coming when neither in this mountain nor in Jerusalem shall ¹you worship the Father.

23^a
John
5:25;
4:21

22 ^{1a}You worship that which you do not know; we worship that which we know; for salvation is ²of the Jews.

23^b
cf.
Phil.
3:3

23 But ^aan hour is coming, and now is, when the true worshippers shall worship the Father ^bin spirit and reality; for the Father seeks such to worship Him.

24^a
Rom.
1:9

24 God is Spirit; and those who worship Him must ¹worship ^ain spirit and reality.

18¹ *The woman tried the first husband and drank of that "water," and she was not satisfied. Then she tried the second, third, fourth, and fifth husband. None of these satisfied, so she was trying another. Her changing of husbands fully proved to her that however much she drank of "this water," she was still thirsty. "Everyone who drinks of this water shall thirst again." This word of the Lord is true!*

20¹ *The woman's problem, like the questions in 8:3-7 and 9:2-3, is a matter of yes or no, which belongs to the tree of knowledge; but the Lord turns her to the spirit (vv. 21-24), which belongs to the tree of life (cf. Gen. 2:9, 17).*

20² you, plural.

21¹ you, plural.

22¹ you, plural.

22² Lit. out of.

24¹ *This word was given to instruct her regarding the need of exercising her spirit to contact God the Spirit. To contact God the Spirit with her spirit is to drink of the living water, and to drink of the living water is to render real worship to God.*

In typology, the worship of God should be, (1) in the place chosen by God to set His habitation there (Deut. 12:5, 11, 13-14, 18), and, (2) with

(3) To believe that Jesus is the Christ**vv. 25-26**

25 The woman said to Him, I know that ^aMessiah is coming, He who is called Christ; when He comes, He will declare all things to us.

26 Jesus said to her, ¹I who speak to you am He.

25^a
John
1:41;
Luke
3:15;
cf.
Deut.
18:
15, 18

d. A living testimony with a marvelous harvest**vv. 27-42**

27 And at this point His disciples came and marveled that He was speaking with a woman; yet no one said, What are You seeking? or, Why are You speaking with her?

28 Then the woman ¹left her waterpot and went away into the city, and said to the men,

29 Come, see a man who told me all that I have done; ^{1a}is this not the Christ?

30 Then they went out of the city and came to Him.

31 In the meantime the disciples urged Him, saying, Rabbi, eat.

32 But He said to them, ¹I have food to eat of which you have no knowledge.

33 The disciples then said to one another, Did anyone bring Him *anything* to eat?

34 Jesus said to them, My food is ^ato do the will of Him who sent Me, and ^bto finish His work.

29^a
John
7:26, 31

34^a
John
5:30;
6:38
34^b
John
5:36;
17:4

the offerings (Lev. ch. 1-6). The place chosen by God for His habitation typifies the human spirit, where God's habitation is today (Eph. 2:22 "an habitation of God through the Spirit" as in the KJV should read "an habitation of God in spirit" — Gk.). The offerings typify Christ; Christ is the fulfillment and reality of all the offerings with which the people worshipped God. Hence, when the Lord instructed her to worship God the Spirit in spirit and reality, it meant that she should contact God the Spirit in her spirit instead of in a specific place, and through Christ, instead of with the offerings; for now, since Christ the reality has come (vv. 25-26), all the shadows and types are over.

26¹ By this word Jesus led her to believe that He is the Christ, that she may have eternal life (20:31). She believed (v. 29).

28¹ Whoever drinks the living water and is satisfied with it will drop his preoccupations and testify to it. In the principle set forth in chapter 2, this is also the changing of death into life.

29¹ This indicates that the woman believed that Jesus was the Christ, and by thus believing she received the living water and was satisfied.

32¹ The sinner was satisfied with the Savior's living water, and the Savior was satisfied with God's will in satisfying the sinner. To do the will of God to satisfy the sinner is the Savior's food (v. 34).

35^a
Luke
10:2

35 Do you not say, There are yet four months and then the ^aharvest comes? Behold, I tell you, Lift up your eyes and look on the fields, for they are already white for harvest.

36 He who reaps receives wages and gathers fruit ¹unto ²eternal life, that he who sows and he who reaps may rejoice together.

37 For in this the saying is true, One sows and another reaps.

38 I sent you to reap that for which you have not labored; ¹others have labored, and you have entered into their labor.

39 And many of the Samaritans from that city believed ¹in Him because of the word of the woman who testified, He told me all that I have done.

40 So when the Samaritans came to Him, they asked Him to ¹remain with them, and He ¹remained there two days.

41 And many more believed because of His word.

42^a
1 John
4:14;
1 Tim.
4:10;
Luke
2:11

42 And they said to the woman, *It is* no longer because of what you said that we believe, for we have heard for ourselves, and know that this One is truly the ^aSavior of the world.

3. The need of the dying — life's healing

4:43-54

a. Christ coming back to the place of weak and fragile people

vv. 43-46a

43 And after the two days He left there and went into Galilee.

44^a
Matt.
13:57

44 For Jesus Himself testified that ^aa prophet has no honor in his own country.

45 Then when He came into Galilee, the Galileans

36¹ *Or, for.*

36² *See note 15² in chapter 3.*

38¹ *Others have labored should mean that some had sown the seed among the Samaritans with the Pentateuch (the first five books of the Old Testament), which the Samaritans had. Now the Lord sends His disciples to reap what those had sown.*

39¹ *Lit. into.*

40¹ *The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.*

received Him, having seen all that He did in Jerusalem at the feast; for they also went to the feast.

46 Jesus then came again to ^{1a}Cana of ²Galilee, where He had ^bmade the water wine. 46^a
John
2:1

b. The weak and fragile people dying
vv. 46b-49

46^b
John
2:9

And there was a certain royal official whose son was sick in Capernaum.

47 When he heard that Jesus had come out of Judea into Galilee, he went to Him and asked that He would come down and heal his son, for he was about to die.

48 Then Jesus said to him, Unless ¹you see ^asigns and wonders, you will by no means believe. 48^a
1 Cor.
1:22

49 The royal official said to Him, Sir, come down before my child dies.

c. Healing by the life-giving word through believing
vv. 50-54

50 Jesus said to him, Go, your son is living. The man believed ¹the word which Jesus said to him and went his way.

51 And as he was now going down, his slaves met him and brought word saying that his boy was living.

52 So he asked them the hour in which he got better. They said then to him, Yesterday at the ¹seventh hour the fever left him.

53 So the father knew that *it was* in that hour in which Jesus said to him, Your son is living; and he believed and his whole household.

54 This Jesus did again as a ^{1a}second sign, having come out of Judea into Galilee. 54^a
John
2:11

46¹ See note 1³ in chapter 2.

46² Galilee, a despised place (John 7:41, 52), signifies the world of a low and mean condition.

48¹ you, plural.

50¹ The word of life out of the mouth of the Lord that gives life to the dying.

52¹ That is, 1 p.m.

54¹ The significance of the first sign in Cana (2:1-11) is the changing of death into life, setting forth the principle of life. The second sign here is a continuation to apply the principle of changing death into life. Death is of the source of the tree of knowledge, and life is of the source of the tree of life (cf. Gen. 2:9, 17).

CHAPTER 5

4. The need of the impotent — life's enlivening
5:1-47

a. The inadequacy of religion's law-keeping
and the sufficiency of the Son's life-giving
vv. 1-9

1 After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

2^a Now there is in Jerusalem at the ^{1a}sheepgate a pool, which is called in Hebrew ²Bethesda, having ³five porches.
 Neh. 3:1

3 ¹In these lay a multitude of those who were sick, blind, lame, withered, ²waiting for the stirring of the water.

4 For an ¹angel of the Lord went down at certain seasons into the pool and stirred up the water. Whoever then stepped in first after the ²stirring up of the water was made ³well of whatever disease he was held by.

5 And a certain ¹man was there, who had been thirty-eight years in his sickness.

^{2¹} The sheepgate signifies the door to the law-keeping religion's sheepfold (John 10:1).

^{2²} Bethesda means house of mercy, signifying that the people who practiced law-keeping realized that they needed the mercy of God, because they were impotent, weak, and "wretched," as portrayed in Romans 7:7-24.

^{2³} Porches signify the law-keeping religion's shelter, like a sheepfold, and the number five denotes responsibility.

^{3¹} This signifies that under the law-keeping shelter, in religion's fold, there are many people who are blind, unable to see; many who are lame, unable to walk; and many who are withered, lacking the life supply.

^{3²} Some manuscripts omit the last part of v. 3 and all of v. 4.

^{4¹} An angel here signifies the agent through which the law, which could not give life, was given (Gal. 3:19, 21).

^{4²} The stirring up of the water to make people well signifies the practice of law-keeping attempting to make people perfect.

^{4³} Or, whole, sound.

^{5¹} With this sick and impotent man there was no happiness, even on the joyful day of a feast (v. 1); and there was no rest, even on the Sabbath day (v. 9).

6 When Jesus saw him lying *there*, and knew that he had already been a long time *in that condition*, ¹He said to him, Do you want to get ²well?

7 The sick man answered Him, ¹Sir, ²I have no man to put me into the pool when the water is stirred up, but while I am coming, another steps down before me.

8 Jesus said to him, ^aRise, pick up your ¹bed and walk.

9 And immediately the man ¹became well, and ²picked up his bed and walked. Now it was *the* ^aSabbath on that day.

8^a
Matt.
9:6;
Mark
2:11;
Luke
5:24
9^a
John
9:14

b. Religion's opposition to life

vv. 10-16

10 The Jews then said to the one who was healed, It is *the* ^aSabbath, and ^{1b}it is not lawful for you to pick up your bed.

^{6¹} *The significance of this sign is that when the practice of law-keeping in the Jewish religion became an impossibility due to the impotence of man (Rom. 8:3), the Son of God came to enliven the dead (v. 25). The law could not give life (Gal. 3:21), but the Son of God gives life to the dead (v. 21). "While we were yet weak" (Rom. 5:6) He came to enliven us.*

^{6²} *Or, whole, sound.*

^{7¹} *Or, Lord.*

^{7²} *There is the healing means in the law-keeping religion, but it did not profit the impotent man, because he had no strength to fulfill its requirements. Religion's law-keeping depends upon man's effort, man's doing, man's make-up. Since man is impotent, religion's law-keeping becomes inadequate. The holy city, the holy temple, the feast, the Sabbath, the angels, Moses, and the Scriptures, all are the good things of this religion, but they could do nothing for this impotent man. In the eyes of the Lord, he was a dead person (v. 25), in need not only of healing, but also of enlivening. With the Lord's enlivening there is no requirement. The impotent man heard His voice and was enlivened (v. 25).*

^{8¹} *Small mattress or pad, and so in vv. 9, 10, 11, and 12.*

^{9¹} *According to verses 24-25, this is to pass out of death into life and to live. In the principle set forth in chapter 2, this is the changing of death into life.*

^{9²} *Formerly, the bed carried the impotent man, but now the enlivened man carries the bed.*

^{10¹} *Life's enlivening breaks religion's ritual. Religion is offended by life, and begins its opposition to life from this point (vv. 16, 18).*

The Sabbath is for man (Mark 2:27) and should be a rest to man. Religion's law-keeping did not bring rest to the man sick for thirty-eight years, but life's enlivening did. Yet, the religious cared only for their ritual of Sabbath-keeping; they had no concern for the sick man's rest.

10^a
Mark
2:27
10^b
Neh.
13:19;
Jer.
17:21;
John
9:16

11 But he answered them, He who made me well, He said to me, Pick up your bed and walk.

12 They asked him, Who is the man who said to you, Pick up your bed and walk?

13 But he who was healed did not know who it was, for Jesus had withdrawn, a crowd being in that place.

14^a
John
8:11

14 After these things Jesus found him in the temple and said to him, Behold, you have become well; ^{1a}sin no more, that something worse does not happen to you.

15 The man went away and told the Jews that Jesus was the One who made him well.

16^a
John
5:18;
7:1

16 And for this the Jews persecuted Jesus ¹and ^asought to kill Him, because He did these things on *the* Sabbath.

**c. The Son equal with the Father
in giving life and executing judgment
vv. 17-30**

18^a
John
16:2

17 But He answered them, My Father is ¹working until now, and I am working.

18^b
Phil.
2:6;
John
10:
30, 33;
19:7;
1:1;

18 For this therefore the Jews ¹sought all the more to ^akill Him, because He not only broke the Sabbath, but also called God His own Father, making Himself ²equal with ^bGod.

20:28;
1 John
5:20;
Rom.
9:5

19 Then Jesus answered and said to them, Truly, truly, I say to you, ^athe Son can do nothing from Himself except what He sees the Father doing; for whatever the *Father* does, this also the Son does in like manner.

19^a
John
5:30;
8:28

20 For ^athe Father loves the Son and shows Him all things that He does; and He will show Him ^bgreater works than these that you may marvel.

20^a
John
3:35
20^b

21 For as the Father ^araises the dead and gives them life, so also the Son gives life to whom He wills.

John
14:12
21^a
Rom.
4:17;
8:11

14¹ This indicates that the man's former sickness was due to his sin.

16¹ Some manuscripts omit the words and sought to kill Him.

17¹ God's work in creation was finished (Gen. 2:1-3), but the Father and the Son were still working for redemption and building.

18¹ The religious people on the one hand kept the Sabbath, but on the other hand sought to kill Jesus. How could they have rest? Their religious concept caused them to think that to kill those who would not keep their religious ritual was to offer service to God (John 16:2).

18² Actually the Son and the Father are one (John 10:30).

22 For the Father does not judge anyone, but He has given all ^ajudgment to the Son,

23 That all may honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.

24 Truly, truly, I say to you, he who hears My word and ^abelieves Him who sent Me has ¹eternal life, and will not come into judgment, but has ^bpassed out of ²death into life.

25 Truly, truly, I say to you, an hour is coming and now is, when the ^{1a}dead shall hear the voice of the Son of God, and those who hear shall ¹live.

26 For even as the Father has life in Himself, so He gave to the Son also to have ^alife in Himself;

27 And He gave Him authority to execute ^ajudgment, because He is *the* ¹Son of Man.

28 Do not marvel at this, for an hour is coming in which ¹all who are in the tombs shall hear His ^avoice,

29 And shall come forth: ^athose who have done the good to *the* ^{1b}resurrection of life, and those who have ²done the evil to *the* ^{3c}resurrection of judgment.

24¹ See note 15² in chapter 3.

24² Death is of the source of the tree of knowledge, and life is of the source of the tree of life (cf. Gen. 2:9, 17). Hence, to pass out of death into life is to change the source of living.

25¹ Not those dead physically, but those dead in spirit, according to Ephesians 2:1, 5 and Colossians 2:13. Hence, to live in this verse means to be alive in the spirit. It is not resurrection in the physical body as mentioned in verses 28-29.

27¹ The Lord is the Son of God (v. 25), so He can give life (v. 21); and He is the Son of Man, so He can execute judgment.

28¹ These are those who are physically dead and buried in the tomb. Hence, their coming forth from the tomb in verse 29 is the resurrection in the physical body.

29¹ This is the resurrection of the saved believers before the Millennium (Rev. 20:4, 6; 1 Cor. 15:23, 52; 1 Thes. 4:16). The dead believers will be resurrected to enjoy eternal life at the coming back of the Lord Jesus. Hence, it is called the resurrection of life.

29² Or, practiced.

29³ This is the resurrection of the perished unbelievers after the Millennium (Rev. 20:5, 12). All the dead unbelievers will be resurrected after the thousand years to be judged at the great white throne (Rev. 20:11-15). Hence, it is called the resurrection of judgment.

Verses 24-26 speak about the enlivening of the spirit. Verses 28-29 speak about the resurrection of the whole being, including the body.

22^a

John

5:27;

Acts

10:42;

17:31;

Rom.

2:16;

2 Tim.

4:1

24^a

John

12:44

24^b

1 John

3:14

25^a

Eph.

2:1, 5;

Col.

2:13

26^a

John

1:4

27^a

John

5:22;

Acts

10:42;

17:31;

Rom.

2:16;

2 Tim.

4:1

28^a

cf.

1 Cor.

15:52

29^a

Dan.

12:2;

Acts

24:15

29^b

Rev.

20:4, 6;

1 Cor.

15:23, 5

1 Thes.

4:16

29^c

Rev.

20:5,

11-15

30^a 30 ^aI can do nothing from Myself; as I hear, I judge;
 John 5:19 and ^bMy judgment is just, because I do not seek My own
 30^b will, but the ^cwill of Him who sent Me.

d. The Son's fourfold testimony

vv. 31-47

30^c 31 If ^aI testify concerning Myself, My testimony is not
 John 4:34; true.
 6:38

(1) The testimony of John the Baptist

vv. 32-35

31^a 32 There is another who testifies concerning Me, and
 John 8:14 I know that the testimony which he testified concerning
 Me is true.

33^a 33 You have sent to John, and ^ahe has testified to the
 John 1:7 truth.

34 But I do not receive testimony from man; but I say
 these things that you may be saved.

35 He was the burning and shining lamp, and you
 were willing to rejoice for a while in his light.

(2) The testimony of the Son's work

v. 36

36^a 36 But the testimony which I have is greater than
 John 10:25; that of John; for the ^aworks which the Father has given
 38; Me to complete, the works themselves which I do, testify
 14:11; concerning Me that the Father has ^bsent Me.
 15:24

(3) The testimony of the Father

vv. 37-38

36^b 37 And the ^aFather who sent Me, He has testified
 John 3:17 concerning Me. You have neither heard His voice at any
 37^a time, nor have you seen His form,
 John 8:18

38 And you do not have His word abiding in you, for
 you do not believe Him whom He has ¹sent.

(4) The testimony of the Scriptures

vv. 39-47

39 You ¹search the Scriptures, because you think that

36¹ See note 6¹ in chapter 1.

38¹ See note 6¹ in chapter 1.

39¹, 40¹ To search the Scriptures may be separated from come to Me. The Jewish religionists searched the Scriptures, but were not willing to come to the Lord. These two should go together, for the Scriptures, since they testify concerning the Lord, should not be separated from the Lord. We may contact the Scriptures, and yet not contact the Lord. Only the Lord can give life.

in them you have eternal life, and it is these that testify concerning Me;

40 And you are not willing to ¹come to Me that you may have life.

41 I do not receive glory from men;

42 But I know you, that you do not have the love of God in yourselves.

43 I have come in the name of My Father, and you do not receive Me; if another shall come in his own name, you will receive him.

44 How can you believe, when you receive glory from one another and do not seek the glory that is from the only God?

45 Do not think that I will accuse you to the Father; the one who accuses you is Moses, in whom you trust.

46 For if you believed Moses, you would believe Me; for ^ahe wrote concerning Me.

47 But ^aif you do not believe his writings, how shall you believe My words?

46^a
Deut.
18:15,
18-19;
Luke
24:27
47^a
Luke
16:29,31

CHAPTER 6

5. *The need of the hungry — life's feeding*

6:1-71

a. *The hungry world and the feeding Christ*

vv. 1-15

1 After these things Jesus went away across the ¹sea of Galilee, or of Tiberias.

2 And a great crowd followed Him, because they saw the ^asigns which He did on those who were sick.

2^a
John
2:11;
4:54

40¹ See note 39¹.

¹ This case is in contrast to the foregoing case in chapter five. In that case the person involved is by a pool; in this case the people involved are around a sea. The scene of that case is the holy city with a sacred pool for man's healing. The scene of this case is the wilderness with a secular sea for man's living. The person in that case is impotent and needs life's enlivening. The people in this case are hungry and need life's feeding. In typology, the land signifies the earth created by God for man to live upon, and the sea signifies the world corrupted by Satan in which fallen mankind lives. By this world, mankind is hungry and has no satisfaction. In this world mankind is troubled and has no peace. This is portrayed in verse 18.

3 And Jesus went up to the ¹mountain and sat there with His disciples.

4^a Now the ^{1a}Passover, the feast of the Jews, was near.

5 ^aJesus therefore, lifting up His eyes and seeing that a great crowd was coming toward Him, said to Philip, Where shall we buy bread that these may eat?

6 Now this He said to test him, for He knew what He was about to do.

7 Philip answered Him, Two hundred ¹denarii worth of bread is not sufficient for them, that each one may take a little.

8 One of His disciples, Andrew, Simon Peter's brother, said to Him,

9 There is a boy here who has ¹five ²barley loaves and ¹two ²fishes, but what are these for so many?

3¹ Mountain signifies the transcendent position above the land and the sea. To enjoy Christ's feeding, people must go with Christ to the mountain.

4¹ In the Passover people slay the redeeming lamb, strike its blood, and eat its flesh. This typifies Christ as the redeeming Lamb of God to be slain that we may eat His flesh and drink His blood, thus taking Him in as the life supply for us to live by.

7¹ A denarius (singular for denarii) was the chief silver coin of the Romans; it was worth about twenty cents, which was considered good pay for a day's labor. (See Matthew 20:2).

9¹ Five signifies responsibility — the responsibility of Christ as the life supply to us. Two signifies testimony — the testimony of Christ as the life supply to us.

9² Loaves are of the vegetable life, signifying the generating aspect of Christ's life. Fishes are of the animal life, signifying the redeeming aspect of Christ's life. As the generating life, Christ grows in the land, the God-created earth; as the redeeming life, He lives in the sea, the Satan-corrupted world. In order to regenerate us, He grew on the God-created earth for reproducing; in order to redeem us, He lived in the satanic and sinful world. But He is not sinful, not affected by the world, just as fish live in salty water, but are not salty.

Barley in the Jewish land ripens most early and is the first of the harvest; hence, it typifies the resurrected Christ (Lev. 23:10). So the barley loaves represent Christ in resurrection as food to us.

Both barley loaves and fishes are small items, signifying the smallness of Christ as the life supply to us. The miracle-seeking people consider Him as the promised prophet and would force Him to be a king (vv. 14-15), but He would not assume to be a giant in religion; rather, He preferred to be small loaves and little fishes that people may eat Him.

John
2:13;
Exo.
12:11,
14
5^a
vv.
5-13;
Matt.
14:14-
21;
Mark
6:34-
44;
Luke
9:12-
17;
cf.
Matt.
15:32-
37

10 Jesus said, Have the people sit down. Now there was much grass in the place. So the people sat down, the number of men *being* about five thousand.

11 Jesus then took the loaves, and when He had given thanks, He distributed to those who were seated; likewise also of the fishes, as much as they wanted.

12 And when they were filled, He said to His disciples, Gather the broken pieces left over that nothing may be lost.

13 So they gathered them and filled ¹twelve baskets with broken pieces from the five barley loaves which were left over by those who had eaten.

14 The people therefore, seeing the sign which He did, said, This is truly the ^aprophet who is to come into the world.

15 Then Jesus, knowing that they were about to come and take Him by force ¹to make Him ^aking, ^bwithdrew again to the mountain, Himself alone.

14^a
Deut.
18:15,
18;
John
5:46
15^a
John
1:49
15^b
vv.
15b-21,
Matt.
14:22-
33;
Mark
6:45-51

b. The troubled world and the peace-giving Christ
vv. 16-21

16 Now when evening came, His disciples went down to the sea,

17 And getting into a boat, they came across the sea to Capernaum. And it was already dark, and Jesus had not yet come to them.

18 And the ¹sea was stirred up, because a strong wind was blowing.

19 When therefore they had rowed ¹twenty-five or thirty stadia, they saw ²Jesus walking on the sea and coming near the boat, and they were frightened.

20 But He said to them, It is I, don't be fearful.

13¹ The twelve baskets left over signify the overflow of the riches of Christ's life supply, which fed people over one thousand times.

15¹ That is, to make Him the Messiah.

18¹ This signifies the troubles in human life.

19¹ That is, about three or four miles.

19² This signifies that the Lord can overrule all the troubles of human life. He can walk on the troubling waves of human life, and all the troubles are under His feet.

21 They were willing then to ¹take Him into the boat; and immediately the boat was at the land to which they were going.

c. The bread of life

vv. 22-71

(1) Seekers after the perishing food

vv. 22-31

22 The next day the crowd standing across the sea saw that there was no other boat there except one, and that Jesus had not gotten into the boat with His disciples, but *that* His disciples had gone away alone.

23 But other boats from Tiberias came near to the place where they ate *the* bread after the Lord had given thanks.

24 When the crowds saw then that Jesus was not there, nor His disciples, they got into the boats and came to Capernaum, seeking Jesus.

25 And when they found Him across the sea, they said to Him, Rabbi, when did you come here?

26 Jesus answered them, and said, Truly, truly, I say to you, you seek Me not because you saw signs, but because you ate of the bread and were satisfied.

27^a
Isa.
55:2
27^b
John
6:53-
54

27 Do not ^awork for the food which perishes, but for the ^bfood which abides to ¹eternal life, which the Son of Man shall give you; for Him has the Father sealed, *even* God.

28 Then they said to Him, What shall we ¹do that we may ¹work the works of God?

29 Jesus answered and said to them, This is the work of God, that you ¹believe ²in Him whom He has ³sent.

21¹ *We need to take the Lord into our "boat" (our married life, our family, our business, etc.) and enjoy peace with Him on the journey of human life.*

27¹ *See note 15² in chapter 3.*

28¹ *Fallen man's concept toward God is always to do something for God and to work for God. This is the principle of the tree of the knowledge of good and evil in Genesis 2.*

29¹ *The Lord's concept concerning man toward God is to believe in Him, that is, to receive Him as life and the life supply. This is the principle of the tree of life in Genesis 2.*

29² *Lit. into.*

29³ *See note 6¹ in chapter 1.*

30 They said then to Him, What ^asign will you do that we may see and believe you? What work will you do? 30^a
1 Cor.
1:22

31 Our fathers ^aate the manna in the wilderness, as it is written, ^bHe gave them bread out of heaven to eat. 31^a
Exo.
16:15-
18, 31;
1 Cor.
10:3

(2) Food abiding to eternal life

vv. 32-71

(a) Incarnated

vv. 32-51a

32 Jesus then said to them, Truly, truly, I say to you, Moses has not given you the bread out of heaven, but My Father gives you the true bread out of heaven.

33 For the bread of God is He who ¹comes down out of heaven and gives life to the world.

34 They said then to Him, Lord, give us this bread always.

35 Jesus said to them, I am the ¹bread of life; he who comes to Me shall ²by no means hunger, and he who believes ³in Me ^ashall by no means ever thirst. 35^a
John
4:14

36 But I said to you that you have seen Me and yet do not believe.

37 All that the Father ^agives Me shall come to Me, and him that comes to Me I will by no means cast out. 37^a
John
6:39,
65;
17:2,
24

38 For ^aI have come down from heaven, ^bnot to do My own will, but the ^cwill of Him who sent Me.

39 And this is the will of Him who sent Me, that ¹of all which He has given Me I shall ^alose nothing, but shall ^braise it up in the last day. 38^a
John
3:13;
6:41,
50, 58
38^b
Matt.
26:39
38^c
John
4:34;
5:30

40 For this is the will of My Father, that everyone who sees the Son and believes ¹in Him shall have ²eternal life, and I will raise him up in the last day. 39^a
John
17:12;
18:9
39^b
John
6:44,
54

33¹ By being incarnated.

35¹ The bread of life is the life supply in the form of food, like the tree of life (Gen. 2:9), which is also the life supply "good for food."

35² In the principle set forth in chapter 2, this is also the changing of death into life. Death is of the source of the tree of knowledge, and life is of the source of the tree of life.

35³ Lit. into.

39¹ Lit. out of.

40¹ Lit. into.

40² See note 15² in Chapter 3.

41^a 41 The Jews therefore murmured concerning Him because He said, I am the bread that ^acame down out of heaven.

John
6:38;
50, 58;
3:13

42^a 42 And they said, ^aIs not this Jesus, the ¹son of Joseph, whose father and mother we know? How then does he say, ^bI have come down out of heaven?

John
6:38

44^a 44 ^aNo one can come to Me unless the Father who sent Me ^bdraw him; and I will ^craise him up in the last day.

Jer.
31:3;
John
6:65

44^c 45 It is written in the Prophets, ^aAnd they shall all be ^btaught of God. Everyone who has heard and learned ¹from the Father comes to Me.

John
6:39,
54

45^a 46 ^aNot that anyone has seen the Father, except Him who is ^{1b}from God, He has seen the Father.

Isa.
54:13

45^b 47 Truly, truly, I say to you, he who ¹believes ²in Me ^ahas ³eternal life.

1 Thes.
4:9

46^a 48 I am the bread of life.

John
1:18

46^b 49 Your fathers ate the manna in the wilderness, and they died.

John
7:29;
16:27;
17:8

46^c 50 This is the bread which ^acomes down out of heaven, that anyone may ^beat ¹of it and not die.

John
7:29;
16:32)

50^a 51 I am the ¹living bread which came down out of heaven; if anyone eats ²of this bread, ^ahe shall live ³forever;

John
6:38,
41

50^b 42¹ See note 45¹ in Chapter 1.

John
3:16;
5:24

50^c 45¹ Gk. para. The sense here is directly from.

John
6:38,
41

50^d 46¹ Gk. para, by the side of. The sense here is from with. The Lord is not only from God, but also with God. While He is from God, He is still with God (8:16, 29; 16:32).

John
6:38,
41

50^e 47¹ To believe into the Lord is not the same as to believe Him (v. 30). To believe Him means to believe that He is true and real. But to believe into Him means to receive Him and be united with Him as one.

John
6:38,
41

51^a 47² Lit. into.

John
6:38,
41

51^b 47³ See note 15² in chapter 3.

John
6:38,
41

51^c 50¹ Lit. out of.

John
6:38,
41

51^d 51¹ The bread of life (v. 35) refers to the nature of the bread, which is life; the living bread refers to the condition of the bread, which is living.

John
6:38,
41

51^e 51² Lit. out of.

John
6:38,
41

51^f 51³ Lit. to the age.

(b) Slain
vv. 51b-55

And the bread which I will give is My ⁴flesh, which ⁵I will give for the life of the ⁶world.

51^b
John
1:29

52 The Jews then contended with one another, saying, How can this man give us his flesh to eat?

53 Jesus therefore said to them, Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His ¹blood, you have no life in yourselves.

54 He who ¹eats My ²flesh and drinks My ²blood has ³eternal life, and I will ^araise him up in the last day.

54^a
John
6:39,
44

55 For My flesh is true food, and My blood is true drink.

(c) Resurrected to indwell
vv. 56-59

56 He who eats My flesh and drinks My blood ^aabides in Me and ¹I in him.

56^a
John
15:5

51^a *At this point, the bread becomes the flesh. The bread is of the vegetable life and is only for feeding; the flesh is of the animal life and is not only for feeding, but also for redeeming. Before the fall of man, the Lord was the tree of life (Gen. 2:9), only for feeding man. After man fell into sin, the Lord became the Lamb (John 1:29), not only for feeding man, but also for redeeming man (Exo. 12:4, 7-8).*

51^b *The Lord gave His body, that is, His flesh, to die for us that we may have life.*

53¹ *At this point, blood is added, which is necessary for redemption (John 19:34; Heb. 9:22; Matt. 26:28; 1 Pet. 1:18-19; Rom. 3:25).*

54¹ *Lit. masticates (and so in vv. 56, 57, 58).*

54² *Here flesh and blood are mentioned separately. When blood is separate from flesh, it indicates death. Hence, here the Lord clearly indicated His death, that is, His being slain. He gave His body and shed His blood for us that we may have eternal life. To eat His flesh is to receive by faith all that He did by giving His body for us. And to drink His blood is to receive by faith all that He has accomplished by shedding His blood for us. This kind of eating of His flesh and drinking of His blood is to receive Him, in His redemption, as life and the life supply by believing in what He did for us on the cross. By comparing this verse with verse 47, we see that to eat the Lord's flesh and drink His blood equals to believe in Him. Because to believe is to receive (John 1:12).*

54³ *See note 15² in chapter 3.*

56¹ *This indicates that the Lord had to be resurrected that He may abide in us as our life and life supply.*

57^a 57 As the living Father ¹sent Me, and I live because of the Father, so he who ²eats Me shall also ^alive because of Me.

John
14:19;
Gal.
2:20;
Phil.
1:21

58^a ^ashall live ¹forever.

John
6:51

59 He said these things in a synagogue as He taught in Capernaum.

(d) Ascended

vv. 60-62

60 Many therefore of His disciples when they heard *this* said, This is a hard word; who can hear it?

61^a 61 But Jesus, knowing in Himself that His disciples were murmuring about this, said to them, Does this ^astumble you?

Matt.
11:6

62^a 62 What then if you should see the Son of Man ^{1a}ascending where He was before?

John
3:13

63^a

1 Cor.
15:45;
2 Cor.
3:6

(e) Becoming the life-giving Spirit

vv. 63-65

63 ^aIt is the ¹Spirit who gives life; the ²flesh profits

57¹ See note 6¹ in chapter 1.

57² Eating is to take food into us to be assimilated into our body organically. Hence, to eat the Lord Jesus is to receive Him into us to be assimilated by the regenerated new man in the way of life. Then we live by Him Whom we receive. It is by this that He lives in us as the resurrected One (John 14:19-20).

58¹ Lit. to the age.

62¹ In verse 56 the Lord's resurrection was implied. Here in this verse, His ascension, which follows His resurrection, is clearly mentioned. Ascension is the proof of the completion of His redemptive work (Heb. 1:3b).

63¹ At this point, the Spirit who gives life is brought in. After resurrection and through resurrection, the Lord Jesus, who had become flesh (John 1:14), became the Spirit who gives life, as is clearly mentioned in 1 Corinthians 15:45. It is as the life-giving Spirit that He can be life and the life supply to us. When we receive Him as the crucified and resurrected Savior, the Spirit who gives life comes into us to impart eternal life into us. We receive the Lord Jesus, but we get the Spirit who gives life.

63² Flesh here, according to the context, refers to the meat of the physical body. When the Lord said, The bread which I will give is My flesh (v. 51), the Jews thought that He would give the meat of His

nothing; the ³words which I have spoken unto you are spirit and are life.

64 But there are some of you who do not believe. For Jesus ^aknew from the beginning who they were who did not believe, and ^bwho it was that would betray Him. 64^a
John
2:25
64^b

65 And He said, This is why I have told you that ^ano one can come to Me unless it is ^bgiven to him from the Father. John
6:71;
13:11
65^a
John
6:44
65^b

(f) *Embodied in the word of life*
vv. 66-71

66 At this, many of His disciples drew back and walked no longer with Him. John
6:37,
39;
17:2,
24

67 Then Jesus said to the twelve, Do you also want to go away?

68 Simon Peter answered Him, Lord, to whom shall we go? You have ^{1a}words of ²eternal life. 68^a
John
6:63;
17:8

69 And we have believed and know that You are the Holy One of God.

70 Jesus answered them, Did not I ^achoose you, the twelve, and one of you is ^ba devil? 70^a
John
15:16
70^b

71 Now He spoke of Judas, *the son* of Simon Iscariot, for he, being one of the twelve, would betray Him. John
13:2,
27;
8:44;
17:12

physical body to them to eat (v. 52). They did not understand the Lord's word rightly. To them it was a hard word (v. 60). So, in this verse, the Lord explains that what He would give them to eat is not the meat of His physical body; the meat, which is the flesh, profits nothing. What He would give, eventually, is the Spirit who gives life, who is Himself in resurrection.

63³ Words in Greek is rhema, which means the instant and present spoken word. It differs from logos, which means the constant word, as in John 1:1. At this point the words follow the Spirit. The Spirit is living and real, but rather mysterious and intangible and difficult for people to apprehend, but the words are substantial. Firstly, the Lord indicated that for giving life, He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we get the Spirit who is life.

68¹ Gk. rhema. See note 63³.

68² See note 15² in chapter 3.

CHAPTER 7

6. The need of the thirsty — life's quenching
7:1-52

a. Life under the persecution of religion
vv. 1-36

(1) Religion's plot and religion's feast
vv. 1-2

1^a 1 And after these things Jesus walked in Galilee, for
John He was unwilling to walk in Judea, because the Jews
5:16, were ^aseeking to ¹kill Him.
18

2^a 2 Now the feast of the Jews, the ^{1a}feast of Taber-
Lev. nacles, was near.
23:34;
Deut.

16:16

1^a *Although the Lord is God the Creator, He lived on earth as a man and suffered the persecution of His creatures.*

2^a *In the scene of the foregoing case in chapter six, there was the feast of Passover. In the scene of this case in chapter seven, there is the feast of Tabernacles. The feast of Passover is the first of the Jewish annual feasts, and the feast of Tabernacles is the last (Lev. 23:5, 34). The feast of Passover, as the first feast of the year, implies the beginning of man's life (cf. Exo. 12:2-3, 6), which involves man's seeking for satisfaction and results in man's hunger. The feast of Tabernacles, as the last feast of the year, implies the completion and success of man's life (cf. Exo. 23:16), which will end and result in man's thirst. In the scene of the feast of Passover, the Lord presented Himself as the bread of life, which satisfies man's hunger. In the scene of the feast of Tabernacles, the Lord promised that He would flow forth the living water, which quenches man's thirst.*

After the full harvest of their crops, the Jewish people observed the feast of Tabernacles to enjoy what they had reaped in the worship of God (Deut. 16:13-15). Hence, this feast signifies the completion, achievement, and success of man's career, study, and other matters of human life, including religion, with the joy and enjoyment thereof.

God ordained this feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, lived in tents (Lev. 23:39-43) with the expectation of entering into the rest of the good land. Hence, this feast is also a reminder that people today are still in the wilderness, and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle (Rev. 21:2-3). Abraham, Isaac, and Jacob also lived in tents, looking forward to this eternal tabernacle (Heb. 11:9-10), in which there will be "a river of water of life, proceeding out of the throne of God and of the Lamb" to quench man's thirst (Rev. 22:1, 17). At the end of such a feast with such a background, Christ cried out the promise of the rivers of living water, which will satisfy man's expectation for eternity (vv. 37-39).

(2) Life's suffering of man's unbelief

vv. 3-5

3 His brothers then said to Him, Depart from here and go into Judea, that your disciples also may see your works which you are doing;

4 For no one does anything in secret and seeks himself to be *known* in public. If you do these things, show yourself to the world.

5 For not even His brothers believed ¹in Him.

(3) Life's limitation in time

vv. 6-9

6 Then Jesus said to them, My ^{1a}time has not yet come, but your time is always ready.

7 The ^aworld cannot hate you, but it hates Me, because I testify of it, that ^bits works are evil.

8 You go up to the feast; I am not going up to this feast, because My ^atime has not yet fully come.

9 And having said these things to them He ¹remained in Galilee.

(4) Life's seeking of God's glory

vv. 10-24

10 But when His brothers had gone up to the feast, then He also went up, ¹not publicly, but as in secret.

11 The Jews then ^asought Him at the feast and said, Where is he?

12 And there was much murmuring about Him among the crowds: ^asome said, He is a good *man*; but others said, No, on the contrary, he leads the crowd astray.

13 Yet no one spoke openly about Him for ^afear of the Jews.

5¹ Lit. into.

6¹ Although the Lord is the eternal, infinite, unlimited God, He lived here as a man, limited even in the matter of time.

9¹ The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.

10¹ Although the Lord is the Almighty God, He, as a man under persecution, was also limited in His activity.

6^a
John
7:8, 30;
2:4;
cf.
Matt.
26:18
7^a
John
17:14
7^b
John
3:19
8^a
John
7:6, 30

11^a
John
7:1;
11:56
12^a
John
7:40-
43, 47
13^a
John
9:22;
19:38;
20:19

14 Now at the middle of the feast, Jesus went up into the temple and taught.

15 The Jews then marveled and said, How does this *man* know letters, ¹having never learned?

16^a Jesus then answered them and said, ^aMy teaching is not Mine, but His who sent Me.

17 If anyone wills to do His will, he shall know concerning the teaching, whether it is of God, or whether I speak from Myself.

18^a He who speaks from himself ^aseeks his own glory, but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

19^a 19 ^aHas not Moses given you the law, and yet none of you ¹keeps the law? Why do you ^bseek to kill Me?

19^b 20 The crowd answered, You ^ahave a demon! Who is seeking to kill you?

20^a 21 Jesus answered and said to them, I have done ^aone work, and you all marvel.

22 ^aMoses gave you circumcision, not that it is from Moses, but from the fathers; and on the Sabbath you circumcise a man.

21^a 23 If a man receive circumcision on *the* Sabbath that the law of Moses may not be broken, are you angry with Me because I ^amade an entire man ¹well on *the* Sabbath?

22^a 24 Do not judge according to ¹appearance, but judge righteous judgment.

23^a John 5:9

(5) *Life's source and origin — God the Father*

vv. 25-36

25 Then some of the *people* of Jerusalem said, Is not this the one they are seeking to kill?

26 And look, he is speaking publicly, and they say nothing to him. Have the rulers, perhaps, really recognized that this is the Christ?

15¹ *Although the Lord is the omniscient God, He, as a lowly man, appeared to be illiterate.*

19¹ *Lit. does.*

23¹ *Or, whole, sound.*

24¹ *Or, countenance, face, sight.*

27 But we ^aknow where this *man* is from; but as for the Christ, when He comes, no one knows where He is from. 27^a
cf.
John
9:29

28 Jesus therefore cried out in the temple, teaching and saying, You both ^aknow Me and know where I am from; and ^bI am not come ¹of Myself, but He who sent Me is true, whom you do not know. 28^a
John
6:42
28^b
John
8:42

29 ^aI know Him, because I am ^{1b}from Him, and He ²sent Me. 29^a
John
8:55;

30 They sought then to ^aseize Him; and no one laid hands on Him, because ^bHis hour had not yet come. 17:25
29^b

31 But many of the crowd believed ¹in Him and said, When the Christ comes, will He do more signs than this *man* has done? John
6:46;
16:27;
17:8;
cf.

32 The Pharisees heard the crowd murmuring these things about Him, and the chief priests and the Pharisees sent deputies to arrest Him. 15:26
30^a
John
10:39

33 Then Jesus said, ^aI am still with you a little while, and ^bI am going to Him who sent Me. 30^b
John
8:20

34 ^aYou will seek Me and will not find Me, and where I am, you cannot come. 33^a
John
12:35;

35 The Jews then said to one another, Where is he about to go that we will not find him? Is he about to go to the dispersion among the Greeks and teach the Greeks? 13:33
33^b
John
16:5,
10, 17,
28

36 What is this word which he said, You will seek Me and will not find Me, and where I am you cannot come? 34^a
John
8:21;
13:33

b. Life's cry to the thirsty ones

vv. 37-39

37 Now on the ¹last day, the great *day* of the feast, Jesus stood and cried out, saying, If anyone ^athirst, let him ^bcome to Me and ^cdrink. 37^a
Rev.
21:6;
22:17

38 He who believes ¹in Me, as the Scripture said, out 37^b
Rev.
22:17

28¹ *Lit. from.*

29¹ *See note 46¹ in chapter 6.*

29² *See note 6¹ in chapter 1.*

31¹ *Lit. into.*

37¹ The last day here signifies that all the enjoyment of any success of human life will end. There is a "last day" to every kind of material thing of the physical life. 37^c
John
4:14;
1 Cor.
10:4;
Psa.
36:8

38¹ *Lit. into.*

38^a of his ^{2a}innermost being shall ³flow ^{4b}rivers of living water.

Dan.
7:15

38^b 39 But this He said concerning the Spirit, whom those who believed ¹in Him were about to receive; for the ^{2a}Spirit was not yet, because Jesus was not yet ^bglorified.

cf.
Rev.
22:1,
17;

21:6;
7:17;

Gen.
2:10;

Psa.
36:8;

Ezek.
47:1,
5;

Isa.
58:11

39^a
John

14:16-
17;

20:22;

Rom.
8:9;

Phil.
1:19

39^b
Luke

24:26;

John
12:16,
23;

13;

31-32
17:1, 5

40^a
John

6:14;

Deut.
18:15,
18

41^a
John

1:41;

41^b
John

7:52;

cf.
1:46

42^a
Matt.

1:1

42^b
Matt.

2:5;
Micah
5:2

c. Division caused by life's appearance
vv. 40-52

40 Some of the crowd then, when they heard these words, said, This is truly the ^aprophet.

41 Others said, This is the ^aChrist. Still others said, Does then the Christ come out of ^{1b}Galilee?

42 Has not the Scripture said that the Christ comes ¹from the ^aseed of David, and from ^bBethlehem, the village where David was?

38² Lit. belly.

38³ In the principle set forth in chapter two, this is also the changing of death into life. Death is of the source of the tree of knowledge, and life is of the source of the tree of life.

38⁴ "Rivers of living water" are the many flows of the different aspects of life (cf. Rom. 15:30; 1 Thes. 1:6; 2 Thes. 2:13; Gal. 5:22-23) of the one unique "river of water of life" (Rev. 22:1), which is God's "Spirit of life" (Rom. 8:2).

39¹ Lit. into.

39² The Spirit of God was there from the very beginning (Gen. 1:1-2), but the Spirit as "the Spirit of Christ" (Rom. 8:9), "the Spirit of Jesus Christ" (Phil. 1:19), was not yet at the time the Lord spoke this word, because He was not yet glorified. Jesus was glorified when He was resurrected (Luke 24:26). After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day He was resurrected (John 20:22). The Spirit is now the "another Comforter," who is "the Spirit of reality" promised by Christ before His death (John 14:16-17). When the Spirit was the Spirit of God, He had only the divine element. When He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, He had both the divine and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, He is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive (vv. 38-39).

41¹ The Lord was born in Bethlehem (Luke 2:4-7), but He was raised in Nazareth of Galilee, which was despised by the people at that time. He was the seed of David, but He came as a Nazarene (Matt. 2:23). He grew up "as a root out of dry ground," having "no form nor comeliness," "no beauty that we should desire Him. He is despised and rejected of men" (Isa. 53:2-3). So we should not know Him according to the flesh (2 Cor. 5:16), but according to the Spirit.

42¹ Lit. out of.

43 So there was a division in the crowd because of Him.

44 And some of them wanted to seize Him, but no one laid hands on Him.

45 Then the deputies came to the chief priests and Pharisees; and they said to them, Why did you not bring him?

46 The deputies answered, ^aNo man ever spoke as this man speaks. 46^a
Matt.
7:28-29

47 The Pharisees then answered them, Have you also been deceived?

48 Has any one of the ^arulers or of the Pharisees believed ¹in him? 48^a
John
12:42

49 But this crowd which does not know the law is accursed.

50 ^aNicodemus said to them (he who came to Him before being one of them), 50^a
John
3:1;

51 Does our law judge a man unless it first hears from him and knows what he is doing? 19:39

52 They answered and said to him, Are you also from Galilee? Search and see that no prophet arises out of ^aGalilee. 52^a
John
7:41

**7. The need of those under the bondage of sin —
life's setting free
7:53-8:59**

**a. Who is without sin?
7:53-8:9**

53 ¹And everyone went to his home.

CHAPTER 8

1 But Jesus went to the mount of Olives.

2 And early in the morning He came again into the temple, and all the people came to Him, and He sat down and taught them.

48¹ Lit. into.

53¹ 7:53-8:11 is not included in many ancient manuscripts.

3 And the scribes and Pharisees brought a 'woman caught in adultery, and having set her in the midst,

4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.

5^a Now ^ain the law, Moses commanded us to stone such persons. ¹What then do you say?

Lev.
20:10

6^a Now they said this to ^atempt Him, that they might have grounds to accuse Him. But Jesus ¹stooped down and wrote with *His* finger on the ground.

Matt.
16:1;
19:3;
22:18,
35

7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, ^alet him *be the* first to throw a stone at her.

7^a
Deut.
17:7

8 And again He stooped down and wrote on the ground.

9 And when they heard *that*, they went out one by one, beginning with the older ones until the last; and

3^a In the record of this gospel, nine cases have been selected to prove that the Lord Jesus is the life and the life supply to people. The first six cases, in chapters three through seven, form one group of signs, signifying the Lord as life and the life supply to us on the positive side: the regenerating, the satisfying, the healing, the enlivening, the feeding, and the quenching. The last three cases, in chapters eight through eleven, form another group of signs, signifying the Lord as life to us on the negative side, to deliver us from the three main negative things: sin, blindness, and death.

The case in this chapter reveals to us all the matters related to the problem of sin: 1) the source of sin which is the devil; 2) the three main items of sin which are adultery and fornication, murder, and lies (vv. 3, 41, 44); 3) the bondage or slavery of sin; 4) the issue or result of sin, which is death; 5) who is without sin — the Lord; 6) who is qualified to condemn sin — the Lord; 7) who is able to forgive sin — the Lord; 8) who is able to set people free from sin — the Lord. The Lord is the ever-existing God, the great I Am, becoming the Son of Man lifted up on the cross to bear our sins; so He is able to forgive our sins. And the Lord, being the eternal God, can come into us to be the life and light to deliver us from the bondage and darkness of sin.

The case in this chapter also depicts that the religion (as represented by the temple - vv. 2, 20) of law (vv. 5, 17) cannot set people free from sin and its death; but the Lord Jesus as the I Am, becoming the Son of Man lifted up on the cross for serpent-poisoned people, can do what religion and law cannot do.

5^a Their question here, like those in 4:20-25 and 9:2-3, is a matter of yes or no, which belongs to the tree of knowledge resulting in death (Gen. 2:17). But the Lord's answer in verse 7 points them to Himself, Who is the tree of life resulting in life (Gen. 2:9).

6^a That Jesus stooped down was a sign done by the Lord to humble and calm the proud and self-righteous scribes and Pharisees. It may be that He was writing: Who is without sin among you?

Jesus was left alone, and the woman, where she was, in the midst.

b. Who can condemn and forgive sin?

8:10-11

10 And standing up, Jesus said to her, Woman, where are they? Did no one condemn you?

11 And she said, No one, ¹Lord. And Jesus said, ^{2a}Neither do I condemn you; go, *and* from now on ^bsin no more.

11^a
John
3:17
11^b
John
5:14

c. Who can set people free from sin?

8:12-36

(1) Christ, by the light of life

vv. 12-20

12 Again therefore Jesus spoke to them, saying, I am the ^alight of the world; he who follows Me shall by no means walk in darkness, but shall have the ^{1b}light of life.

13 The Pharisees then said to Him, You are ^atestifying concerning yourself; your testimony is not true.

14 Jesus answered and said to them, Even if I testify concerning Myself, My testimony is true; for I know ^awhere I came from and where I am going, but ^byou do not know where I came from or where I am going.

15 ^aYou judge according to the flesh; I am not judging anyone.

16 But even if I do ^ajudge, My judgment is true, for I am not alone, but I and the Father who sent Me.

17 Even ^ain your law it has been written that the testimony of two men is true.

18 I am One who testifies concerning Myself, and the Father who sent Me testifies concerning Me.

19 They said then to Him, Where is your father? Jesus answered, You know neither Me nor My Father; ^aif you knew Me, you would have known My Father also.

12^a
John
9:5;
11:9-10;
12:
35-36,
46
12^b
John
1:4
13^a
John
5:31
14^a
John
8:42
14^b
John
9:29
15^a
John
7:24
16^a
John
5:30
17^a
Deut.
19:15
19^a
John
14:7

11¹ Or, Sir.

11² *The scribes and Pharisees could not condemn the woman, because they were all sinful. Only the Lord Jesus was not sinful, and only He Himself was qualified to condemn her; but He would not.*

12¹ *"The light of life" (John 1:4) shines within man by the inner sense of life to deliver man from sin.*

20^a 20 These words He spoke in the treasury as He taught in the temple; and no one seized Him, because His ^ahour had not yet come.

John
7:30

(2) Christ, as the I Am

vv. 21-27

21^a 21 He said then again to them, I am going away, and ^ayou shall seek Me and shall ^bdie in your sin; where I am going you cannot come.

John
7:34,
36;
13:33

21^b 22 The Jews then said, He is not going to kill himself, is he, since he said, Where I am going, you cannot come?

John
8:24

23^a 23 And He said to them, ^aYou are from below, I am from above; you are ^bof this world, ^cI am not of this world.

John
3:31

23^b 24 I said therefore to you that you shall ^adie in your sins; for unless you believe that ^{1b}I am, you shall ^adie in your sins.

1 John
4:5

23^c 25 They said then to Him, Who are you? Jesus said to them, Even that which I told you from the beginning.

John
17:14,
16

24^a 26 I have many things to say and to judge concerning you, but ^aHe who sent Me is true, and what I have heard from Him, these things I speak to the world.

John
8:21

24^b

John
8:28,

58;
Exo.
3:14

26^a

John
7:28

28^a

John
3:14;

12:32

28^b

Matt.
27:54

28^c

John
8:24,

58;
Exo.
3:14

28^d

John
5:19

(3) Christ, as the Son of Man lifted up

vv. 28-30

28 Then Jesus said, When you ^{1a}lift up the Son of Man, ^bthen you will know that ^cI am, and that ^dI do nothing from Myself, but as My Father has taught Me I speak these things.

29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

24¹ I Am (vv. 28, 58) is the meaning of the name Jehovah (Exo. 3:14), and Jehovah is the name of God in relation to man (Gen. 2:7). Hence, it denotes the Lord as the ever-existing God in relation to man. If any man does not believe that He is this very God, he will die in his sins.

28¹ The phrase lifted up is also used in chapter 3:14 and 12:31-34. In 3:14 the Lord as the Son of Man was to be lifted up in the form of the serpent, bearing the judgment of God for the serpent-poisoned people. In 12:31-34 the Lord as the Son of Man was to be lifted up for the casting out of the old serpent, Satan, the prince of the world. Hence, in this chapter, the Lord as the Son of Man lifted up can deliver the serpent-poisoned people from sin, the serpent's poison.

30 As He said these things, many believed ¹in Him.

(4) Christ, the Son as the reality

vv. 31-36

31 Jesus then said to those Jews who believed Him, If you ^aabide in My word, you are truly My disciples;

31^a
John
15:7;

32 And you shall know the ^{1a}reality, and the ¹reality shall ^bset you free.

32^a
2 John
9

33 They answered Him, We are ^aAbraham's ¹descendants, and have never yet been enslaved to anyone. How is it that you say, You shall become free?

32^b
John
1:14, 17;
14:6

34 Jesus answered them, Truly, truly, I say to you, everyone who commits sin is a ^aslave of sin.

33^a
John
8:36

35 Now the slave does not abide in the house ¹forever; the son does abide ¹forever.

34^a
Matt.
3:9

36 If then the Son shall ^aset you free, you shall be really free.

35^a
Rom.
6:16;

d. Who is the source of sin?

8:37-44

(1) The devil, the liar, the father of liars

v. 44

36^a
2 Pet.
2:19

36^b
John
8:32

(2) The children of the devil

vv. 37-44

37 I know that you are Abraham's ¹descendants, but you ^aseek to kill Me, because My word has no place in you.

37^a
John
7:1

38 ^aI speak the things which I have seen from My Father; and you then do the things which you have heard from ^byour father.

38^a
John
12:49

38^b
John
8:44;
1 John
3:10

30¹ Lit. into.
32¹ The reality is not the so-called truth of doctrine, but the reality of the truth which is the Lord Himself (14:6; 1:14, 17). In this verse it says, The reality shall set you free. In verse 36, it says, The Son shall set you free. This proves that the Son, the Lord Himself, is the reality. Since the Lord is the embodiment of God (Col. 2:9), He is the reality of what God is. Hence, reality is the very divine element of God realized by us. When the Lord as the great I Am comes into us as life, He shines within us as light, which brings the divine element as reality into us. This reality, which is the divine element imparted into us and realized by us, sets us free from the bondage of sin by the divine life as the light of man.

33¹ Lit. seed.

35¹ Lit. to the age.

37¹ Lit. seed.

39^a 39 They answered and said to Him, Abraham is our father. Jesus said to them, If you were ^aAbraham's children, you would do the works of Abraham.

40^a 40 But now you are ^aseeking to kill Me, a man who has told you the truth which I heard from God; this is not what Abraham did.

41^a 41 You do the works of ^ayour father. They said to Him, We were not born of fornication; we have ^bone Father, *even* God.

42^a 42 Jesus said to them, If God were your Father you would love Me; for ^aI came forth out of God and am come *from Him*; for ^bI have not come ¹of Myself, but He ²sent Me.

43^a 43 Why do you not understand ¹what I say? *It is* because you cannot hear My words.

44^a 44 ^aYou are ¹of ²your ³father the Devil, and it is your will to do the desires of your father. He was a ^bmurderer from the beginning and ~~does~~ not stand in the ⁴truth, because ^{4c}truth is not in him. When he speaks a lie, ^ahe speaks out of his own self; for he is a liar and the ⁵father of it.

e. Who is Jesus?

8:45-59

(1) The One who is without sin

vv. 45-51

44^c 45 But because I speak the ^{1a}truth, you do not believe Me.

44^d 42¹ *Lit. from.*

Matt. 42² *See note 6¹ in chapter 1.*

12:34 43¹ *Lit. my speech.*

45^a 44¹ *Lit. out of.*

John 44² *Lit. the.*

44³ *Because the Devil is the father of sinners, the sinners are "the children of the Devil" (1 John 3:10). The Devil is the old serpent (Rev. 12:9; 20:2), and the sinners are also the "serpents, the generation of vipers" (Matt. 23:33; 3:7). Hence, they need the Lord to be lifted up for them in the form of the serpent on the cross (John 3:14).*

44⁴ *The same Greek word used for reality in verse 32.*

44⁵ *Since the Devil is the father of liars, he is the source of sin. The divine element of God, working as life and light within man, sets man free from the slavery of sin. But the evil element of the Devil, working as sin by death and darkness within man, enslaves man to sin. His nature is a lie and brings in death and darkness. With darkness is falsehood, the opposite of the truth.*

45¹ *See note 44⁴.*

46 Which one of you convicts Me of sin? If I speak *the* ¹truth, why do you not believe Me? **48^a**
John

47 He who is ¹of God hears the ²words of God; you therefore do not hear *them*, because you are not ¹of God. **48^b**
John
4:9;
Luke
10:33

48 The Jews answered and said to Him, Are we not right in saying that you are a ^aSamaritan and ^bhave a demon? **48^b**
John
8:52;
7:20;
10:20

49 Jesus answered, I do not have a demon, but I honor My Father, and you ^adishonor Me. **49^a**
John

50 But ^aI do not seek My glory; there is One who seeks and judges. **50^a**
John
5:23

51 Truly, truly, I say to you, if anyone ^akeeps My word, he shall by no means see ^{1b}death ²forever. **51^a**
John
7:18;
8:54

(2) *The One who is the I Am before Abraham*

vv. 52-59

52 The Jews said to Him, Now we know that you ^ahave a demon. Abraham died, and the prophets too; and you say, If anyone keeps My word he shall by no means ^btaste death ¹forever. **52^a**
John
8:48;
7:20;
10:20

53 Are you greater than our father Abraham, who died? The prophets died too. Whom are you making yourself? **52^b**
Heb.
2:9

54 Jesus answered, ^aIf I glorify Myself, My glory is nothing; it is ^bMy Father who glorifies Me, of whom you say that He is your God; **54^a**
John
8:50;
7:18

55 And ^ayou have not ¹known Him; but ^bI ¹know Him. And if I say that I do not know Him, I will be like you, ^ca liar; but I do know Him and keep His word. **54^b**
John
17:1, 5;
13:32

55^a
John
8:19

55^b
John
7:29

55^c
John
8:44

55^a *In the principle set forth in chapter 2, this is also the changing of death into life.*

55^b *Lit. to the age.*

55^c *Lit. to the age.*

55¹ *In this verse two Greek words are used for know: the first is ginosko, which signifies the outward, objective knowledge; the second is oida, referring to the inward, subjective consciousness. The Lord Jesus told the Pharisees that they have not known (ginosko) God the Father (even in the outward, objective knowledge), but He knows (oida) the Father (in the inward, subjective consciousness).*

56 Your father Abraham exulted that he should see My day, and he saw it and rejoiced.

57 The Jews then said to Him, You are not yet fifty years old, and have you seen Abraham?

58^a Jesus said to them, Truly, truly, I say to you, ^abefore Abraham came into being, ^bI am.

59 Then they ^apicked up stones to throw at Him, but Jesus was hidden and went out of the temple.

58^b
John
17:5,
24;
Col.
1:17
58^b
John
8:24,
28;
Exo.
3:14
59^a
John
10:31;
11:8

CHAPTER 9

8. *The need of the blind in religion — life's sight and life's shepherding* 9:1-10:42

a. *Life's sight for the blind in religion* 9:1-41

(1) *Born blind* vv. 1-3

1 And as He passed by, He saw ^{1a}a man ^{2b}blind from birth.

2 And His disciples asked Him, saying, Rabbi, ¹who sinned, this *man* or his parents, that he should be born blind?

3 Jesus answered, Neither has this *man* sinned nor his parents, but that the works of God might be manifested in him.

58¹ *The Lord as the great I Am is the eternal, ever-existing God. Hence, He is before Abraham and greater than Abraham (v. 53).*

1¹ *This case continues to prove that the religion of law (see note 14¹) could not do any good to a blind man, but the Lord Jesus, as the light of the world, imparted sight to him in the way of life (10:10b, 28).*

1² *Blindness, as sin in the previous chapter, is also a matter of death. A dead person surely is blind. "The god of this age has blinded the minds of them who believe not." So they need "the light of the gospel of the glory of Christ" to shine forth to them (2 Cor. 4:4), "to open their eyes and to turn them from darkness to light and from the power of Satan unto God" (Acts 26:18). In the principle set forth in chapter 2, this is also the changing of death into life.*

2¹ *Their question here, like those in 4:20-25 and 8:3-5, is a matter of yes or no, which belongs to the tree of knowledge resulting in death (Gen. 2:17); but the Lord's answer in verse 3 points them to Himself, who is the tree of life resulting in life (Gen. 2:9).*

(2) *Receiving sight by the light and the anointing of life*

vv. 4-13

4 We must work the works of Him who sent Me while it is ^aday; night is coming, when no one can work.

4^a
John
11:9;
12:35

5 While I am in the world, I am the ^alight of the world.

5^a

6 When He had said this, He ^aspat on the ground and ¹made clay of the spittle and anointed his eyes with the clay,

John
1:4;
8:12;
11:9-10;
12:
35-36.

7 And said to him, Go, ¹wash in the pool of ^aSiloam (which translated means ²sent). So ³he went and washed and came seeing.

46
6^a

8 The neighbors therefore, and those who previously saw him as a beggar, said, Is not this the one who used to sit and beg?

Mark
7:33;
8:23
7^a

9 Some said, This is he. Others said, No, but he is like him. He said, I am *the one*.

Neh.
3:15;
Isa.
8:6

10 They said then to him, How then were your eyes opened?

11 He answered, The man called Jesus made clay and anointed my eyes, and said to me, Go to the pool of Siloam and wash; so I went and washed, *and* I received sight.

12 And they said to him, Where is he? He said, I do not know.

13 They brought him who was once blind to the Pharisees.

6¹ Clay here, as in Romans 9:21, signifies humanity. Spittle here, as something that "proceeds out of the mouth" (Matt. 4:4) of the Lord, signifies His "words which . . . are Spirit and are life" (John 6:63). To make clay of the spittle signifies the mingling of humanity with the Lord's living word, which is the Spirit. The word anointed proves this, because the Lord's Spirit is the anointing Spirit (Luke 4:18; 2 Cor. 1:21-22; 1 John 2:27). Here the Lord anointed the blind eyes with the clay made of His spittle that they might have sight. This signifies that by the anointing of the mingling of the Lord's word, which is His Spirit, with our humanity, our eyes which were blinded by Satan may have sight.

7¹ To wash here is to cleanse away the clay. This signifies the washing away of our old humanity, as we have in baptism (Rom. 6:3-4, 6).

7² See note 6¹ in chapter 1.

7³ That he went and washed means he obeyed the life-giving word of the Lord. So he received sight. If he would not go to wash off the clay after being anointed with it, it would blind him even more. Our obedience to the anointing brings us sight.

(3) Persecuted by religion
vv. 14-34

14^a 14 Now it was on *the* ^{1a}Sabbath day when Jesus made the clay and opened his eyes.

15^a 15 ^aAgain therefore the Pharisees also asked him how he received sight. And he said to them, He put clay on my eyes, and I washed, and I see.

16^a 16 Then some of the Pharisees said, This man is not from God, because he does ^anot keep the Sabbath. But others said, How can a man who is a sinner do such ^bsigns? And there was ^ca division among them.

16^b 17 They said then to the blind man again, What do you say about him, since he opened your eyes? And he said, He is a prophet.

16^c 18 The Jews then did not believe concerning him that he had been blind and received sight, until they called the parents of him who had received sight,

19 And asked them, saying, Is this your son, who you say was born blind? Then how does he now see?

20 His parents answered them and said, We know that this is our son and that he was born blind,

21 But how he now sees, we do not know; or who opened his eyes, we do not know. Ask him; he is of age, he will speak for himself.

22^a 22 His parents said this because they ^afeared the Jews, for the Jews had already agreed that if anyone should confess Him *to be* Christ, he should be ^bput out of the synagogue.

22^b 23 Because of this his parents said, He is of age; ask him.

24^a 24 So a second time they called the man who had been blind, and said to him, ^aGive glory to God; we know that this man is a sinner.

25 He answered them, If he is a sinner I do not know; one thing I do know, that though I was blind, now I see.

26 They said then to him again, What did he do to you? How did he open your eyes?

14ⁱ *It seems that the Lord again did a sign purposely on the Sabbath day to expose the vanity of the ritual of religion. In any case, this strengthened religion's opposition, because He had already done another sign on the Sabbath day (John 5:10, 16).*

27 He answered them, ^aI told you already, and you did not hear; why do you want to hear *it* again? Do you also want to become his disciples? 27^a
John 9:15

28 And they reviled him and said, You are a disciple of that *man*; ^awe are disciples of Moses. 28^a
John 5:45

29 We know that God has spoken to Moses, but as for this *man*, ^awe do not know where he is from. 29^a
John 8:14

30 The man answered and said to him, Now this is an amazing thing that you do not know where he is from, and he opened my eyes.

31 ^aWe know that God does not hear sinners, but if anyone is God-fearing and does His will, He hears him. 31^a
Isa. 59:1-2;

32 ¹Since time began it has never been heard that anyone opened the eyes of a person born blind. Psa. 66:18

33 ^aIf this *man* were not from God, he could do nothing. 33^a
John 3:2;

34 They answered and said to him, You were wholly born in ^asins, and are you teaching us? And they ^{1b}cast him out. 5:36
34^a
John 9:2
34^b
John 9:22, 35

(4) *Believing in the Son of God*

vv. 35-38

35 Jesus heard that they had ^acast him out, and finding him, *He* said, Do you believe ¹in the ²Son of God? 35^a
John 9:22.
34

36 He answered and said, And who is He, ^aLord, that I may believe ¹in Him? 36^a
Rom. 10:13-14

37 Jesus said to him, You have both seen Him, and ^aHe is the One who is speaking with you. 37^a
John 4:26

38 And he declared, Lord, I believe. And he ^aworshipped Him. 38^a
Matt. 8:2;
Luke 17:15-16

32¹ *Lit.* from the age.

34¹ *To cast him out here means to excommunicate, ostracize, him from the Jewish synagogue. This is to put him out of the sheepfold, as spoken by the Lord in 10:3-4.*

35¹ *Lit.* into.

35² *Some ancient authorities read the Son of Man.*

36¹ *Lit.* into.

(5) Judged by life
vv. 39-41

39^a 39 And Jesus said, For ^ajudgment I came into this world, that ^bthose who do not see may see, and that ^cthose who see may become blind.

39^b 40 Some of the Pharisees who were with Him heard these things and said to Him, ^aAre we also blind?

41 Jesus said to them, If you were blind you would ^ahave no sin; but now that you say, We see, your sin remains.

John
5:22;
27
Luke
4:18;
Matt.
11:5
39^c
Matt.
13:13;
15:14

CHAPTER 10

b. Life's shepherding for the believers outside of religion
10:1-42

(1) The sheepfold, the door, and the pasture for the sheep
vv. 1-9

41^a
John
15:22,
24

1^a 1 Truly, truly, I say to you, he who does not enter through the ^{1a}door into the ²sheepfold, but climbs up elsewhere, he is a ^{3b}thief and a robber.

1^b 2 But he who enters through the ^{1a}door is *the* ^bshepherd of the sheep.

2^a 3 To him the doorkeeper opens, and the ¹sheep ^ahear his voice; and he calls *his* own sheep by name and leads them ^bout.

2^b 4 When he puts forth all *his* own, he goes before them, and the sheep ^afollow him because they know his ^bvoice.

3^a 5 But they will by no means follow a stranger, but will flee from him, because they do not know the voice of strangers.

John
10:11
3^b
John
10:4,
16, 27
3^b
John
10:3,
16, 27

4^a 1¹ See note 9¹.

4^b 1² Sheepfold signifies the law, or Judaism as the religion of the law, in which God's chosen people were kept and guarded in custody and ward until Christ came.

1³ Thieves and robbers (v. 8) signify those who came into Judaism, but not through Christ.

2¹ See note 9¹.

3¹ The blind man who received sight in the previous chapter is one of such sheep. He was led out of the Judaism-fold by the Lord. This is why chapter 10 is a continuation of chapter 9.

6 This ^aparable Jesus spoke to them, but they did not know what those things were which He spoke to them. 6^a
John
16:25,
29

7 Then Jesus said to them again, Truly, truly, I say to you, I am the ^{1a}door of the sheep. 7^a
John
10:9

8 All who came before Me are ^athieves and robbers; but the sheep did not hear them. 8^a
John
10:1

9 I am the ^{1a}door; if anyone enters through Me, he shall be saved, and shall go in and go out and shall find ²pasture. 9^a
John
10:7

**(2) The shepherd, the divine life, and the soulish life
for the flock
vv. 10-21**

10 The thief does not come but to steal and kill and destroy; I came that they may ^ahave ¹life and may have it abundantly. 10^a
John
5:40

11 I am the good ^ashepherd; the good shepherd ^blays down His ¹life for the sheep. 11^a
John
10:14;

12 The hired one, not being *the* shepherd, to whom the sheep do not belong, sees the wolf coming and leaves Isa.
40:11;
Heb.
13:20;
1 Pet.
5:4;
Rev.
7:17
11^b
John
10:15,
17, 18;
1 John
3:16;
John
15:13;
Isa.
53:12

^{7¹} See note 9¹.

^{9¹} Christ is the door, not only for God's elect to enter into the custody of the law, as did Moses, David, Isaiah, Jeremiah, etc., in the Old Testament time before Christ came; but also for God's chosen people, such as Peter, John, James, Paul, etc., to come out of the fold of the law after Christ came. So the Lord indicates here that He is the door not only for God's chosen people to go in, but also for God's chosen people to go out.

^{9²} Pasture here signifies Christ as the feeding place for the sheep. When the pasture is not available in the winter time or in the night, the sheep must be kept in the fold. When the pasture is ready, there is no further need for the sheep to remain in the fold. To be kept in the fold is transitory and temporary. To be in the pasture to enjoy its riches is final and permanent. Before Christ came, the law was a ward, and to be under the law was transitory. Now, since Christ has come, all God's chosen people must come out of the law and come into Him to enjoy Him as their pasture (Gal. 3:23-25; 4:3-5). This should be final and permanent.

^{10¹} Gk. zoe, life, the word used in the New Testament for the eternal, divine life.

^{11¹} Gk. psuche, soul, that is, soulish life. As a man the Lord has the psuche life, the human life, and as God He has the zoe life, the divine life. He lays down His soul, His psuche life, His human life, to accomplish redemption for His sheep (vv. 15, 17-18) that they may share His zoe life, His divine life (v. 10), the eternal life (v. 28), by which they may be formed into one flock under Himself as the one shepherd. As the good shepherd, He feeds His sheep with the divine life in this way and for this purpose.

14^a the sheep and flees; and the wolf snatches them and scatters the sheep.

John
10:11

14^b 13 *He flees* because he is a hired one and does not care about the sheep.

John
10:27

14^c 14 I am the good ^ashepherd, and ^bI know My own, and ^cMy own know Me,

John
10:4

15^a 15 Even as the ^aFather knows Me and I know the Father; and I ^blay down My ¹life on behalf of the sheep.

Matt.
11:27

15^b 16 And I have ^{1a}other sheep which are not of this fold; I must bring them also, and they shall hear My voice, and there shall be ^{2b}one flock, one ^cshepherd.

John
10:11,
17, 18

16^a 17 Therefore the ^aFather loves Me, because ^bI lay down My ¹life that I may take it again.

Acts
11:18;

16^b 18 No one takes it away from Me, but I ^alay it down of Myself. I have authority to lay it down, and I have authority to ^btake it again. This commandment I received from My Father.

Eph.
2:12;
3:6

16^c 19 ^aA division arose again among the Jews because of these words.

John
17:21;

16^c 20 And many of them said, He ^ahas a demon and is ^binsane; why do you listen to him?

John
10:11,
14;

17^a 21 Others said, These are not the words of one *who is* demon-possessed. Can a demon ^aopen *the* eyes of *the* blind?

1 Pet.
2:25

(3) *The eternal life, the Son's hand, and the Father's hand for the security of the sheep*

John
3:35;
5:20

vv. 22-30

17^b 22 At that time the feast of the Dedication occurred in Jerusalem, and it was winter.

John
10:11,
15, 18

18^a 23 And Jesus was walking in the temple in the ^aporch of Solomon.

John
10:11,
15, 17

18^b 24 The Jews then surrounded Him and said to Him, How long will you hold our soul in suspense? If you are the Christ, tell us ^aplainly.

John
2:19

19^a 15¹ See note 11¹.

John 7:43; 9:16 16¹ Other sheep *are the Gentile believers* (Acts 11:18).

20^a 16² One flock *signifies the one church, the one Body of Christ* (Eph. 2:14-16; 3:6), *brought forth by life, which the Lord imparted into His members through His death* (John 10:10-18). *The fold is Judaism, and the flock is the Church.*

John
7:20

20^b 17¹ See note 11¹.

Mark
3:21

21^a
John
9:32

23^a
Acts
3:11;
5:12

24^a
John
16:25,
29

25 Jesus answered them, I told you, and you do not believe; the ^aworks which I do in the name of My Father, these testify concerning Me;

25^a
John
5:36;
10:38

26 But you do not believe, because you are not of My sheep.

27^a
John
10:3, 16

27 My sheep ^ahear My voice, and ^bI know them, and they ^cfollow Me;

27^b
John
10:14

28 And I give to them ^{1a}eternal life, and they shall by no means perish ²forever, and ^bno one shall ^csnatch them out of ¹My hand.

27^c
John
10:4

29 My Father who has given *them* to Me is greater than all, and no one can ^asnatch *them* out of My Father's ¹hand.

28^a
John
17:2;
3:15, 16

30 ¹I and the Father are ^aone.

28^b
John
6:39

(4) *The persecution of religion*
vv. 31-39

28^c
John
10:29

31 Then the Jews ^atook up stones again that they might stone Him.

29^a
John
10:28

32 Jesus answered them, I showed you many good works from My Father; for which of these works are you stoning Me?

30^a
John
17:22

33 The Jews answered Him, We are not stoning you for a good work, but for blasphemy; and because you, being a man, are making yourself ^aGod.

31^a
John
8:59;
11:8

34 Jesus answered them, Is it not written in your law, I said, ^aYou are gods?

33^a
John
5:18;
1:1;

35 If He said they *were* gods to whom the word of God came (and the Scripture cannot be broken),

20:28;
19:7;
1 John

36 Do you say of Him whom the Father ^ahas sanctified and ^{1b}sent into the world, You are blaspheming, because I said, ^cI am *the* Son of God?

5:20;
Phil.
2:6

28¹ Eternal life (*see note 15² in chapter 3*) is for the believers' living; both the Son's hand as the hand of power and the Father's hand as the hand of love are for the believers' protection. Eternal life shall never run out, and the hands of the Son and the Father shall never fail. So the believers are eternally secured and shall never perish.

34^a
Psa.
82:6

28² Lit. to the age.

29¹ See note 28¹.

36^a
John
6:69

30¹ The Lord asserts His deity here, that He is God (v. 33; 5:18; 1:1; 20:28; 1 John 5:20; Phil. 2:6).

36^b
John
3:17;

36¹ See note 6¹ in chapter 1.

1 John
4:9
36^c
John
5:17;
10:30

37^a 37 If I do not do the ^aworks of My Father, do not believe Me;
John 5:36; 10:25

38^a 38 But if I do *them*, though you do not believe Me, ^abelieve the works, that you may know and believe that the ^bFather is in Me and I in the Father.
John 10:25; 14:11

38^b 39 Then they sought again to ^aseize Him, and He went forth out of their hand.
John 14:10, 20; 17:21, 23

(5) *Life's desertion of religion and life's new standing*
 vv. 40-42

39^a 40 And ¹He went away again ^aacross the Jordan, to the place where John was first baptizing, and ²remained there.
John 7:30

40^a 41 And many came to Him and said, John indeed did no sign, but ^aall things John said concerning this *man* were true.
John 1:28

41^a 42 And ^amany believed ¹in Him there.
John 1:27, 29; 30, 34; 3:28

CHAPTER 11

9. *The need of the dead — life's resurrecting* 11:1-57

a. *The dead and his need* vv. 1-4

1 Now there was a certain *man* who was sick, Lazarus from ¹Bethany, of the village of Mary and her sister Martha.

2^a 2 Now it was the Mary who ^aanointed the Lord with ointment and wiped His feet with her hair, whose brother Lazarus was sick.
John 12:3; cf. Luke 7:38

3 The sisters therefore sent to Him saying, Lord, behold, *he* whom You love is sick.

4^a 4 But when Jesus heard it, He said, This sickness is not unto death, but for the ^aglory of God, that the Son of God may be glorified through it.
John 11:40

40¹ *At this point, the Lord left the temple and came to the very place where John the Baptist made the New Testament testimony for Him. This signifies that He abandoned Judaism and came to be on the new ground, where many believed in Him.*

40² *The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.*

42¹ *Lit. into.*

1¹ *The Lord has now left Judaism and has come to a place from where He could proceed to Bethany, which is an early figure of the church.*

b. Frustration of human opinions**vv. 5-40**

5 Now Jesus loved Martha and her sister and Lazarus.

6 When therefore He heard that he was sick, He remained then two days in the place where He was.

7 Then after this He said to the disciples, Let us go into Judea again.

8 The disciples ¹said to Him, Rabbi, the Jews were just now seeking to ^astone You, and are You going there again? 8^a
John
8:59;
10:31

9 Jesus answered, Are there not twelve hours in the day? If anyone walks in the ^aday, he does not stumble, because he sees the ^blight of this world. 9^a
John
9:4;
12:35

10 But if anyone walks in the night, he stumbles, because the light is not in him. 9^b
John
8:12;
9:5;
12:46

11 He said these things, and after that He said to them, Our friend Lazarus has fallen ^aasleep; but I am going that I may awaken him out of sleep. 11^a
Matt.
27:52;
1 Thes.
4:13-16

12 The disciples then said to Him, Lord, if he has fallen asleep, he will ¹recover.

13 Now Jesus had spoken about his death; but they thought that He was speaking about the rest of sleep.

14 So Jesus then told them plainly, Lazarus has ¹died,

6¹ The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.

8¹ In most of the eight foregoing cases, in chapters 3 through 10, the main frustration and opposition to life was religion. Now, outside of religion and on the new ground, life is going to raise up a dead person. Here life no longer faces religion with its rituals, but many human opinions that frustrate life: the disciples' opinions (vv. 8-16), Martha's opinion (vv. 21-28), Mary's opinion (vv. 32-33), the Jews' opinion (vv. 36-38), and Martha's opinion again (vv. 39-40). Opinions of knowledge belong to the tree of knowledge, but the Lord here is actually the tree of life for people to enjoy.

12¹ Lit. be saved.

14¹ In the Lord's salvation He does not merely heal the sick, but gives life to the dead. So He remained two days till the sick one had died (v. 6). He does not reform and regulate people, but regenerates people and raises them out of death. Hence, the first of the nine cases is of regeneration, and the last is of resurrection, revealing that all the different aspects of Christ as life to us, as unveiled in the other seven cases, are in the principle of regeneration and resurrection. This last case is the actual changing of death into life.

15 And I rejoice for your sakes that I was not there so that you may believe; but let us go to him.

16 Then Thomas, who is called ¹Didymus, said to *his* fellow disciples, Let us also go, that we may die with Him.

17^a Then when Jesus came, He found that he had already been in the tomb ^afour days.

John
11:39

18 Now Bethany was near Jerusalem, about ¹fifteen stadia away,

19 And many of the Jews had come to Martha and Mary that they might console them concerning their brother.

20 Martha therefore, when she heard that Jesus was coming, went to meet Him; but Mary was sitting in the house.

21^a Then Martha said to Jesus, Lord, ^aIf You had been here, my brother would not have died.

John
11:32

22 But even now I know that whatever You ask of God, God will give You.

23 Jesus said to her, Your brother shall rise again.

24^a Martha said to Him, I know that he will rise again in the ^aresurrection ¹in the last day.

Dan.
12:2;
Acts
24:15

25 Jesus said to her, I am the resurrection and the ^alife; he who believes ¹in Me, even if he should die, shall ^blive;

25^a
John
1:4,
5:26

26 And everyone who lives and believes ¹in Me shall by ^ano means die ²forever. Do you believe this?

25^b
John
6:39

27 She said to him, Yes, Lord; I ¹have believed that

16¹ *That is, Twin.*

26^a
John
6:50,
51;

18¹ *That is, about two miles.*

8:51

24¹ *The Lord told Martha, Your brother shall rise again (v. 23). This means that the Lord would raise him immediately; but Martha expounded this word of the Lord so as to postpone the present resurrection to the last day. What an expounding of the divine word! What devastating knowledge of fundamental teaching that frustrates people from enjoying the Lord's present resurrection life!*

25¹ *Lit. into.*

26¹ *Lit. into.*

26² *Lit. to the age.*

27¹ *The Lord said to Martha, I am the resurrection and the life . . . and asked her, Do you believe this? She answered, Yes, Lord; I have believed that You are the Christ, the Son of God. . . . What she answered was not what the Lord asked. Her old, preoccupying knowledge covered her from understanding the Lord's new word.*

^aYou are the Christ, the Son of God, who is ^bcoming into the world. 27^a
Matt.
16:16

28 And when she had said this, she went away and called her sister Mary, saying secretly, The Teacher is here and ¹is calling you. 27^b
John
6:14

29 And when she heard *this*, she rose quickly and came to Him.

30 Now Jesus had not yet come into the village, but was still in the place where Martha met Him.

31 The Jews then who were with her in the house and were consoling her, when they saw that Mary rose up quickly and went out, followed her, supposing that she was going to the tomb that she may ¹weep there.

32 Mary therefore, when she came where Jesus was and saw Him, fell at His feet, saying to Him, Lord, ^aif You had been here, my brother would not have died. 32^a
John
11:21

33 When Jesus therefore saw her ¹weeping and the ^aJews who came with her ¹weeping, He ^bgroaned in His spirit, and was ^{2c}troubled, 33^a
John
11:19
33^b
John
11:38;

34 And said, Where have you put him? They said to Him, Lord, come and see. Rom.
8:26

35 Jesus ¹wept. 33^c

36 The Jews then said, Behold how he ^aloved him! John
12:27;

37 But some of them said, Could not he who ^aopened the eyes of the blind *man* have also caused that this *man* should not die? 13:21
36^a
John
11:3

38 Jesus therefore, groaning again in Himself, came to the tomb. Now it was a cave, and a stone was lying upon it. 37^a
John
9:7, 32

39 Jesus said, Take away the stone. Martha, the sister of him who died, said to Him, Lord, by now he smells, for it is *the* ^afourth day that he has been there. 39^a
John
11:17

40 Jesus said to her, Did I not tell you that if you believe you will see the ^aglory of God? 40^a
John
11:4

28¹ *This might be Martha's opinion and not the Lord's command.*

31¹ *Lit. wail.*

33¹ *Lit. wailing.*

33² *Lit. troubled Himself.*

35¹ *This word differs from the word translated weep and weeping in verses 31 and 33. Here it means to shed tears, to weep silently. This is the only instance of the word in the New Testament.*

c. Life's resurrecting**vv. 41-44**

41^a 41 Then they ¹took the stone away. And Jesus ^alifted up His eyes and said, ^bFather, I thank You that You have heard Me.

John
17:1

41^b 42 And I knew that You always hear Me; but because of the crowd standing around I said *it*, that they may ^abelieve that You have ¹sent Me.

Matt.
11:25

42^a 43 And when He had said these things, He cried out with a loud voice, Lazarus, ¹come forth!

John
19:40

44^b 44 And he who died came out, ^abound hands and feet with burial cloths, and ^bhis face was bound about with a handkerchief. Jesus said to them, Loose him and let him go.

John
20:7

d. The conspiracy of religion and the gathering of God's children**vv. 45-57**

45^a 45 Many therefore of the ^aJews who had come to Mary and beheld what He did, believed ¹in Him.

John
11:19

46 But some of them went away to the Pharisees and told them what Jesus did.

47^a 47 Then the chief priests and the Pharisees assembled a ¹council and said, What are we doing? For this man is doing many ^asigns.

John
2:11

48^a 48 If we let him *go on* like this, all will believe ¹in him, and the Romans will come and take away both our place and *our* nation.

John
3:2

49^a 49 But a certain one of them, Caiaphas, who was ^ahigh priest that year, said to them, You know nothing at all,

John
11:51

50^a 50 Nor do you account that ^ait is expedient for us that one man should die for the people, and not the whole nation perish.

John
18:13

51^a 51 Now this he did not say from himself, but being ^ahigh priest that year, he prophesied that Jesus was about to die for the nation;

John
11:49

41¹ *To take the stone away and to loose him are submission to and cooperation with the resurrection life.*

42¹ *See note 6¹ in chapter 1.*

43¹ *Or, come out!*

45¹ *Lit. into.*

47¹ *The Sanhedrin.*

48¹ *Lit. into.*

52 And not for the nation only, but that He might also ¹gather into ^aone the children of God who have been scattered abroad. 52^a
cf.
John
10:16

53 From that day therefore they ^atook counsel together that they might kill Him. 53^a
Matt.
26:4

54 Jesus therefore ^awalked no longer openly among the Jews, but went away from there to the country near the wilderness, into a city called Ephraim, and there He ¹remained with the disciples. 54^a
John
7:1

55 Now the ^aPassover of the Jews was near, and many went up to Jerusalem out of the country before the Passover, that they might ^bpurify themselves. 55^a
John
2:13;
6:4

56 They were seeking then for Jesus, and said to one another as they stood in the temple, What do you suppose? That he will by no means come to the feast? 55^b
2 Chron.
30:17-
19;

57 Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should report it, that they might arrest Him. John
18:28

CHAPTER 12

D. Life's issue and multiplication

12:1-50

1. Life's issue — a house of feasting (a miniature of the church life)

vv. 1-11

1 Jesus therefore six days before the ^aPassover came to ^{1b}Bethany, where Lazarus was, ^cwhom Jesus had raised from among the dead. 1^a
Lev.
23:5;
Exo.
12:3, 6
1^b
vv.
1-8;
Matt.
26:6-13;
Mark
14:3-9
1^c
John
11:
43-44

52¹ To gather into one the children of God mentioned in this chapter implies that not only the death, but also the resurrection life of the Lord is for the building up of God's children.

54¹ The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.

1¹ Bethany means the house of affliction. Now the Lord is outside of Judaism, and through His resurrection life He has gained a house here in Bethany where He can feast and have rest and satisfaction. This house of feasting is an early figure of the church life, depicting the situation of the church: 1) produced by the resurrection life — Lazarus (11:43-44); 2) composed of the cleansed sinners — Simon the leper (Mark 14:3); 3) outwardly afflicted — Bethany; 4) inwardly feasting in and with the presence of the Lord (v. 2); 5) having more sisters than brothers (vv. 2-3); 6) with different functions: serving — Martha, testifying — Lazarus, and loving — Mary (vv. 2-3); 7) spotted by the false one — Judas (v. 4); 8) persecuted by religion (v. 10); 9) being a test and exposing people (vv. 6, 10); and 10) bringing in many believers (v. 11).

2^a 2 So they made Him a supper there; and ^aMartha was serving, but Lazarus was one of those reclining at the table with Him.

Luke
10:
38, 40

3^a 3 Then ^aMary took a pound of ointment of pure spikenard of great value and anointed the feet of Jesus, and wiped His feet with her hair; and the ¹house was filled with the fragrance of the ointment.

John
11:2

4^a 4 But ^aJudas Iscariot, one of His disciples, who was about to betray Him, said,

John
6:71;
13:

5 Why was this ointment not sold for three hundred ¹denarii and given to the poor?

21, 26

6^a 6 But he said this, not because he cared about the poor, but because he was a thief, and ^ahad the money box, and ¹carried what was put into it.

John
13:29

7 ¹Jesus therefore said, Let her alone, that she may keep it for the day of My burial.

8^a
Deut.
15:11

8 ^aFor the poor you always have with you, but you do not always have Me.

9^a

9 The great crowd then of the Jews learned that He was there, and they came, not only because of Jesus, but that they might also see Lazarus, ^awhom He raised from among the dead.

John
11:43;
12:1, 17

10 But the chief priests took counsel that they might kill Lazarus also,

11^a
John
11:45

11 Because on account of him ^amany of the Jews went away and believed ¹in Jesus.

**2. Life's multiplication (for the church)
through death and resurrection
(the glorification of God and the judgment
upon the world and Satan implied)
vv. 12-36a**

12^a 12 On the next day, ^athe great crowd who had come to

vv.
12:15;
Matt.
21:4-9;
Mark
11:7-10

3¹ It is "the house of Simon the leper" (Mark 14:3).

5¹ See note 7¹ in chapter 6.

6¹ Or, carried away.

7¹ The Lord Jesus was a test to all the people around Him. The chief priests and Pharisees conspired to kill Him (11:47, 53, 57), Simon the leper prepared his house for Him (Matt. 26:6), Martha served Him, Lazarus testified concerning Him, Mary loved Him (12:2-3), Judas was about to betray Him (12:4), and many believed in Him (12:11).

11¹ Lit. into.

the ^bfeast, when they heard that Jesus was coming into Jerusalem, 12^b
Deut
16:16

13 Took the branches of the palm trees and went out to meet Him, and cried out, ¹Hosanna, ^ablessed is He who comes in *the* name of *the* Lord, even the ^bKing of Israel! 13^a
Psa.
118:26
13^b
John
1:49

14 And Jesus, having found a young donkey, sat on it, as it is written,

15 ^aFear not, daughter of Zion; behold, your King comes, sitting on a donkey's colt. 15^a
Zech.
9:9

16 These things His disciples did not understand at the first, but when Jesus was ^aglorified, then they ^bremembered that these things were written of Him, and that they had done these things to Him. 16^a
John
7:39
16^b
John
14:26

17 The crowd testified therefore, that was with Him when He called Lazarus out of the tomb and raised him from among the dead.

18 For this reason also the crowd went and met Him, because they heard that He had done this sign.

19 The Pharisees then said to one another, You see that you are profiting nothing; behold, the world has gone after him.

20 Now there were certain Greeks among those who were going up that they might ^aworship at the feast. 20^a
Acts
8:27

21 These then came to ^aPhilip, who was from Bethsaida of Galilee, and asked him, saying, Sir, we wish to see Jesus. 21^a
John
1:43-46

22 Philip came and told Andrew; Andrew came, and Philip, and they told Jesus.

23 And Jesus answered them, saying, The ^ahour has come for the Son of Man to be ^{1b}glorified. 23^a
John
2:4,
7-30,
13:1
23^b
John
13
31-32

24 Truly, truly, I say to you, ^aunless a grain of wheat 24^a
1 Cor
15:36

13¹ *Heb. Save now (Psa. 118:25).*

23¹ *For Jesus as the Son of Man to be glorified is to be resurrected, that is, to have His divine element, His divine life, released from within the shell of His humanity to produce many believers in resurrection (1 Pet. 1:3), just as a grain of wheat, in the next verse, has its life element released by falling into the ground and growing up out of the ground to bear much fruit, that is, to bring forth many grains. See note 1¹ in chapter 17.*

24^b *cf.* ¹falls into the ground and dies, it abides alone; but if it dies, it bears ^bmuch fruit.

25^a *John* 12:32 ^aHe who loves his ^{1b}life loses it, and he who ^chates his ^{1b}life in this world shall keep it unto ²eternal life.

26 *Matt.* 10:39 If anyone serves Me, let him follow Me; and where I am, there also shall My servant be. If anyone serves Me, the Father will honor him.

27 *John* 10:11, 15, 17, 18 ^amy ¹soul has been troubled; and what shall I say? Father, ^bsave Me out of this hour. But for this cause I came to this ^chour.

28 *Luke* 14:26 Father, ^{1a}glorify Your name. There came then a ^bvoice out of heaven, I have both ^{1a}glorified it, and will ^{1a}glorify it again.

29 *Matt.* 26:38 The crowd then which stood by and heard it said that it had thundered; others said, ^aAn angel has spoken to him.

30 *John* 7:8; 13:1 Jesus answered and said, This voice has not come for My sake, but for your sakes.

28^a *John* 13:31, 32; 17:1 ^{24¹} At this point, according to the worldly view, Jesus was in His golden time. A great crowd of the Jews highly esteemed Him and warmly welcomed Him because of the resurrection of Lazarus (vv. 12-19), and even the Greeks were seeking after Him (vv. 20-22). But He would rather fall into the ground and die as a grain of wheat that He may produce many grains (for the church).

25¹ *Matt.* 3:17; 17:5 Gk. psuche, soul, soulish life as in 10:11, 15, 17. The Lord as a grain of wheat falling into the ground, lost His soulish life through death that He might release His eternal life in resurrection to the "many grains." We as the many grains must lose our soulish life through death that we may enjoy the eternal life in resurrection. This is to follow Him that we may serve Him, as mentioned in verse 26.

25² See note 15² in chapter 3.

27¹ As a man the Lord was troubled in His soul by the suffering of His coming death. So He prayed, Father, save Me out of this hour. But, it must be that in His spirit He realized it was for this cause that He came to this hour.

28¹ To glorify the name of the Father is to cause the Father's divine element to be expressed. The Father's divine element, which is the eternal life, was in the incarnated Son. The shell of the Son's incarnation must be broken through death that the Father's divine element, the eternal life, may be released and expressed in resurrection, just as the life element of a grain of wheat is released by its shell being broken and expressed by its blossom. This is the glorification of God the Father in the Son. See note 1¹ in chapter 17.

31 Now is *the* ^{1a}judgment of this ²world; now shall the ^bruler of this world be cast out.

32 And I, if I be ^{1a}lifted up ²from the earth, will ^bdraw ^call men to Myself.

33 Now He said this ^asignifying the kind of death He was about to die.

34 The crowd then answered Him, We have heard out of the law that the ^aChrist abides ¹forever, and how can you say, The Son of Man must be lifted up? Who is this Son of Man?

35 Jesus said then to them, ^aStill a little while the light is among you. Walk while you have the light, that darkness may not ^bovertake you. And he who ^cwalks in the darkness does not know where he is going.

36 While you have the ^alight, believe ¹in the light, that you may become ^bsons of light.

31¹ *On the cross the Lord as the Son of Man in verse 23 was lifted up in the form of the serpent (3:14), that is, "in the likeness of the flesh of sin" (Rom. 8:3). Satan, the ruler of this world as "the old serpent" (Rev. 12:9; 20:2), has injected himself into man's flesh. Through His death on the cross "in the likeness of the flesh of sin," the Lord has destroyed Satan who is in the flesh (Heb. 2:14). By judging Satan (16:11) in this way, the world which is hanging on Satan was also judged. Hence, the Lord's being lifted up judged the world and cast out its ruler, Satan.*

31² *Gk. kosmos, arrangement (see note 15² in 1 John 2). The world is an evil system, arranged systematically by Satan. Satan has systematized all the things on earth, especially those related to mankind, and the things in the air, into his kingdom of darkness to occupy and to frustrate people from the purpose of God and distract them from the enjoyment of God. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord's crucifixion in the flesh. See note 31¹.*

32¹ *In one aspect, the Lord's death was falling into the ground, as revealed in verse 24; in another aspect, it was lifting up on the tree (1 Pet. 2:24). To fall into the ground was to produce the many grains; to be lifted up on the tree was to draw all men to Himself. The many grains produced by His falling into the ground are the all men drawn by His being lifted up on the tree.*

In chapter 12 the Lord's death is not revealed as the redeeming death, but as the producing, generating death. By this death He had His incarnation shell of humanity broken that He might accomplish three purposes: 1) produce many grains, draw all men to Himself (vv. 24, 32); 2) release the divine element, the eternal life (vv. 23, 28); and 3) judge the world and cast out its ruler, Satan (v. 31).

32² *Lit. out of.*

34¹ *Lit. to the age.*

36¹ *Lit. into.*

31^a
John
16:11

31^b
John
14:30;
16:11;
Eph.
2:2

32^a
John
3:14;
8:28

32^b
John
6:44
32^c
cf.
John
12:24

33^a
John
18:32

34^a
Psa.
110:4;
Isa.
9:7

35^a
John
7:33

35^b
John
1:5
35^c
John
8:12;
1 John
2:11

36^a
John
8:12;
9:5;
12:46
36^b
Eph.
5:8

3. Religion's unbelief and blindness**vv. 36b-43**

36^c Jesus said these things, and going away He ^cwas hidden from them.
John 8:59

37 But though He had done so many signs before them, they did not believe ¹in Him;

38^a That the word of the prophet Isaiah which he said might be fulfilled, ^aLord, who has believed our report? And to whom has the ¹arm of *the* Lord been revealed?
Isa. 53:1

39 For this cause they could not believe, because Isaiah said again,

40^a ^aHe has ¹blinded their eyes and hardened their heart, that they might not see with their eyes and understand with their heart and be turned, and I shall heal them.
Isa. 6:10

41^a These things Isaiah said because he ^asaw ¹His glory and spoke concerning Him.
Isa. 6:1

42^a Nevertheless many even of the rulers believed ¹in Him, but because of the Pharisees they did not confess *Him*, ^alest they should be ^bput out of *the* synagogue;
John 7:13

42^b **43** For they loved the ^aglory of men more than the ^aglory of God.
John 9:22

43^a
John 5:44

4. Life's declaration to the unbelieving religion**vv. 44-50**

44^a But Jesus ¹cried out and said, He who believes ²in Me does not believe ²in Me, but ^{2a}in Him who sent Me,
John 5:24

37¹ *Lit. into.*

38¹ *The arm of the Lord is the Lord Jesus Himself.*

40¹ *Blindness and the hardening of the heart are a punishment to the unbelieving ones.*

41¹ *His glory here confirms that the Lord Jesus is the very God, Jehovah of hosts, whose glory Isaiah saw (Isa. 6:1, 3). This glory was seen and appreciated by Isaiah, but not loved by the Lord's weaker believers (vv. 42-43).*

42¹ *Lit. into.*

44¹ *This is the Lord's declaration to the unbelieving religionists which implies: 1) He was God manifested to man (vv. 44-45); 2) He came as a light into the world that by believing in Him man may not remain in darkness (vv. 46, 36); 3) He came to man with the living words, and whoever receives His words may have eternal life now and forever, and whoever rejects His words will be judged by His words in the last day (vv. 47-50).*

44² *Lit. into.*

45 And he who ^abeholds Me beholds Him who sent Me. 45^a
John
14:9

46 I have come a ^alight into the world, that everyone who believes ¹in Me may not ²remain in darkness. 46^a
John
12:36;

47 And if anyone hears My ¹words and does not keep *them*, I do not judge him; for I did not come that I might ^ajudge the world, but that I might save the world. 1:4;
8:12;
9:5

48 He who rejects Me and does not receive My ¹words has one who judges him: the ^aword which I spoke, that will judge him in the last day. 47^a
John
3:17
48^a

49 For I do not speak ¹from Myself, but the Father who sent Me has Himself ^agiven Me commandment what I should say and what I should speak. Deut.
18:
18-19
49^a

50 And I know that His commandment is ¹eternal life. The things therefore that I speak, even ^aas the Father has said to Me, so I speak. John
17:8
50^a
John
8:28

CHAPTER 13

E. Life's washing in love to maintain fellowship

13:1-38

1. Washing by the Lord Himself

vv. 1-11

1 ¹Now before the ^afeast of the Passover, Jesus, knowing that His ^bhour had come that He should depart out of this world to the ^cFather, having loved *His* own who were in the world, He loved them to *the* uttermost. 1^a
Lev.
23:5
1^b
John
12:23
1^c
John
16:28

46¹ *Lit.* into.

46² *The same Greek word used for abide in 14:17; 15:4, 5, 6, 7, 9, 10.*

47¹ *Gk. rhema. See note 63³ in chapter 6.*

48¹ *Gk. rhema. See note 63³ in chapter 6.*

49¹ *Lit.* out of.

50¹ *See note 15² in chapter 3.*

¹ *The Gospel of John is mainly divided into two sections. The first section, composed of chapters 1-13, tells how the Lord as the eternal Word, which is God Himself, and as the Son of God came through His incarnation to bring God into man to be man's life to produce the church. The second section, composed of chapters 14-21, unveils how the Lord as the Son of Man went through His death and resurrection to bring man into God, that man and God and God and man may be built together as a mutual abode. Chapter 13 at the end of the first section is a dividing line and a turning point.*

2^a 2 And during supper, the ^aDevil having already put
 John 6: into the heart of Judas, *the son of Simon Iscariot*, that
 70-71; he should ^bbetray Him,

13:27 3 Jesus, knowing that the Father had ^agiven all into
 2^b His hands, and that He had ^bcome forth from God, and
 John 13:11 ¹was going to God,

3^a 4 Rose from supper and ¹laid aside *His* garments;
 John 3:35 and taking a ²towel, He ³girded Himself.

3^b 5 Then He poured ¹water into the basin and began to
 John 8:42 ²wash the disciples' ³feet and to wipe *them* with the
 towel with which He was girded.

6 He came then to Simon Peter. He said to Him,
 Lord, do You wash my feet?

3¹ *Lit. goes.*

4¹ *Garments here, in figure, signify the Lord's virtues and attributes in His expression. Hence, to lay aside His garments signifies the putting off of what He is in His expression.*

4² *From a Latin word denoting a linen towel.*

4³ *To gird Himself, figuratively speaking, is to be bound and restricted with humility (cf. 1 Pet. 5:5).*

5¹ *Water here signifies the Holy Spirit (Titus 3:5), the word (Eph. 5:26; John 15:3), and the life (John 19:34).*

5² *From chapter 1 through chapter 12, life came and brought forth the church, composed of the regenerated ones. In their spirit they are in God and in the heavenlies, but in their body they are still living in the flesh and walking on the earth. Through the earthly touch they are often dirty. This frustrates their fellowship with the Lord and with one another. Hence, there is the need of the washing with the Holy Spirit, the word, and the life. This is the washing away of their dirt, not of their sins as does the blood (1 John 1:9), to maintain the fellowship with the Lord and with one another. This is why, after chapter 12, there is the need of such a sign in chapter 13. The Gospel of John is a book of signs. What is recorded here in chapter 13 should also be considered a sign, having a spiritual significance. We should not take foot-washing merely in a physical sense, but rather in a spiritual sense.*

5³ *In ancient times the Jews wore sandals, and since their roads were dusty their feet easily became dirty. If, when they came to a feast, they sat at the table with dirty, outstretched feet, the dirt and smell would frustrate the fellowship. Hence, for a pleasant feast, they needed foot-washing. The Lord did this to His disciples to show them that He loved them to the uttermost (v. 1), and He charged them to do the same one to another in love (vv. 14, 34). Today the world is dirty and we the saints are easily contaminated. For us also to maintain pleasant fellowship with the Lord and one another, we need spiritual foot-washing with the washing Holy Spirit, the washing word, and the washing life, both by the Lord in His love and by one another in love.*

7 Jesus answered and said to him, What I am doing you do not ¹know now, but you shall ¹know after these things.

8 Peter said to Him, You shall by no means wash my feet ¹forever. Jesus answered him, Unless I wash you, you have no part with Me.

9 Simon Peter said to Him, Lord, not my feet only, but also my hands and my head.

10 Jesus said to him, He who is ^{1a}bathed has no need, except to wash his feet, but is wholly ^bclean; and you are clean, but not all of you.

11 For He ^aknew the one betraying Him; therefore He said, Not all of you are clean.

2. *Washing by one another among the believers*

vv. 12-17

12 Then when He had washed their feet and taken His garments and reclined *at the table* again, He said to them, Do you know what I have done to you?

13 You call Me the Teacher and the Lord, and you say rightly, for so I am.

14 If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.

15 For I have given you an ^aexample, that as I have done to you, you may do also.

16 Truly, truly, I say to you, a ^aslave is not greater than his lord, nor ¹one who is sent greater than the one who sends him.

17 If you know these things, you are ^ablessed if you do them.

3. *Washed, but not in the fellowship*

vv. 18-30

18 I do not speak concerning ^aall of you; for I know whom I have ^bchosen; but that the ^cScripture may be fulfilled, ^aHe who ¹eats bread with Me has lifted up his heel against Me.

⁷ The first instance of know in this verse is oida; the second is ginosko. There is a very meaningful difference. See note 55¹ in chapter 8.

⁸¹ Lit. to the age.

¹⁰¹ Bathing here signifies "the washing of regeneration" (Titus 3:5; John 3:5).

¹⁶¹ One who is sent—lit. apostle.

¹⁸¹ Lit. masticates.

¹⁰^a
Titus
3:5

¹⁰^b
John
15:3

¹¹^a
John
6:64

¹⁵^a
1 Pet.
2:21

¹⁶^a
Matt.
10:24

¹⁷^a
Luke
11:28;
James
1:22, 25

¹⁸^a
John
13:
10, 11
¹⁸^b
John
6:70

¹⁸^c
John
17:12
¹⁸^d
Psa.
41:9

19^a 19 From now on I am ^atelling you before *it* happens,
 John 14:29 so that when it happens you may believe that ^{1b}I am.

19^b 20 Truly, truly, I say to you, ^ahe who receives
 John 8:24, whomever I shall send receives Me, and he who receives
 28: 58 Me receives Him who sent Me.

20^a 21 When Jesus had said these things, He was
 Matt. 10:40 troubled in the ^aspirit and testified and said, Truly,
 21^a truly, I say to you, that ^bone of you will betray Me.

John 11:33 22 The disciples then looked at one another, per-
 21^b plexed about whom He was speaking.

Matt. 26:21; 23 Now one of His disciples, ^awhom Jesus loved, was
 Mark 14:18; reclining ¹on Jesus' bosom.

Luke 22:21 24 Simon Peter then nodded to him and said to him,
 23^a Tell *us* who it is about whom He is speaking.

John 19:26 25 He, reclining thus on Jesus' breast, said to Him,
 Lord, who is it?

26 Jesus answered then, It is he for whom I shall dip
 the morsel and give *it* to him. Dipping then the morsel,
 He took *it* and gave *it* to Judas, *the son* of Simon
 Iscariot.

27^a 27 And after the morsel, ^aSatan then entered into
 Luke 22:3 him. Jesus said then to him, What you do, do more
 quickly.

28 But none of those reclining *at the table* with Him
 knew why He said this to him.

29 For some supposed, since Judas had the money
 box, that Jesus was saying to him, Buy the things we
 have need of for the feast; or that he should give
 something to the poor.

30 Having taken then the morsel, he went out im-
 mediately; and it was night.

**4. Washed and willing to remain in the fellowship,
 but failing
 vv. 31-38**

31^a 31 Then when he went out, Jesus said, Now is the Son
 John 12:23; of Man ^{1a}glorified, and God is ^{2b}glorified in Him.

17:1 31^b 19¹ See note 24¹ in chapter 8.

John 17:1 23¹ *Lit. in.*

31¹ See note 23¹ in chapter 12 and note 1¹ in chapter 17.

31² See note 28¹ in chapter 12 and note 1¹ in chapter 17.

32 ¹If God is ^{2a}glorified in Him, God will also ^{3b}glorify Him in Himself, and will ³glorify Him immediately.

33 Little children, ^aI am still with you a little *while*. ^bYou will seek Me, and as I said to the Jews, ^cWhere I am going, you cannot come, now I say to you also.

34 A new ^acommandment I give to you, that you ^blove one another, even as I have loved you, that you also love one another.

35 By this all *men* shall know that you are My disciples, if you have love ¹for one another.

36 ^aSimon Peter said to Him, Lord, where are You going? Jesus answered, ^bWhere I go you cannot follow Me now, but you shall ^cfollow later.

37 Peter said to Him, Lord, why can I not follow You now? I will lay down my ¹life for You.

38 Jesus answered, Will you lay down your ¹life for Me? Truly, truly, I say to you, a ^acock shall by no means crow until you deny Me three times.

32¹ *Some ancient manuscripts omit the clause, If God is glorified in Him.*

32² *See note 28¹ in chapter 12 and note 1¹ in chapter 17.*

32³ *See note 23¹ in chapter 12 and note 1¹ in chapter 17.*

35¹ *Lit. in, or among.*

37¹ *Gk. psuche, soul, soulish life.*

38¹ *See note 37¹.*

32^a
John
12:28

32^b
John
17:1

33^a
John
7:33

33^b
John
7:

34, 36:
8:21

33^c
John
13:36

34^a
1 John
3:11, 23;

John
15:

12, 17
34^b
1 Thes.

4:9;
1 Pet.
1:22;

1 John
4:7

36^a
vv.
36-38;

cf.
Matt.
26:

31-35;
Mark
14:

27-31;
Luke
22:

31-34
36^b
John
13:33;

7:34
36^c
John
21:19

38^a
John
18:27

CHAPTER 14

**II. Jesus crucified and Christ resurrected
going to prepare the way
to bring man into God,
and as the Spirit
coming to abide and live in the believers
for the building of God's habitation
Chapters 14-21**

**A. Life's indwelling
for the building of God's habitation
14:1-16:33**

**1. The dispensing of the Triune God
for the producing of His abode
14:1-31**

**a. Jesus going through death and Christ coming in resurrection
to bring the believers into the Father
vv. 1-6**

^{1a}
John 14:27 1 ^aLet not your heart be troubled; believe ¹in ²God,
believe also ¹in ²Me.

^{2a}
John 2:16, 21; 2 In ^{1a}My Father's house are ²many ^babodes; if it

^{1b}
1 ¹ Lit. into.

^{1c}
1 ² The Lord here made Himself the same as God. The disciples were troubled by hearing of His leaving. He made them, by this word, to realize that He is as God omnipresent, without limitation of time and space.

^{1d}
1 ² My Father's house, according to this book's own interpretation in 2:16, 21, is the temple, the body of Christ, as God's dwelling place. At first the body of Christ was only His individual body. Through His death and resurrection, the body of Christ has increased to be His corporate Body, including all His believers, regenerated through His resurrection (1 Pet. 1:3), who are the church. In His resurrection, the church is the Body of Christ, which is the house of God (1 Tim. 3:15; 1 Pet. 2:5; Heb. 3:6), God's habitation (Eph. 2:21-22), God's temple (1 Cor. 3:16-17).

^{2b}
2 ² Many abodes are the many members of the Body of Christ (Rom. 12:5), which is God's temple (1 Cor. 3:16-17). This is adequately proven by verse 23, which says that the Lord and the Father will make an abode with him who loves Him.

were not so, I would have told you; for I ^{3c}go to prepare a place for you.

3 And ¹if I go and ²prepare a place for you, I ^aam coming again and will ³receive you to Myself, that ^{4b}where I am you also may be.

4 And you know where I go, and you know the way.

5 Thomas said to Him, Lord, we do not know where You are going, and how can we know the way?

6 Jesus said to him, I am the ¹way, and the ^areality,

² This book is mainly of two sections. The first section, chapters 1-13, shows how Christ as the eternal Word came through incarnation to bring God into man to be the life and life supply to man. The second section, chapters 14-21, unveils how Christ as the man Jesus went through death and resurrection to bring man into God for the building of God's habitation, which is the building of the church (Matt. 16:18), and which is related to the building of the New Jerusalem (Heb. 11:10; Rev. 21:2). In all the universe, God has only one building, that is, the building of His living habitation with His redeemed people.

³ If I go . . . I am coming. This word proves that the Lord's going (through His death and resurrection) is His coming (to His disciples - vv. 18, 28). He came in the flesh (1:14) and was among His disciples, but He could not get into them in the flesh. He had to take the further step of passing through death and resurrection, that He might be transfigured from the flesh into the Spirit, that He might come into them and dwell in them, as is revealed in verses 17-20. After His resurrection, He did come to breathe Himself as the Holy Spirit into the disciples (20:19-22).

³ The Lord's intention in this chapter is to bring man into God for the building of His dwelling place. But between man and God there are many obstacles, such as sin, sins, death, the world, the flesh, the self, the old man, and Satan. For the Lord to bring man into God, He has to solve all these problems. Therefore, He must go to the cross to accomplish redemption that He may open the way and make a standing for man to get into God. The standing in God, being enlarged, becomes the standing in the Body of Christ. Anyone who does not have the standing, a place in God, does not have a place in the Body of Christ, which is God's dwelling place. Hence, the Lord's going to accomplish redemption is to prepare a place in His Body for the disciples.

³ For the Lord to receive His disciples to Himself is to put them into Himself, as is mentioned in verse 20 by the words you in Me.

³ The Lord is in the Father (vv. 10-11). He wanted His disciples also to be in the Father, as is revealed in 17:21. Through His death and resurrection He brought His disciples into Himself. Since He is in the Father, so they are also in the Father by being in Him. Hence, where He is, the disciples are also.

⁶ The way for man to get into God is the Lord Himself. Since the way is a living Person, so the place to which the Lord brings man must also be a Person, God the Father Himself. The Lord Himself is the living way to bring man into God the Father, the living place. The way needs the reality, and the reality needs the life. The Lord Himself is the life to us. This life brings us the reality, and the reality becomes the way for us to enter into the enjoyment of God the Father.

2^c

John

14:

12, 28;

7:33;

13:3

3^a

John

14:

18, 28

3^b

John

14:10,

11, 20;

17:

21, 24

6^a

John

1:14,

17:

8:32;

14:17

6^a and the ^alife; no one comes to the Father except through Me.

John
1:4;
11:25;
1 John
5:12;
Col.
3:4

b. The Triune God dispensing Himself into the believers
vv. 7-20

(1) The Father embodied in the Son seen among the believers
vv. 7-14

7^a 7 If you had ^aknown Me, you would have known My Father also; and henceforth ^byou know Him and have seen Him.

John
8:19
7^b
1 John
2:13

8 Philip said to Him, Lord, show us the Father and it suffices us.

9^a 9 Jesus said to him, Am I so long a time with you, and you have not known Me, Philip? He who has ^aseen Me has seen the Father. How is it that you say, Show us the Father?

John
12:45

10^a 10 Do you not believe that I *am* ^ain the Father, and the ^bFather is in Me? The ^{1c}words which I speak to you, I do not speak from Myself; but the Father who abides in Me, He does His works.

John
14:
11, 20;
10:38;
17:21

11^b 11 Believe Me that I *am* ^ain the Father and the Father in Me; but if not, believe Me because of the ^bworks themselves.

cf.
John
10:30;

12 Truly, truly, I say to you, he who believes ¹in Me, the works which I do shall he do also; and he shall do ^agreater than these, because I ^{2b}go to the Father.

Isa.
9:6
10^c
John
14:24

11^a 7¹ This chapter unveils the Triune God for the dispensing of Himself into the believers. He is the only one God, yet He is three — the Father, the Son, and the Spirit. The Son is the embodiment and expression of the Father (vv. 7-11), and the Spirit is the reality and realization of the Son (vv. 17-20). In the Son (the Son is even called the Father - Isa. 9:6) the Father is expressed and seen, and as the Spirit (2 Cor. 3:17) the Son is revealed and realized. The Father in the Son is expressed among the believers, and the Son as the Spirit is realized in the believers. God the Father is hidden, God the Son is manifested among men, and God the Spirit enters into man to be his life, his life supply, and his everything. Hence, the Father in the Son, and the Son as the Spirit, is man's portion that man may enjoy God.

John
14:10
11^b
John
5:36

12^a
John
5:20

12^b
John
14:2,
28;
7:33

10¹ Gk. rhema. See note 63³ in chapter 6.

12¹ Lit. into.

12² The Lord came from the Father to bring God into man through His incarnation. Now He is going to the Father to bring man into God through His death and resurrection.

13 And whatever you ^aask ¹in My name, that will I do, that the Father may be ^{2b}glorified in the Son.

14 If you ^aask Me anything ¹in My name, I will do it.

(2) The Son realized as the Spirit abiding in the believers
vv. 15-20

15 If you ^alove Me, you will keep My ^bcommandments.

16 And I will ask the Father, and He will give you another ^{1a}Comforter, that He may be with you ²forever;

17 *Even* the ^{1a}Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because ²He abides with you and shall be ^{3b}in you.

13¹, 14¹ To be in the Lord's name means to be one with the Lord, to live by the Lord, and to let the Lord live in us. The Lord came and did things in the Father's name (5:43; 10:25). That meant that He was one with the Father (10:30), He lived by the Father (6:57), and the Father worked in Him (v. 10). In the Gospels, the Lord as the expression of the Father did things in the Father's name. In the Acts, the disciples as the expression of the Lord did even greater things (v. 12) in His name.

13² For the Father to be glorified in the Son is to have His divine element expressed from within the Son. Whatever the Son does is to express the Father's divine element. This is to have the Father glorified in the Son.

14¹ See note 13¹.

16¹ Gk. paracletos, anglicized paraclete, one alongside who takes care of our cause, our affairs. Comforter in Greek is the same word as "Advocate" in 1 John 2:1. Today we have both the Lord Jesus in the heavens as well as the Spirit within us as our Paraclete, taking care of our case.

16² Lit. to the age.

17¹ The Spirit promised here has been referred to in 7:39. This is "the Spirit of life" (Rom. 8:2), and this promise of the Lord was fulfilled on the day of the Lord's resurrection, when the Spirit was breathed into the disciples as the breath of life (20:22). It is different from the promise of the Father concerning the Spirit of "power" in Luke 24:49, which was fulfilled forty days later on the day of Pentecost, when the Spirit as the mighty wind blew upon the disciples (Acts 2:1-4).

17², 18¹ The very He who is the Spirit of reality in verse 17, becomes the very I who is the Lord Himself in verse 18. This means that after His resurrection the Lord became the Spirit of reality. 1 Corinthians 15:45 confirms this. In dealing with the matter of resurrection, it says, "The last Adam became a life-giving Spirit."

17³ The Spirit's indwelling promised here is revealed here for the first time. It is fulfilled and fully developed in the Epistles. See 1 Corinthians 6:19; Romans 8:9, 11.

13^a
John
14:14;
15:16;
16:
23-24
13^b
John
13:31;
17:1;
12:28
14^a
John
14:13
15^a
John
14:
21, 23;
16:27
15^b
John
14:21;
15:10
16^a
John
14:26;
15:26;
cf.
1 John
2:1
17^a
John
7:39;
15:26;
16:13;
1 John
5:7;
John
20:22;
1 Cor.
15:45;
2 Cor.
3:17
17^b
John
14:20;
1 John
2:27;
Rom.
8:9, 11

18^a 18 I will not leave you orphans; I am ^{2a}coming to you.
 John 14:3, 28 19 Yet ^aa little *while* and the world beholds Me no longer, but you behold Me; because I ^{1b}live, you shall ^clive also.

John 7:33; 12:35; 16:16 20 In that ^{1a}day you shall know that I *am* ^bin My Father, and you ^cin Me, and I ^din you.

Gal. 2:20 19^b **c. The Triune God making His abode with the believers**
 vv. 21-24

Gal. 2:20; Phil. 1:21; John 6:57 21 He who has My commandments and keeps them, he it is who ^aloves Me; and he who loves Me shall be loved by My Father, and I will love him, and will ^bmanifest Myself to him.

John 16: 23, 26; 20:19 22 Judas, not Iscariot, said to Him, Lord, what has happened that You are about to manifest Yourself to us and not to the world?

John 14:10 20^b 23 Jesus answered and said to him, If anyone ^aloves Me, he will ^bkeep My word, and My Father will love him, and We will come to him and make an ^{1c}abode with him.

John 15:4; 17:21; Rom. 8:1; 1 Cor. 1:30 20^c 24 He who does not love Me does not keep My words; and the ^aword which you hear is not Mine, but the Father's who sent Me.

1 Cor. 1:30 20^d **d. The Comforter's reminding and life's peace**
 vv. 25-31

John 14:17; 17:23; Rom. 8:9; 2 Cor. 13:5; Col. 1:27 25 These things I have spoken to you *while* abiding with you;

Rom. 8:9; 2 Cor. 13:5; Col. 1:27 26 But the ^{1a}Comforter, the Holy Spirit, whom the

2 Cor. 13:5; Col. 1:27 18¹ See note 17².

Col. 1:27 18² This coming was fulfilled on the day of His resurrection in 20:19-22. After His resurrection, the Lord came back to His disciples to be with them forever, not leaving them orphans.

John 14:15 21^a 19¹ It should be after His resurrection that the Lord lives in His disciples and that they live by Him, as mentioned in Galatians 2:20.

John 21:1 21^b 20¹ This should be the day of the Lord's resurrection (20:19).

John 14:15 23^a 23¹ This is one of the many abodes mentioned in verse 2. Eventually, it will be a mutual abode for the Triune God to abide in the believers and for the believers to abide in Him.

John 14:15 23^b 26¹ The Comforter, the Holy Spirit, will be sent by the Father in the Son's name. So the Holy Spirit comes in the Son's name to be the reality of the name. The name is the Son Himself; the Spirit is the Person, the Being of the Son. Hence, when we call on the name of the Son, we get the Spirit (1 Cor. 12:3).

23^c Rom. 8:9, 11
 John 14:2; Eph. 3:17

24^a John 14:10

26^a John 14:16

Father will send in My ²name, He will ^bteach you ^call things, and remind you of *all* things which I said to you.

27 ^aPeace I leave with you; My peace I give to you; not as the world gives do I give to you. Let not your heart be ^btroubled, neither let it be fearful.

28 You heard that I said to you, I ^ago away, and I am ¹coming to you. If you loved Me, you would have rejoiced that ^bI ²go to the Father, for the Father is ^cgreater than I.

29 And now I have told you ^abefore it happens, that when it happens you may believe.

30 I will no longer speak much with you, for the ^aruler of the world is coming, and in Me he has nothing.

31 But that the world may know that I love the Father, and as the Father ^acommanded Me, so I do. Rise, let us go from here.

CHAPTER 15

2. *The organism of the Triune God in the divine dispensing*

15:1-16:4

a. *The vine and the branches being an organism to glorify the Father by expressing the riches of the divine life*

15:1-11

1 I am the ¹true ^avine, and My Father is the ²husbandman.

2 Every branch in Me that does not bear fruit, He takes it away; and every *branch* that bears fruit, He

^{26²} *The Son came in the Father's name (5:43), because the Son and the Father are one (10:30). Now, the Spirit will come in the Son's name, because the Spirit and the Son also are one (2 Cor. 3:17). This is the Triune God — the Father, the Son, and the Spirit — reaching man eventually as the Spirit.*

^{28¹} See note 18².

^{28²} See note 12².

¹ This true vine, which is the Son, with its branches, which are the believers in the Son, is the organism of the Triune God in God's economy to grow with His riches and to express His divine life.

¹² Lit. cultivator of the soil, land-worker, farmer (2 Tim. 2:6; James 5:7; Matt. 21:33). The Father as the husbandman is the source, the author, the planner, the planter, the life, the substance, the soil, the water, the air, the sunshine, and everything to the vine. The Son as the vine is the center of God's economy and the embodiment of all the riches of the Father. The Father, by cultivating the Son, works Himself with all His riches into this vine, and eventually the vine expresses the Father through its branches in a corporate way. This is the Father's economy in the universe.

26^b —
1 John
2:20, 27

26^c
John
16:13

27^a
John
16:33;

Rom.
16:20;

Phil.
4:7

27^b
John
4:1

28^a
John
14:2

28^b
John
14:12

28^c
John
10:29

29^a
John
13:19

30^a
John
12:31;

16:11;
Eph.
2:2

31^a
John
10:18;
12:49

1^a
Psa.
80:8;
cf.

Isa.
5:2;
Jer.
2:21;

Ezek.
19:10;
15:2

¹prunes it, that it may bear more fruit.

3^a You are already ^aclean because of the word which I have spoken to you.

John
17:17;
Eph.
5:26

4^a Abide in Me and I ^bin you. As the branch cannot

John
15:5;

bear fruit ¹of itself unless it abides in the vine, so neither can you, unless you abide in Me.

6:7;
9:10;
6:56;

5 I am the vine, you *are* the branches; he who abides in Me and I in him, he bears ^amuch fruit, for apart from Me you can do ^bnothing.

1 John
2:24, 28
4^b
John
14:
17, 20;
Rom.
8:9;
Col.
1:27;

7 If you abide in Me and My ^{1a}words abide in you,

2 Cor.

13:5;

1 John

2:27

5^a

John

15:16

5^b

John

5:19,

30;

cf.

Phil.

4:13

6^a

John

15:2

6^b

1 Cor.

3:15

6^c

Heb.

6:8

7^a

Col.

3:16

8^a

John

12:28;

13:31;

14:13,

17:1, 4

8^b

John

8:31

2¹ Lit. cleanses.

4¹ Lit. from.

6¹ For a branch *to be cast out is to be cut off from participation in the riches of the life of the vine.*

7¹ Gk. rhema. See note 63^a in chapter 6.

7² *When we abide in the Lord and let His words abide in us, we are actually one with Him, and he is working within us. Then, whatever we ask, it is not only we that are praying, but also He that is praying in our praying. This kind of prayer is related to fruit-bearing (v. 8) and surely will be fulfilled. See note 16².*

8¹ *In fruit-bearing the Father's divine life is expressed; so He is glorified.*

10¹ *When we abide in the Lord, He will speak His instant words within us. These words are His commandments to us. If we keep them, it means we love Him; thus we will abide in His love.*

11¹ *To be branches of the divine vine and to bear fruit to express the divine life is a matter of joy — a joyful life.*

9^a

John

17:

23, 26;

3:35

10^a

John

14:15,

21, 23

11^a

John

16:24

**b. The branches loving one another
to express the divine life in fruit-bearing
15:12-17**

12 This is My ^acommandment, that you ^blove one another, even as I have loved you. 12^a
John
15:17;
13:34
12^b
John
13:35;
Rom.
13:8;
1 Pet.
1:22;
1 John
3:14

13 No one has greater love *than* this, that one should ^alay down his ¹life for his friends.

14 You are My ^afriends if you do what I command you. 13^a
John
10:11
14^a
2 Chron.
20:7;
Isa.
41:8;
James
2:23

15 No longer do I call you slaves, for the slave does not know what his lord is doing; but I have called you friends, for all things which I have heard ¹from My Father, I have made known to you.

16 You did not choose Me, but I ^achose you, and I appointed you that you should go forth and ^bbear fruit, and *that* your fruit should ¹remain; that whatever you ^{2c}ask the Father in My name, He may give you. 16^a
John
6:70;
13:18;
15:19
16^b
John
15:5
16^c
John
14.
13 14
16
24 26
17^a
John
15:12
18^a
John
17 14.
1 John
3:13

17 These things I command you that you may ^{1a}love one another.

**c. The vine and the branches, separated from the world,
being hated and persecuted by the religious world
15:18-16:4**

18 If the world ^ahates you, know that it has ^bhated Me before *it hated* you. 18^b
John
15:23.
24. 25
19^a
John
17;
14, 16

19 If you were ¹of the world, the world would have loved its own; but because you are ^anot ¹of the world, but I chose you out of the world, therefore the world hates you.

13¹ Gk. psuche, soul, soulish life.

15¹ Gk. para. The sense here is directly from.

16¹ The same Greek word used for abide in this chapter.

16² To ask in the Lord's name requires us to abide in the Lord and let Him and His words abide in us that we may actually be one with Him. Then our asking will be His asking in ours. This kind of asking is related to the fruit-bearing and surely will be answered by the Father. See note 7².

17¹ This is to love one another in the Lord's life, the divine life, in the Lord's love, and in His commission of fruit-bearing. Life is the source, love is the condition, and fruit-bearing is the goal. If we all live by the source of the Lord's life, in the condition of the Lord's love, and for the goal of fruit-bearing, we will surely love one another. Different sources of life, different conditions, or different goals will separate us from loving one another. See note 22¹ in chapter 20.

19¹ Lit. out of.

20^a 20 Remember the word which I said to you, A slave is not ^agreater *than* his lord. If they ^bpersecuted Me, they will also ^cpersecute you; if they kept My word, they will keep yours also.

John
13:16

20^b

John
5:16;

cf.

Acts
9:4-5;

20^c

Acts
26;

10:11;

Gal.
1:13;

2 Tim.
3:12

21^a

Acts
5:41;

9:14

21^b

John
16:3

22^a

John
15:24;

9:41

23^a

John
15:18

24^a

John
5:36;

10:37

24^b

John
15:22

25^a

Psa.
35:19;

69:4

26^a

John
14;

16, 26,
16:7

26^b

John
14:26

26^c

John
7:29;

17:8

26^d

21 But all these things they will do to you because of My ^aname, because they do ^bnot know Him who sent Me.

22 If I had not come and spoken to them, they would not have ^asin, but now they have no cloak ¹for their sin.

23 He who ^ahates Me hates My Father also.

24 If I did not do among them the ^aworks which no other *man* did, they would not have ^bsin; but now they have both seen and hated both Me and My Father.

25 But *it is* that the word written in their law may be fulfilled, ^aThey hated Me ¹without a cause.

26 But when the ^aComforter comes, whom I will ^bsend to you ^{1c}from the Father, the ^aSpirit of reality who proceeds ¹from the Father, He will ^atestify concerning Me;

27 And ^ayou *will* testify also, because you have been with Me from *the* beginning.

CHAPTER 16

1 These things I have spoken to you that you should not be ^astumbled.

2 They will ^aput you out of *the* synagogues; ¹in fact,

22¹ *Lit. concerning, or about.*

25¹ *Lit. gratuitously.*

26¹ *The sense in Greek is from with. The Spirit of reality is sent by the Son, not only from the Father, but also with the Father. The Comforter comes from the Father and with the Father. The Father is the source. When the Spirit comes from the source, it does not mean He leaves the source, but that the source comes with Him. This Spirit, sent by the Son and coming with the Father, will testify concerning the Son. Therefore, His testimony concerning the Son is a matter of the Triune God.*

2¹ *In fact – lit. but.*

27^a

John

19:35;

an hour is coming when everyone who ^{2b}kills you will think *that* he is offering service to God.

3 And these things they will do ^abecause they have not known the Father nor Me.

4 But these things I have spoken to you, that ^awhen their hour comes you may remember them, seeing that I told you. Now these things I did not say to you from *the* beginning, because I was with you.

**3. The work of the Spirit
unto the mingling of divinity with humanity
16:5-33**

**a. The Son's going for the Spirit's coming
vv. 5-7**

5 But now I ^ago to Him who sent Me; and none of you asks Me, ^bWhere are You going?

6 But because I have spoken these things to you, ^asorrow has filled your ^bheart.

7 But I tell you the truth, it is expedient for you that I go away; for if I do not go away, the Comforter will ^anot come to you; but if I ^{1b}go, I will ^csend Him to you.

**b. The work of the Spirit
vv. 8-15**

**(1) To convict the world
vv. 8-11**

8 And having come, He will convict the world concerning ¹sin, and concerning ¹righteousness, and concerning ¹judgment;

²² In this Gospel, religion is revealed as the enemy to life. In the Gospels, Judaism opposed and persecuted the Lord Jesus. In the Acts, it continued its opposition and persecution toward the apostles (Acts 4:1-3; 5:17-18, 40; 6:11-14; 7:57-59; 26:9-12; Gal. 1:13). In subsequent history, Catholicism persecuted the Lord's followers. Any kind of organized religion persecutes those who seek the Lord in life. All the religions consider this kind of persecution as a service offered to God.

⁷¹ This going will be ultimately fulfilled with the ascension in 20:17.

⁸¹ Sin entered through Adam (Rom. 5:12), righteousness is the resurrected Christ (v. 10; 1 Cor. 1:30), and judgment is for Satan (v. 11), who is the author and source of sin (John 8:44). We were born of sin in Adam. To be freed from sin, the only way is to believe in Christ the Son of God (v. 9). If we believe in Him, He is righteousness to us, and we are justified in Him (Rom. 3:24; 4:25). If we do not repent of the sin in Adam and believe in Christ the Son of God, we will remain in sin and share the judgment of Satan for eternity (Matt. 25:41). These are the main points of the gospel. The Spirit convicts the world with these points.

^{2b}
Acts
26:10
^{3a}
John
8:19, 55;
15:21
^{4a}
John
14:29
^{5a}
John
16:10,
17:28;
7:33;
14:
12, 28
^{5b}
John
13:36;
14:5
^{6a}
John
16:20,
21, 22
^{6b}
John
14:1, 27;
16:22
^{7a}
John
7:39
^{7b}
John
20:17
^{7c}
John
15:26

9^a 9 Concerning ^asin, because they do not ^bbelieve ¹in Me;

John 8:34
9^b 10 And concerning ^arighteousness, because ^bI go to the Father and you no longer behold Me;

John 8:24
10^a 11 And concerning judgment, because the ruler of this world has been ^ajudged.

1 Cor. 1:30;
2 Cor. 5:21;
Phil. 3:9
10^b

**(2) To glorify the Son by revealing Him
with the fullness of the Father to the believers
vv. 12-15**

Rom. 4:25;
8:34
11^a

**(3) To disclose what is to come
v. 13**

John 12:31
11^b 12 I have yet many things to say to you, but you cannot bear *them* now.

13^a 13 But when He, the ^aSpirit of reality, comes, He will ¹guide you into all the ^breality; for He will not speak from Himself, but whatever He hears He will speak; and He will ¹disclose to you ^cwhat is to come.

John 5:6
13^b 14 He shall ^aglorify Me, for He shall receive of Mine and shall disclose *it* to you.

John 1:14, 17;
8:32;
14:6
13^c 15 ^aAll that the Father has is Mine; therefore I said that He receives of Mine and shall disclose *it* to you.

Rev. 1:1, 19
14^a

**c. The Son to be born in resurrection as a newborn child
vv. 16-24**

John 17:5
15^a 16 ^aA little while and you *shall* behold Me no longer, and again a little while and you shall ^bsee Me.

John 17:10;
Col. 2:9
2:9
16^a 17 *Some* of His disciples said then to one another, What is this that He says to us, A little while and you *shall* not behold Me, and again a little while and you shall see Me; and, Because I go to the Father?

John 7:33
16^b 9¹ *Lit. into.*

John 20:20
13¹ *The work of the Spirit is firstly to convict the world, and then, secondly, as the Spirit of reality, to guide the believers into all the reality. This is to make all that the Son is and has real to the believers. All that the Father is and has is embodied in the Son (Col. 2:9), and all that the Son is and has is revealed as reality to the believers through the Spirit (vv. 14-15). This is to glorify the Son with the Father. Hence, it is a matter of the Triune God wrought into and mingled with the believers. Thirdly, the Spirit will disclose the things to come, which are mainly revealed in Revelation (Rev. 1:1, 19). The three aspects of the Spirit's work correspond to the three sections of John's writings: the Gospel, the Epistles, and the Revelation.*

18 They said then, What is this that He says, A little while? We do not know what He is talking *about*.

19 Jesus knew that they wanted to question Him and said to them, Are you inquiring with one another concerning this, because I said, A little while and you *shall* not behold Me, and again a little while and you shall see Me?

20 Truly, truly, I say to you, that you shall ^{1a}weep and lament, but the world shall rejoice; you shall be sorrowful, but your sorrow shall be turned into ^bjoy.

21 When a woman gives birth she has sorrow, because her hour has come; but when she brings forth the ^{1a}child, she no longer remembers the affliction because of the joy that a man has been born into the world.

22 And you therefore now indeed have sorrow; but I shall ¹see you ^aagain and your heart will ^brejoice, and no one *will* take your joy away from you.

23 And in that ^aday you shall ask Me nothing. Truly, truly, I say to you, if you shall ask anything of the Father, He will give *it* to you in My name.

24 Until now you have ^{1a}asked nothing in My name; ask, and you shall receive, that your ^bjoy may be made full.

d. Peace in the Son in spite of persecution
vv. 25-33

25 These things have I spoken to you in parables; an hour is coming when I will no longer speak to you in parables, but I will declare to you plainly concerning the Father.

26 In that ^aday you shall ^{1b}ask in My name, and I do not say to you that I will ask the Father concerning you,

20¹ *Lit. wail.*

21¹ *In this parable the Lord indicates that the disciples were then like a woman travailing in birth, and He was the child to be brought forth in His resurrection (Acts 13:33; Heb. 1:5; Rom. 1:4).*

22¹ *After being born in resurrection, He came to see the disciples in the evening of the day of His resurrection and the disciples rejoiced at His presence (20:20).*

24¹ *See note 16² in chapter 15.*

26¹ *See note 16² in chapter 15.*

20^a
Mark
16:10

20^b
Matt.
28:8;
Luke
24:41

21^a
Acts
13:33;
Rom.
1:4;
Heb.
1:5

22^a
John
14:3

22^b
John
20:20

23^a
John
16:26;
14:20;
20:19

24^a
John
16:26;
14:
13, 14;
15:16

24^b
John
15:11

26^a
John
16:23

26^b
John
16:24;
14:

13, 14;
15:16

27^a 27 For the Father Himself loves you, because you have loved Me and have believed that I ^acame out ^{1b}from God.

27^b 28 I came forth out of the Father and have come into the world; again, I leave the world and ^ago to the Father.

27^c 29 His disciples said, Behold, now You are speaking plainly and not saying any parable.

27^d 30 Now we know that You know all things, and have no need that anyone should ask You; by this we believe that You ^acame forth from God.

27^e 31 Jesus answered them, Do you now believe?

27^f 32 Behold, an hour is coming and has come, when you *shall* be ^ascattered each to his own, and *shall* leave Me alone; and I am not ^balone, because the Father is with Me.

27^g 33 These things I have spoken to you that in Me you may have ^apeace. In the world you have ^baffliction, but be of good courage, I have ^covercome the world.

27^h **27ⁱ** *Gk. para, by the side of. The sense here is from with. See note 46ⁱ in chapter 6.*

27^j *John*
14:27

27^k *John*
15:20

27^l *1 John*
5:4-5

CHAPTER 17

B. Life's prayer

17:1-26

1. The Son to be glorified that the Father may be glorified vv. 1-5

1 These things Jesus spoke, and ^alifting up His eyes to heaven, He said, ^bFather, the hour has come; ^{1c}glorify Your Son that the Son may ^aglorify You;

2 Even as ¹You gave Him ^aauthority over all flesh,

¹ This is the subject of the Lord's prayer in this chapter. He was God incarnated in the flesh, and His flesh was a tabernacle for God's dwelling on earth (1:14). His divine element was confined in His humanity, just as God's shekinah glory was concealed within the tabernacle. Once, on the mountain of transfiguration, His divine element was released from within His flesh and expressed in glory, being seen by the three disciples (Matt. 17:1-4; John 1:14). But it was concealed again in His flesh. Before this prayer, He predicted that He would be glorified and the Father would be glorified in Him (12:23; 13:31-32). Now He was going to pass through death that the concealing shell of His humanity might be broken for His divine element, His divine life, to be released; He was also to resurrect that He might uplift His humanity into the divine element and that His divine element might be expressed, that His entire being, both divinity and humanity, might be glorified. (See note 23¹ in chapter 12.) Thus the Father would be also glorified in Him. (See note 28¹ in chapter 12.) Hence, He prayed for this.

This prayer of the Lord concerning the divine mystery will be fulfilled in three stages. Firstly, it was fulfilled in His resurrection, in that His divine element, His divine life, was released from within His humanity into His many believers (12:23-24), and His whole being including His humanity was brought into glory (Luke 24:26), and in that the Father's divine element was expressed. God answered and fulfilled His prayer in His resurrection (Acts 3:13-15). Secondly, it has been fulfilled in the church, in that as His resurrection life has been expressed through His many members, He has been glorified in them and the Father has also been glorified in Him through the church (Eph. 3:21; 1 Tim. 3:15-16). Thirdly, it will be ultimately fulfilled in the New Jerusalem, in that He will be fully expressed in glory, and God will also be glorified in Him through the holy city for eternity (Rev. 21:11, 23-24).

The Lord, praying in this way, indicates His Person, His deity, that He is the same as the Father in the divine glory.

² This indicates the Lord's work, that He has the Father's authority over all mankind that He may give eternal life, not to all mankind, but only to those whom the Father has given Him, the Father's chosen ones.

^{1a}
John
11:41
^{1b}
Matt.
11:
25, 26;
John
11:41
^{1c}
John
17:5,
7:39;
12:
16, 23;
13:
31, 32;
Acts
3:13;
John
16:14;
cf.
John
11:4;
17:10
^{1a}
John
12:28;
13:
31, 32;
17:5;
cf.
John
17:4;
14:13;
15:8;
21:19
^{2a}
Matt.
28:18;
cf.
John
5:27

^{2b} that He may give ²eternal ^blife to all whom You have ^cgiven Him.

John
10:28

^{2c} 3 And this is ¹eternal life, that they may ^aknow You, the only ^btrue God, and *Him* whom You have ^{2c}sent, Jesus ^dChrist.

John
17:6,
9, 24;

6:37, 65

^{3a} 4 I have ¹glorified You on the earth, having finished the ^awork which You have given Me that I should do it.

Heb.
8:11;

Matt.
11:27

^{3b}

1 John
5:20

^{3c}

John
17:8

^{3d}

Phil.
3:10

^{4a}

John
4:34;

5:17

^{5a}

John
17:1

^{5b}

John
17:

22, 24

^{5c}

John
1:2

^{5d}

John
17:24

^{6a}

John
17:11,
12, 26

^{6b}

John
17:2

^{6c}

John
17:9

2. The believers to be built up into one vv. 6-24

a. In the Father's name by the eternal life vv. 6-13

6 I have manifested Your ^{1a}name to the men whom You ^bgave Me out of the world. They were ^cYours, and You gave them to Me, and they have kept Your ²word.

² See note 15² in chapter 3.

³ Eternal life is divine life with a special function, that is, to know God (cf. Matt. 11:27) and Christ. God and Christ are divine. To know the divine Person we need the divine life. Since the believers are born of the divine life, they know God and Christ (Heb. 8:11; Phil. 3:10).

³ See note 6¹ in chapter 1 (and so also for the word sent in vv. 8, 18, 21, 23, 25).

⁴ This means that the Lord manifested and expressed the Father while He was living on earth.

⁵ This word strengthens the indication in verse 1 concerning the deity of the Lord's Person, that He had the divine glory along with the Father before the world was, that is, in eternity past, so that He should be glorified along with the Father with that glory now. The Lord participates in the divine glory, not separately by Himself, but along with the Father, for He and the Father are one (10:30).

⁵ The sense in Greek is along with.

⁶ Your name means the very name Father. The name God and the name Jehovah have been adequately revealed to man in the Old Testament, but not the name Father, though it has been slightly mentioned in Isaiah 9:6; 63:16; 64:8. The Son came and worked in the Father's name (5:43; 10:25) to manifest the Father to the men whom the Father gave Him and make the Father's name known to them (v. 26), the name which reveals the Father as the source of life (5:26) for the propagation and multiplication of life, of whom many sons would be born (1:12-13) to express Him (the Father). Hence, the Father's name is very much related to the divine life.

⁶, ⁸ Two kinds of the Father's words, *logos*, the constant word (v. 6), and *rhema*, the instant words (v. 8), are used by the Lord to impart eternal life to the believers who receive both kinds of words.

7 Now they have known that all, whatever You have given Me, is from You;

8 For the ^{1a}words which You gave Me I have ^bgiven to them, and they received *them*, and knew truly that I ^ccame forth ²from You, and they believed that You ^dsent Me.

9 I ^aask concerning them; I do not ask concerning the world, but concerning *those* whom You have ^bgiven Me, for they are ^cYours;

10 And all that is Mine is Yours, and ^aYours is Mine; and I have been ¹glorified in them.

11 And I am no longer in the world, and they are ^ain the world; and I ^bcome to You. ¹Holy Father, ^ckeep them ²in Your ^dname which You have given Me, that they may be ^eone even as We are.

12 When I was with them, I ^akept them in Your ^bname which You have given Me, and I guarded *them*, and ^cnot one of them ^{1d}perished, except the ^eson of ¹destruction, that the ^fScripture might be fulfilled.

13 But now I ^acome to You, and these things I speak in the world that they may have My ^bjoy made full in themselves.

8¹ See note 6².

8² Gk. para, by the side of. *The sense here is from with. See note 46¹ in chapter 6.*

10¹ *The disciples have expressed the Lord, so He has been glorified in them.*

11¹ *The Son's believers are still in the world. They need to be kept, that is, separated, from the world that they may be sanctified, made holy. The Son prays that the Father who is holy will do it.*

11² *To be kept in the Father's name is to be kept by His life, because only those who are born of the Father and have the Father's life can participate in the Father's name. The Son has given the Father's life to those whom the Father has given Him (v. 2), so they share the Father's name by being kept in it, and they are one in it. Hence, the first aspect of oneness, which is the building up of the believers, is the oneness in the Father's name by His divine life. In this aspect of oneness the believers born of the Father's life enjoy the Father's name, that is, the Father Himself, as the factor of their oneness.*

12¹ *Perished and destruction are verb and noun from one Greek root.*

12^a

John
6:70, 71;

cf.

2 Thes.
2:3

12^f

Psa.
41:9

13^a

John
17:11

13^b

John
15:11

8^a

John
6:63, 68

8^b

John
17:14

8^c

John
8:42;

16;

27, 30

8^d

John
17:

18, 21,

23, 25

9^a

Luke
22:32

9^b

John
17:2

9^c

John
17:6

10^a

John
16:15

11^a

John
13:1

11^b

John
17:13

11^c

John
17:

12, 15

11^d

John
17:6

11^e

John
17:21,

22, 23

12^a

John
17:11

12^b

John
17:6

12^c

John
18:9;

6:39

12^d

John
3:16;

10:28

b. In the Triune God
through sanctification by the holy word
vv. 14-21

14^aJohn
17:814^b

John

15:18;

1 John

3:13

14^c

John

17:16

14^d

John

8:23

15^a

John

17:11

15^b

Matt.

6:13;

13:38;

1 John

2:

13-14;

3:12;

5:

18-19

16^a

John

17:14

17^a

John

17:19;

1 Thes.

5:23;

Eph.

5:26;

Heb.

2:11

18^a

John

17:3, 8

18^b

John

20:21

19^a

John

17:17

14 I have ^agiven them Your ¹word, and the ²world has ^bhated them, because they are ^cnot ³of the ²world even as ^dI am not ³of the ²world.

15 I do not ask that You should take them out of the ¹world, but that You should ^akeep them ²from the ^{3b}evil one.

16 They are ^anot ¹of the ²world, even as I am not ¹of the ²world.

17 ^{1a}Sanctify them in the ²truth; Your ³word is ²truth.

18 As You have ^{1a}sent Me into the world, I also have ^{1b}sent them into the world.

19 And for their sakes I ¹sanctify Myself, that they also may be ^asanctified in truth.

14¹ *The Lord has given the believers two kinds of words: logos, the constant word (vv. 14, 17), and rhema, the instant words (v. 8).*

14² *The world is the system of Satan (12:31). The believers are: 1) not of the world (vv. 14, 16); but 2) separated from the world (v. 19); 3) not taken out of the world (v. 15), but 4) sent into the world (v. 18) for the Lord's commission.*

14³ *Lit. out of.*

15¹ *See note 14².*

15² *Lit. out of.*

15³ *The whole world lies in the evil one (1 John 5:19). Hence, the believers need to be kept from the evil one, and they need to pray that they may be delivered from the evil one (Matt. 6:13).*

16¹ *Lit. out of.*

16² *See note 14².*

17¹ *To be sanctified (Eph. 5:26; 1 Thes. 5:23) is to be separated from the world and its occupation unto God and His purpose, not only positionally (Matt. 23:17, 19), but also dispositionally (Rom. 6:19, 22). God's living word works in the believers to separate them from anything worldly. This is to be sanctified in God's word as the truth, the reality.*

17² *Lit. reality.*

17³ *The Father's word carries the reality of the Father with it. When it says, "God is light," it carries God as light in it. So, it is the reality, the truth, not like Satan's word, which is vanity, a lie (John 8:44).*

18¹ *The Father sent the Son into the world with Himself as life and everything to the Son. In the same way the Son sends His believers into the world with Himself as life and everything to the believers. See note 21² in chapter 20.*

19¹ *The Son is absolutely holy by Himself. But He still sanctified Himself in His way of living while He was on earth to set an example of sanctification for His disciples.*

20 And I do not ^aask concerning these only, but concerning those also who believe ¹in Me through their word,

21 That they all may be ^{1a}one; even as You, Father, are ^bin Me and I ^cin You, that they also may be ^din Us, that the ^eworld may believe that You have ^fsent Me.

c. In the divine glory for the expression of the Triune God
vv. 22-24

22 And the ^{1a}glory which You have given Me I have given to them, that they may be ^{2b}one, even as We are ^cone;

23 I ^ain them, and You ^bin Me, that they may be perfected into ^{1c}one, that the world may know that You have ^dsent Me and ²have loved them even as You have ^eloved Me.

20¹ Lit. into.

21¹ This is the second aspect of the believers' oneness, which is the oneness in the Triune God through sanctification, the separation from the world by the word of God. In this aspect of oneness, the believers separated from the world unto God enjoy the Triune God as the factor of their oneness.

22¹ The glory which the Father has given the Son is the sonship with the Father's life and divine nature (John 5:26) to express the Father in His fullness (John 1:18; 14:9; Col. 2:9; Heb. 1:3). This glory the Son has given to His believers that they also may have the sonship with the Father's life and divine nature (John 17:2; 2 Pet. 1:4) to express the Father in the Son in His fullness (John 1:16).

22², 23¹ This is the third aspect of the believers' oneness, which is the oneness in the divine glory for the corporate expression of God. In this aspect of oneness, the believers having their self fully denied, enjoy the glory of the Father as the factor of their perfected oneness to express God in a corporate, built-up way. This is the oneness of the divine commission which fulfills the Son's prayer that He be fully expressed, that is, glorified, in the building up of the believers, and that the Father also be fully expressed, glorified, in the Son's glorification. Hence, the ultimate oneness of the believers is: 1) in the eternal life (in the Father's name); 2) by the holy word; and 3) in the divine glory to express the Triune God for eternity. For the Son to accomplish this oneness, the Father has given Him six categories of things: the authority (v. 2), the believers (vv. 2, 6, 9, 24), the work (v. 4), the words (v. 8), the Father's name (vv. 11, 12), and the Father's glory (v. 24). For the believers to participate in this oneness, the Son has given the believers three things: the eternal life (v. 2), the holy word (vv. 8, 14), and the divine glory (v. 22).

23¹ See note 22².

23² The Father has loved the Son in that He has given the Son His life, His nature, His fullness, and His glory to express Him. In the same way the Father has also loved the Son's believers by giving them His life, His nature, His fullness, and His glory that they may express Him in the Son. This is a story of love as well as of glory.

20^a

John
17:9

21^a

John
17:11

21^b

John
10:38;

14:

10, 11

21^c

John
14:20

21^d

John
14:20;

1 Cor.
1:30;

Rom.
8:1;

John
14:3

21^e

John
17:23

21^f

John
17:8

22^a

John
17:5, 24;

1:14

22^b

John
17:11

22^c

John
10:30

23^a

John
14:20;

Rom.
8:9

23^b

John
17:21

23^c

John
17:11

23^d

John
17:8

23^e

John
17:

24, 26

24^a 24 Father, I desire that those whom You have ^agiven
 John 17:2 Me may also ¹be with Me ^bwhere I am, that they may
 24^b behold My ^cglory which You have given Me, for You
 John 14:3 have ^dloved Me ^ebefore the foundation of the world.

24^c

John

17:5, 22

24^d

John

17:

23, 26

24^e

John

17:5

25^a

John

8:55;

Matt.

11:27

25^b

John

17:8

26^a

John

17:6

26^b

John

17:23, 24

26^c

John

14:20;

Rom.

8:9

1^a

vv.

1-11;

Matt.

26:

36-56;

Mark

14:

32-52;

Luke

22:

39-53

1^b

2 Sam.

15:23

3. The Father being righteous in loving the Son and His believers

vv. 25-26

25 ¹Righteous Father, ²indeed the world has not
 known You, but I have ^aknown You, and these have
 known that You have ^bsent Me;

26 And I have made Your ^aname known to them, and
 will make it known, that the ¹blove with which You have
^bloved Me may be in them, and I ^cin them.

CHAPTER 18

C. Life processed for multiplication

18:1 - 20:13, 17

1. Delivering Himself in voluntary boldness to be processed

18:1-11

1 When Jesus had said these things, ^aHe ¹went forth
 with His disciples across the brook ^bKedron, where there
 was a garden, into which He entered and His disciples.

24¹ The Son is in the divine glory of the Father's expression.
 Therefore, for the Son's believers to be with Him where He is, is to be
 with Him in the divine glory to express the Father. The fulfillment of this
 began with the Son's resurrection, when He brought His believers into
 participation in His resurrected life, and will consummate in the New
 Jerusalem, when His believers will be fully brought into the divine glory
 for the ultimate corporate expression of the Triune God in eternity.

25¹ The world neither knows nor wants the Father, but the Son and the
 Son's believers do. Hence, the Father is righteous and just in loving the
 Son and His believers so that He gives His glory both to the Son and to
 His believers. To sanctify the Son's believers, the Father is holy (v. 11).
 To love the Son and His believers in giving the Son and the believers His
 glory, the Father is righteous.

25² Gk. kai, and, or, also.

26¹ The love here is the love of the Father in that He has given His life
 and glory to the Son and His believers so that the Son and His believers
 may express Him. The Son prays that this love may be in His believers,
 that they may always have the sense of this love.

1¹, 4¹ The Lord delivered Himself of His own accord to the process of
 death, as He mentioned in 10:17-18. He did it voluntarily and boldly.

2 Now Judas also, who was ^abetraying Him, knew the place; for Jesus often gathered there with His disciples.

2^a
John
6:71;
12:4;
13:2, 21

3 Then Judas, having gotten the band of soldiers and deputies from the chief priests and Pharisees, came there with lanterns and torches and weapons.

4 Jesus therefore, ^aknowing all the things that were coming upon Him, ¹went forth and said to them, Whom are you seeking?

4^a
John
13:1

5 They answered Him, Jesus the ^aNazarene. He said to them, ^{1b}I am. Now Judas also, who was betraying Him, was standing with them.

5^a
Matt.
2:23;
cf.

6 When therefore He said to them, ¹I am, they drew back and fell to the ground.

John
1:46
5^b

7 Again then He asked them, Whom are you seeking? And they said, Jesus the Nazarene.

John
18:6, 8;
8:24,
28, 58

8 Jesus answered, I told you that ^{1a}I am; if therefore you are seeking Me, let ²these go away;

8^a
John
18:5

9 That the word might be fulfilled which He spoke, ^aOf those whom You have given Me, I have not lost one.

9^a
John
17:12

10 Then Simon Peter, having a ^asword, drew it and struck the slave of the high priest and ^bcut off his right ear; and the slave's name was Malchus.

10^a
Luke
22:38

11 Jesus said then to Peter, Put the sword into the sheath; the ¹cup which the Father has given Me, shall I not drink it?

10^b
John
18:26

2. Examined in His dignity by mankind

18:12-38a

a. By the Jews according to God's law in their religion

18:12-27

12 Then the band of soldiers and the captain, and the deputies of the Jews, ^aseized Jesus and bound Him,

12^a
vv.
12-27;
Matt.

4¹ See note 1¹.

5¹, 6¹, 8¹ I am is the name of Jehovah. See note 24¹ in chapter 8. When the soldiers heard this name, they drew back and fell to the ground.

26;
57-75;
Mark

6¹ See note 5¹.

14;
53-72;

8¹ See note 5¹.

Luke
22:
54-71

8^a Under the suffering of the betrayal of His false disciple and the arrest of the soldiers, the Lord still took good care of His disciples. This reveals His easy manner in passing through the process of death.

11¹ This word also shows that the Lord was willing to pass through the process of death.

13 And ¹led Him away to Annas first; for he was *the* father-in-law of Caiaphas, who was high priest that year.

14^a Now it was ^aCaiaphas who had advised the Jews that it was expedient for one man to die for the people.

John
11:
49-51

15 And Simon Peter followed Jesus, and *so did* another disciple. Now that disciple was known to the high priest, and entered with Jesus into the court of the high priest;

16 But Peter stood at the door outside. Then the other disciple, who was known to the high priest, went out and spoke to the doorkeeper and brought in Peter.

17^a The maid then, who kept the door, said to Peter, Are you not also one of this man's disciples? He said, ^aI am not.

John
18:
25, 27

18 Now the slaves and the deputies were standing *there*, having made a fire of coals, for it was cold, and they were warming themselves; and Peter also was with them, standing and warming himself.

19 The high priest then questioned Jesus concerning His disciples and concerning His teaching.

20 Jesus answered him, I have spoken openly to the world; I always taught in a synagogue and in the temple, where all the Jews come together, and I spoke nothing in secret.

21 ¹Why do you question Me? Question those who heard what I spoke to them; behold, these know what I said.

22^a And when He said this, one of the deputies standing by ^aslapped Jesus in the face, saying, Is that how you answer the high priest?

John
19:3;
Matt.
26:67;
cf.
Matt.
5:39

23 Jesus answered him, If I have spoken evil, testify concerning the evil; but if well, why do you strike Me?

24 Annas then sent Him bound to Caiaphas the high priest.

13¹ *The Lord was the Lamb of God (1:29), and He was killed on the day of Passover (v. 28). As the Passover lamb was examined before it was killed (Exo. 12:3-6), so He was examined by the whole of mankind, represented by the high priest of the Jews and the governor of the Romans, and proved to be without blemish (v. 38b; 19:4, 6). See note 37¹ in Mark 12.*

21¹, 34¹ *Both the high priest of the Jewish religion and the governor of the Roman Empire, while judging the Lord, were judged by Him in His dignity.*

25 Now Simon Peter was standing and warming himself. They said then to him, Are you not also *one* of his disciples? He denied and said, I am not.

26 One of the slaves of the high priest who was a relative of him whose ear Peter cut off, said, Did I not see you in the garden with him?

27 Then Peter denied again, and immediately a cock crowed.

**b. By the Gentiles according to man's law
in their politics
18:28-38a**

28 ^aThen they led Jesus from Caiaphas into the ¹praetorium; now it was ²early. And they did not enter into the praetorium, that they might not be defiled, but might eat the Passover.

29 Pilate then went out to them and said, What accusation do you bring against this man?

30 They answered and said to him, If this *man* were not doing evil, we would not have delivered him to you.

31 Pilate said then to them, You take him and judge him according to your ^alaw. The Jews said to him, It is not lawful for us to kill anyone;

32 That the ^aword of Jesus might be fulfilled which He spoke, signifying what ¹kind of death He was about to die.

33 Then Pilate entered again into the praetorium and summoned Jesus, and said to Him, You are the ^aKing of the Jews?

34 Jesus answered, ¹Are you saying this from yourself, or did others tell you concerning Me?

35 Pilate answered, Am I a Jew? Your nation and the chief priests delivered you to me. What have you done?

28^a
vv.
28-40;
Matt.
27:
1-26a;
Mark
15:
1-15a;
Luke
23:
1-25^a
31^a
John
19:7;
Lev.
24:16
32^a
John
12:
32-33
33^a
John
1:49;
12:
13, 15;
Matt.
2:2

28¹ The governor's official residence.

28² A reference to the fourth watch, 3 a.m. to 6 a.m.

32¹ The Jewish way to put a criminal to death was by stoning (Lev. 24:16). But the Lord Jesus predicted, according to the type in the Old Testament (Num. 21:8-9), that He would be lifted up (3:14; 8:28; 12:32). It was of God's sovereignty that not long before this time, the Roman Empire made the law that the criminals sentenced to death be crucified. It was by this kind of death that the Lord was executed.

34¹ See note 21¹.

36^a 36 Jesus answered, My ^akingdom is not ¹of this world.
 2 Sam. 7:12-13; If My kingdom were ¹of this world, My deputies would
 Dan. 2:44; have fought that I should not be delivered to the Jews;
 7:14; but now My kingdom is not from this *world*.

37 Pilate said therefore to Him, Are you then a king?
 Luke 19: Jesus answered, You are saying that I am a king. For
 12:15; this I have been ^aborn, and for this I have come into the
 Heb. 1:8; world, that I should testify to the ^btruth. Everyone who
 Rev. 1:9; is ¹of the truth hears My voice.

38 Pilate said to Him, What is truth?

**3. Sentenced in man's injustice
 by the blind religion with the dark politics
 18:38b-19:16**

37^b And having said this he again went out to the Jews and
 John 1:14,17; said to them, I find ^ano fault whatever in him.

39 But it is your custom that I should release one to
 8:32; you at the Passover. Do you intend therefore that I
 14:6; release to you the King of the Jews?
 17:17

40 They cried out then again, saying, Not this *man*,
 John 19:4, 6; but Barabbas. Now Barabbas was a robber.

Luke 23:4,
 14, 22

CHAPTER 19

1^a

vv.

1-16;

Matt.

27;

26b-31;

Mark

15;

15b-20;

Luke

23:25b

3^a

John

18:22;

Matt.

26:67;

cf.

Matt.

5:39

4^a

John

19:6;

18:38;

Luke

23:4,

14, 22

1 ^aThen Pilate therefore took Jesus and scourged
Him.

2 And the soldiers, having plaited a crown out of
 thorns, put it on His head, and threw around Him a
 purple garment.

3 And they came to Him and said, ¹Hail, King of the
 Jews! And they ^aslapped Him in the face.

4 And Pilate went out again and said to them,
 Behold, I am bringing him out to you that you may know
 that I find ^ano fault whatever in him.

5 Then Jesus came out, wearing the thorny crown
 and the purple garment. And he said to them, Behold,
 the man!

36¹ *Lit. out of.*

37¹ *Lit. out of.*

3¹ *Lit. rejoice.*

6 When therefore the chief priests and the deputies saw Him, they cried out, saying, Crucify, crucify him! Pilate said to them, You take him and crucify *him*, for I find ^ano fault in him. 6^a
John
19:4

7 The Jews answered him, We have a ^alaw, and according to our law he ought to die, because he ^bmade himself Son of God. 7^a
Lev.
24:16;
John
18:31

8 When Pilate therefore heard this word, he was *the* more afraid, 7^b
John
5:18;
10:33

9 And he entered into the praetorium again and said to Jesus, Where are you from? But Jesus gave him no answer.

10 Then Pilate said to Him, You do not speak to me? Do you not know that I have authority to release you, and I have authority to crucify you?

11 Jesus answered, You would have no authority against Me *in* anything unless it were ^agiven you from above; therefore, he who delivered Me to you has *the* greater sin. 11^a
Rom.
13:1

12 Upon this Pilate sought to release Him, but the Jews cried out, saying, If you release this *man*, you are not a friend of Caesar; everyone who makes himself a king speaks against Caesar.

13 When Pilate therefore heard these words, he brought Jesus out and sat down on *the* judgment seat in a place called *the* Pavement, but in Hebrew, ¹Gabbatha.

14 Now it was *the* ¹preparation of the Passover; it was about *the* ²sixth hour. And he said to the Jews, Behold, your king!

15 They cried out then, Away with *him*, away with *him*, crucify him! Pilate says to them, Shall I crucify your king? The chief priests answered, We have no king but Caesar.

16 Then therefore he delivered Him to them that ¹He might be crucified. They took Jesus then and ^aled Him away. 16^a
Isa.
53:7b

13¹ Heb. a raised place.

14¹ See note 62¹ in Matt. 27.

14² That is, noon.

16¹ This unjust, joint sentence exposes both the blindness of religion and the darkness of politics.

4. Tested in God's sovereignty by death 19:17-30

17^a *vv. 17-37; Matt. 27:32-56.* 17 And ^abearing the cross Himself, He went out to the place called the Place of a Skull, which is called in Hebrew, Golgotha;

18^a *Mark 15:21-41; Luke 23:32-49.* 18 Where they crucified Him, and with Him ^atwo others, *one* on this side and one on that, and Jesus in the middle.

19^a *Isa. 53:12.* 19 And Pilate also wrote a title and put it on the cross. And it was written, JESUS THE ^aNAZARENE, THE ^bKING OF THE JEWS.

20^a *Matt. 2:23.* 20 This title therefore many of the Jews read, for the place where Jesus was crucified was near the city, and it was written in ¹Hebrew, in ¹Latin, and in ¹Greek.

21^a *Matt. 2:2.* 21 Then the chief priests of the Jews said to Pilate, Do not write, the King of the Jews, but that that *man* said, I am King of the Jews.

22 Pilate answered, ¹What I have written, I have written.

23^a *cf. Matt. 5:40.* 23 The soldiers then, when they had crucified Jesus, ^{1a}took His garments and made four parts, a part for each soldier, and also the ²tunic; now the ²tunic was seamless, woven from the top throughout.

24^a *Psa. 22:18.* 24 They said therefore to one another, Let us not tear it, but cast lots for it *to see* whose it shall be, that the Scripture might be fulfilled, They divided My ^agarments among themselves, and for My clothing they cast lots. The soldiers therefore ¹did these things.

25^a *Matt. 27:61; Luke 8:2; John 20:1.* 25 Now there were standing by the cross of Jesus His mother, and His mother's ¹sister, Mary the *wife* of Clopas, and ^aMary of Magdala.

20¹ Hebrew represents the Hebrew religion. Latin represents the Roman politics, and Greek represents the Greek culture. These three added together represent the entire world of the entire mankind. This signifies that the Lord Jesus as the Lamb of God was killed by and for all mankind.

22¹ What Pilate wrote was not of him, but of God's sovereignty.

23¹ In His crucifixion, the Lord's rights both of clothing (vv. 23-24) and of drinking (vv. 28-30) were robbed with His life.

23² A shirt-like undergarment.

24¹ This was also not of the soldiers, but of God's sovereignty.

25¹ Salome (Mark 15:40), wife of Zebedee and mother of James and John (Matt. 27:56).

26 Then Jesus, seeing His mother and the disciple whom He loved standing by, said to His mother, ^aWoman, ¹behold, your son. 26^a
John
2:4

27 Then He said to the disciple, ¹Behold, your mother. And from that hour the disciple took her into his own home.

28 After this, Jesus, knowing that all things had now been accomplished that the Scripture might be fulfilled, said, ^aI ^{1b}thirst. 28^a
Psa.
69:21
28^b
cf.
Luke
16:24;
Rev.
21:8;
7:16

29 A vessel full of vinegar was lying there; so they put a sponge full of vinegar on ¹hyssop and brought it to His mouth.

30 When Jesus then had taken the ¹vinegar, He said, It is ²finished! And He bowed His head and gave up the spirit.

5. Issuing in blood and water 19:31-37

31 The Jews therefore, since it was the preparation, ^{31^a} that the bodies might not ^aremain on the cross on the Deut.
21:23

26¹, 27¹ In Luke 23:43 the Lord said to one of the two thieves crucified with Him, "Today shalt thou be with me in paradise." That word was regarding salvation, because Luke's gospel proves that the Lord is the sinner's Savior. Here, in verses 26 and 27, the Lord said to His mother, Behold your son, and to His loved disciple, Behold your mother. These words indicate the union of life, because John's Gospel testifies that the Lord is life imparted into His believers. It is by this life that His loved disciple could be one with Him and become the son of His mother, and she could become the mother of His loved disciple.

27¹ See note 26¹.

28¹ Thirst is a taste of death (Luke 16:24; Rev. 21:8). The Lord Jesus suffered it for us on the cross (Heb. 2:9).

29¹ The hyssop here should be the "reed" in Matthew 27:29 and Mark 15:19, which was a hyssop reed.

30¹ The wine mingled with gall and myrrh, in Matthew 27:34 and Mark 15:23, was offered to the Lord before His crucifixion as a stupefying draught, which He would not drink. But the vinegar in this verse was offered to Him at the end of His crucifixion in a mocking way (Luke 23:36).

30² In His crucifixion, the Lord was still working, and through the crucifixion He finished the work of His all-inclusive death by which He accomplished redemption, terminated the old creation, and released His resurrection life to bring forth the new creation to fulfill God's purpose. In the process of death, He proved to His opposers and His believers by the way He behaved that He was life. The dreadful environment of death did not frighten Him in the least: rather, it provided a contrast that proved strongly that He was life versus death, a life which could not be affected by death in any way.

Sabbath (for that Sabbath was the great day), asked Pilate that their legs might be broken and that they might be taken away.

32 The soldiers then came and broke the legs of the first and of the other who had been crucified with Him;

33 But coming to Jesus, when they saw that He had already died, they did not break His legs;

34^a But one of the soldiers pierced His side with a spear, and immediately there came out ^{1a}blood and ^{1b}water.

35 And he who has seen has testified, and his testimony is true; and he knows that what he says is true, that you also may believe.

34^a Two substances came out of the Lord's pierced side: blood and water. Blood is for redemption, dealing with sins (John 1:29; Heb. 9:22) for the purchase of the church (Acts 20:28); water is for imparting life, dealing with death (John 12:24; 3:14-15) for the producing of the church (Eph. 5:29-31). The Lord's death is, on the negative side, to take away our sins, and, on the positive side, to impart life into us. Hence, it has two aspects: the redemptive aspect and the life-imparting aspect. The redemptive aspect is for the life-imparting aspect. The record of the three other Gospels is only for the redemptive aspect of the Lord's death, but John's record is not only for the redemptive aspect, but also the life-imparting aspect. In Matthew 27:45, 51, Mark 15:33, and Luke 23:44-45, "darkness," a symbol of sin, appeared, and "the veil of the temple" which separated man from God "was rent." Those are signs regarding the Lord's redemptive death. And the words spoken by the Lord on the cross in Luke 23:34, "Father, forgive them," and in Matthew 27:46, "My God, My God, why hast thou forsaken Me?" (because He bore our sin at that time), also depict the Lord's redemptive death. But the flowing water and the unbroken bone mentioned by John in verses 34 and 36, are signs regarding the Lord's life-imparting death. (See note 26¹, 27¹.) This death that imparts life releases the Lord's divine life from within Him for producing the church, composed of all His believers into whom His divine life is imparted. This life-imparting death of the Lord was typified by Adam's sleep that produced Eve (Gen. 2:21-23), and is signified by the death of the one grain of wheat falling into the ground for the bringing forth of many grains (John 12:24) for making the loaf — the Body of Christ (1 Cor. 10:17). Hence, it is also the life-propagating, life-multiplying death, the generating and reproducing death.

The Lord's pierced side was prefigured by Adam's opened side, out of which Eve was produced (Gen. 2:21-23). The blood was typified by the blood of the Passover lamb (Exo. 12:7, 22; Rev. 12:11), and the water by the water that flowed out of the smitten rock (Exo. 17:6; 1 Cor. 10:4). The blood formed "a fountain" for the washing of sin (Zech. 13:1), and the water became "the fountain of life" (Psa. 36:9; Rev. 21:6).

Exo.
12:7;
Heb.
9:14;
22;
1 Pet.
1:18-
19;
Acts
20:28;
Rom.
3:25;
1 John
1:7;
Rev.
1:5;
12:11;
Zech.
13:1;
1 John
5:6
34^b
Exo.
17:6;
1 Cor.
10:4;
John
4:10;
14;
Rev.
22:1;
21:6;
Psa.
36:9;
Jer.
2:13

36 For ¹these things happened that the Scripture might be fulfilled, ^aNot a ²bone of Him shall be broken.

37 And again another Scripture says, ^aThey shall look on *Him* whom they ^bpierced.

6. Resting in human honor 19:38-42

38 And ^{1a}after these things Joseph from Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate allowed it. He came therefore and took away His body.

39 And ^aNicodemus came also, who had come to Him at first by night, bringing a mixture of ^bmyrrh and ^caloes, *weighing* about a hundred ¹pounds.

40 They took then the body of Jesus and bound it in linen with the spices, as it is *the* custom of the Jews to bury.

41 Now in the place where He was crucified there was a garden, and in the garden a new ^atomb, in which no one had ever yet been laid.

42 Therefore, because of the preparation of the Jews, seeing the tomb was near, they laid Jesus there.

36¹ *It was absolutely of God's sovereignty that these things happened in such a meaningful and wonderful way. This proves strongly that the Lord's death was not accidental, but planned by God "before the foundation of the world" (1 Pet. 1:19-20).*

36² *In Genesis 2:21-23, the Scripture has the first mention of "bone," which was a rib taken out of Adam for producing and building Eve to match Adam. Eve was a type of the church produced and builded with the Lord's resurrection life released out of Him. Hence, bone is a symbol, a figure, of the Lord's resurrection life, which nothing can break. The Lord's side was pierced, but not one of His bones was broken. This signifies that though the Lord's physical life was killed, His resurrection life, the very divine life, cannot be hurt or damaged by anything. This is the life with which the church is produced and builded.*

38¹ *After the Lord accomplished His redemptive and life-imparting death, His situation of suffering immediately changed into an honorable one. "A rich man" named Joseph (Matt. 27:57) and Nicodemus, "a ruler of the Jews" (John 3:1), came to care for His burial by having His body bound with myrrh and aloes and buried in a new tomb "with the rich" (Isa. 53:9). In human honor of a high standard the Lord rested on the Sabbath day (Luke 23:55-56), waiting for the time to resurrect from among the dead.*

39¹ *A Roman pound of 12 ounces.*

36^a
Exo.
12:46;
Num.
9:12;
Psa.
34:20
37^a
Zech.
12:10;
Rev.
1:7
37^b
Zech.
13:6
38^a
vv.
38-42;
Matt.
27:
57-61;
Mark
15:
42-47;
Luke
23:
50-56
39^a
John
3:2
39^b
Exo.
30:23;
S. S.
1:13;
Psa.
45:8;
S. S.
4:14
39^c
Num.
24:6
41^a
Isa.
53:9

CHAPTER 20

7. Resurrecting in divine glory

20:1-13, 17

a. Leaving the old creation in the tomb
as a testimony provided by man
and discovered by the seeking ones

vv. 1-10

1^a Now on the 1^bfirst ^cday of the week, Mary the
Magdalene 2came early to the tomb while it was yet
dark, and saw the stone taken away from the tomb.

2 She ran therefore and came to Simon Peter, and to
the other disciple whom Jesus loved, and said to them,
They have taken away the Lord out of the tomb, and we
do not know where they have laid Him.

3 Peter therefore went forth, and the other disciple,
and came to the tomb.

4 And the two were running together, and the other
disciple ran ahead more quickly *than* Peter and came
first to the tomb;

1^c The first day of the week, *or the morrow after the Sabbath*,
signifies a new beginning, a new age. In Leviticus 23:10, 11, 15, a sheaf of
the firstfruits of the harvest was offered to the Lord as a wave offering on
the morrow after the Sabbath. That sheaf of the firstfruits was a type of
Christ as the firstfruit in resurrection (1 Cor. 15:20, 23). Christ
resurrected exactly on the next day after the Sabbath. By His all-
inclusive death, He terminated the old creation, which was completed in
six days plus one Sabbath day. In His resurrection, He germinated the
new creation with the divine life. Hence, it is the beginning of a new
"week" — a new age. This day of His resurrection was appointed by God
(Psa. 118:24), was prophesied as "this day" in Psalm 2:7, was predicted
by Himself as the third day (Matt. 16:21; John 2:19, 22), and later was
called by the early Christians "the Lord's day" (Rev. 1:10). On this day
Christ was born in resurrection to be the firstborn Son of God (Acts
13:33; Heb. 1:5) and "the firstborn from the dead" to be "the head of the
body, the church" (Col. 1:18).

1² The Lord's resurrection had been accomplished, but the discovery of
it required the disciples' seeking in love toward the Lord. Mary the
Magdalene thus discovered it and obtained the fresh manifestation of the
Lord and the revelation of the issue of His resurrection — the "brothers"
and the "Father" (v. 17). (See notes 17² and 17³.) Peter and John knew
only of the discovery; Mary obtained the experience. The brothers were
satisfied with faith in the fact of the Lord's resurrection, but the sister
sought further the resurrected Lord Himself, the personal experience of
the Lord. The Lord was there all the time, but not manifested until verse
16.

5 And stooping and looking in, he saw the ¹linen cloths lying *there*, but he did not enter in.

6 Then Simon Peter also came, following him, and entered into the tomb; and he beheld the ¹linen cloths lying *there*,

7 And the ¹handkerchief which was on His head, not lying with the linen cloths, but folded up in a place apart.

8 Then therefore the other disciple also, who came first to the tomb, entered, and he saw and believed.

9 For as yet they did not know the ^aScripture, that He must ^{1b}rise from among the dead.

10 The disciples therefore went away again to their own *home*.

b. Testified by angels sent by God

vv. 11-13

11 But Mary stood outside at the tomb ¹weeping. Then as she wept, she stooped and looked into the tomb,

12 And beheld two angels in white sitting, one at the head and one at the feet, where the body of Jesus had lain.

13 And they said to her, Woman, why are you weeping? She said to them, They have taken away my Lord, and I do not know where they have laid Him.

5¹, 6¹, 7¹ All the things which were cast off from the Lord's resurrected body and left in His tomb signify the old creation, which He wore into the tomb. He was crucified with the old creation and buried with it. But He resurrected from within it, leaving it in the tomb and becoming the firstfruit of the new creation. All the things left in the tomb were a testimony to the Lord's resurrection. Without these left there in good order, it would have been difficult for Peter and John to believe (v. 8) that the Lord had not been taken away by someone, but resurrected by Himself. These things were offered to the Lord and wrapped about Him by His two disciples, Joseph and Nicodemus (19:38-42). What they wrought on the Lord in their love to Him became very useful in the Lord's testimony.

6¹ See note 5¹.

7¹ See note 5¹.

9¹ The Lord is not only life, but also resurrection (11:25). So death cannot hold Him (Acts 2:24). He went into death of His own accord to accomplish His work. When He finished His mission, He came out of death and rose up from it.

11¹ Lit. wailing (and so in vv. 13, 15).

9^a
Psa.
16:10;
Acts
2:25-31;
Psa.
2:7;
Acts
13;
33-37
9^b
1 Cor.
15:4,
20, 23;
Rom.
1:4;
Acts
13:33

**c. Bringing forth many brothers
and making His Father and God theirs
v. 17**

**D. Life in resurrection
20:14-21:25**

**1. Appearing to the seekers and ascending to the Father
20:14-18**

14 When she said these things, she turned backward and beheld Jesus standing *there* and did not know that it was Jesus.

15 Jesus said to her, Woman, why are you weeping? Whom are you seeking? Supposing that He was the gardener, she said to Him, Sir, if you have carried Him away, tell me where you have laid Him, and I will take Him away.

16 Jesus said to her, Mary! She turned and said to Him in Hebrew, Rabboni! (which means Teacher).

17^a Jesus said to her, Do not touch Me, for I have not yet ¹ascended to the Father; but go to My ^{2a}brothers

Rom.
8:29;

Heb.
2:10-12

17¹ *On the day of His resurrection the Lord ascended to the Father. This was a secret ascension, the ultimate fulfillment of the going predicted in 16:7, forty days prior to His public ascension before the eyes of the disciples (Acts 1:9-11). On the day of resurrection, early in the morning, He ascended to satisfy the Father, and late in the evening He returned to the disciples (v. 19). The freshness of His resurrection must first be for the Father's enjoyment, as the firstfruit of the harvest was brought first to God in type.*

17² *The most intimate term the Lord used to call His disciples was "friends" (15:14, 15). But after His resurrection He began to call them brothers, for through His resurrection His disciples had been regenerated (1 Pet. 1:3) with the divine life released by His life-imparting death, as indicated in 12:24. He was the one grain of wheat that fell into the ground and died, and grew up to bring forth many grains for the producing of the loaf which is His Body (1 Cor. 10:17). He was the Father's only Son, as the Father's individual expression. Now, through His death and resurrection, the Father's only begotten has become "the firstborn among many brothers" (Rom. 8:29). His many brothers are the "many sons" of God and "the church" (Heb. 2:10-12), as a corporate expression of God the Father in the Son. This is God's ultimate intention. Therefore the many brothers are the propagation of the Father's life and the multiplication of the Son in the divine life. Hence, in the Lord's resurrection God's eternal purpose is fulfilled.*

and say to them, I ^bascend to My ³Father and your Father, and My God and your God. 17^a
John
16:7

18 Mary the Magdalene came, announcing to the disciples, I have seen the Lord; and *that* He had said these things to her.

2. Coming as the Spirit to be breathed into the believers
20:19-25

19 ^aWhen therefore it was evening on that day, the first day of the week, and when the doors were shut where the ¹disciples were for fear of the Jews, Jesus ²came and stood in the midst and said to them, ^bPeace be to you. 19^a
vv.
19-23;
Luke
24:
36-49
19^b

20 And having said this, He showed them both *His* hands and *His* side. The disciples therefore ^{1a}rejoiced when they ^bsaw the Lord. John
20:
21, 26;
14:27;
16:33

21 Then Jesus said to them again, ^aPeace be to you; as the Father has ¹sent Me, I also ^{2b}send you. 20^a
John
16:22
20^b

17^a Through His life-imparting death and resurrection, the Lord has made His disciples one with Him. Therefore, His Father is also His disciples' Father, and His God is also His disciples' God. In His resurrection, they have both the Father's life and God's divine nature just as He does. By making them His brothers, He has imparted the Father's life and God's divine nature into them. By making His Father and His God theirs, He has brought them into His position — the Son's position — before the Father and God. Thus, in life and nature inwardly and in position outwardly they are the same as He. John
14:19;
16:
16, 19
21^a
John
20:19
21^b

19¹ The gathering of the disciples here may be considered as the first meeting of the church before Pentecost to fulfill Psalm 22:22, according to Hebrews 2:10-12, for the Son to declare the Father's name and to praise the Father. John
17:18

19² The Lord came with a resurrected body (Luke 24:37-40; 1 Cor. 15:44) into the room where the disciples were with the doors shut. How could He enter with bones and flesh? Our limited mentality cannot comprehend it, but it is a fact! We have to receive it according to the divine revelation. This was a fulfillment of His promise in 16:16, 19, 22.

20¹ This was a fulfillment of the Lord's promise in 16:22. Now they saw the new-born "child" (16:21). Who was the resurrected Lord, born in His resurrection as the Son of God (Acts 13:33). This fulfillment by His coming back to His disciples brought them five blessings: 1) His presence, 2) His peace, 3) His sending, His commission (v. 21), 4) the Holy Spirit (v. 22), and 5) His authority to represent Him (v. 23).

21¹ See note 6¹ in chapter 1.

21² The Lord sends His disciples with Himself as life and as everything to them. (See note 18¹ in chapter 17.) This was why, right after He said I also send you, He breathed the Holy Spirit into them. By His breathing, He entered as the Spirit into the disciples to abide in them forever (14:16). Hence, wherever His disciples were sent, He was always with them. He was one with them.

22^a 22 And when He had said this, He ^abreathed into
 cf. them and said to them, ^bReceive the Holy ^{1c}Spirit.

23 ^aWhosoever sins you forgive, *their sins* have been
 Gen. 2:7; Ezek. 37:5, 9 forgiven them; and whosoever sins you retain, they
 22^b have been retained.

John 7:39 22¹ This is the Spirit expected in 7:39 and promised in 14:16-17, 26;
 22^c 15:26; 16:7-8, 13. Hence, the Lord's breathing of the Holy Spirit into the
 John 14: disciples was the fulfillment of His promise of the Holy Spirit as the
 17:26; Comforter. This fulfillment differs from the one in Acts 2:1-4. That was
 15:26; the fulfillment of the Father's promise in Luke 24:49. (See note 17¹ in
 16:7, 13 chapter 14.) There the Spirit as "a rushing violent wind" came as power
 23^a upon the disciples for their work (Acts 1:8). Here, the Spirit as the breath
 cf. was breathed as life into the disciples for their life. By breathing the
 Matt. 18:18 Spirit into the disciples, the Lord imparted Himself as life and every-
 thing into them. Thus, all that He had spoken in chapters 14-16 could be
 fulfilled.

As the falling into the ground to die and the growing out of the ground transforms the grain of wheat into another new and lively form, so the death and resurrection of the Lord transfigured Him from the flesh into the Spirit. As "the last Adam" in the flesh, through the process of death and resurrection, He "became a life-giving Spirit" (1 Cor. 15:45 ASV). As He is the embodiment of the Father, so the Spirit is the realization, the reality, of Him. It is as "the Spirit" that He was breathed into the disciples. It is as "the Spirit" that He was received into His believers and flows out of them as "rivers of living water" (7:38-39). It is as "the Spirit" that through His death and resurrection He came back to the disciples, entered into them as their "Comforter," and began to abide in them (14:16-17). It is as "the Spirit" that He can live in the disciples and they can live by and with Him (14:19). It is as "the Spirit" that He can abide in the disciples and they can abide in Him (14:20; 15:4-5). It is as "the Spirit" that He can come with the Father to His lover and "make an abode with him" (14:23). It is as "the Spirit" that He can make all that He is and has to be fully realized by the disciples (16:13-16). It is as "the Spirit" that He came to meet with His "brothers" as "the church" to declare the Father's name to them and to praise Him in their midst (Heb. 2:11-12). It is as "the Spirit" that He can send His disciples for His commission, with Himself as life and everything to them, in the same way the Father sent Him (v. 21). Hence, they are qualified to represent Him with His authority in the fellowship of His Body (v. 23).

The Lord was "the Word" who is the eternal God (1:1). For the accomplishment of God's eternal purpose He took two steps: firstly, the step of incarnation to become a man in the flesh (1:14), to be "the Lamb of God" to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11); secondly, the step of death and resurrection to be transfigured into "the Spirit," that He might impart Himself into His believers as their life and their everything, and that He might bring forth many sons of God, His many brothers, for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. Thus, He was originally the eternal Word; then through His incarnation He became flesh to accomplish God's redemption, and through His death and resurrection He became

24 But Thomas, one of the twelve, called ¹Didymus, ²was not with them when Jesus came.

25 The other disciples therefore said to him, We have seen the ^aLord! But he said to them, Unless I see in His hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into His side, I will by no means believe.

25^a
John
20:28;
21:7

3. Meeting with the believers 20:26-31

26 And ^{1a}after eight days, His ²disciples were again within, and Thomas with them. Jesus ³came, the doors having been shut, and stood in the midst and said, ^bPeace be to you.

26^a
cf.
John
20:1, 19
26^b
John
20:19

the Spirit to be everything and do everything for the completion of God's building.

This Gospel testifies that the Lord is: 1) God (1:1-2; 5:17-18; 10:30-33; 14:9-11; 20:28); 2) the life (1:4; 10:10; 11:25; 14:6); and 3) the resurrection (11:25). Chapters 1-17 prove that He is God among men. Men are the contrast to Him as God. Chapters 18-19 prove that He is life in the environment of death. Death, or the environment of death, is the contrast to Him as life. Chapters 20-21 prove that He is the resurrection in the midst of the old creation, the natural life. The old creation, the natural life, is the contrast to Him as the resurrection, of which the Spirit is the reality. He as the resurrection can only be realized in the Spirit. Hence, eventually He is the Spirit in resurrection. He is God among men (ch. 1-17), He is life in death (ch. 18-19), and He is the Spirit in resurrection (ch. 20-21).

24¹ That is, Twin.

24² After His resurrection, the Lord came to meet with His disciples starting from this first day in the evening. Thus, in the Lord's resurrection, the matter of meeting with the saints is crucial. Mary the Magdalene met the Lord personally in the morning and obtained the blessing (vv. 16-18), but she still needed to be in the meeting with the saints in the evening to meet the Lord in a corporate way to obtain more and greater blessings (vv. 19-23). Thomas missed the first meeting the Lord held with His disciples after His resurrection and all the blessings. However, he compensated for it by attending the second one (vv. 25-28).

26¹ This was on the second first day of the week, the second Lord's day after the Lord's resurrection.

26² The gathering of the disciples here may be considered as the second meeting of the church held with the Lord's presence before Pentecost.

26³ After the Lord came in verse 19, eight days before, there is no word nor hint in John's record showing that the Lord left the disciples, because actually He stayed with them, though they were unconscious of His presence. Hence, His coming in verse 26 actually is His manifestation, His appearing. (See note 1¹ in chapter 21.) Before His death, the Lord's

27 Then He said to Thomas, Bring your finger here and see My hands, and bring your hand and put it into My side, and be not unbelieving, but believing.

28^a 28 Thomas answered and said to Him, My ^aLord and my ^bGod!

29 Jesus said to him, Because you have seen Me, you have believed. Blessed are those who have not seen and have believed.

30 ^aMany other signs therefore Jesus did before His disciples, which are not written in this book;

31 But these have been written that you may believe that Jesus is the ^{1a}Christ, the ^bSon of God, and that ^cbelieving you may have life in His name.

presence was visible in the flesh. After His resurrection, the Lord's presence is invisible in the Spirit. His manifestations or appearances after His resurrection were to train the disciples to realize, to enjoy, and to practice His invisible presence, which is more available, prevailing, precious, rich, and real. This dear presence of His is just "the Spirit" in His resurrection, whom He has breathed into them and who will be with them all the time.

28ⁱ *This Gospel proves strongly and purposely that the Man Jesus is the very God (1:1-2; 5:17-18; 10:30-33).*

31ⁱ *The Christ is the title of the Lord according to His office. His mission. The Son of God is His title according to His Person. His Person is a matter of God's life, and His mission is a matter of God's work. He is the Son of God to be the Christ of God. He works for God by the life of God that man also, by believing in Him, may have God's life to become God's many sons and work by God's life to build the corporate Christ (1 Cor. 12:12), thus fulfilling God's purpose of His eternal building.*

John
1:41;
4:25, 29;
7:41-42;

Matt.
16:16;

Luke
2:11

31^b
John

1:34;
49;

9:35;
10:36;

Matt.
16:16;

Luke
1:35

31^c

John
3:15,
16, 36

CHAPTER 21

4. *Moving and living with the believers*

21:1-14

1 ¹After these things, Jesus ^{2a}manifested Himself again to the disciples at the sea of Tiberias; and He manifested *Himself* in this way:

2 There were together Simon Peter, and ^aThomas called ¹Didymus, and ^bNathanael from Cana of Galilee, and the ^csons of Zebedee, and two others of His disciples.

3 Simon Peter said to them, I am ¹going ^afishing. They said to him, We also are coming with you. They went forth and ^bgot into the boat, and that night they caught ²nothing.

4 Now as the morning was breaking, Jesus stood on the shore; but the disciples did ^anot know that it was Jesus.

5 Then Jesus said to them, ^aLittle children, do you have any ^bfish to eat? They answered Him, ¹No.

¹ By the end of chapter 20, the Lord has come back as the Spirit to be with the disciples as everything to them. Therefore, this Gospel is closed there (20:30-31). But how could the disciples make a living? What should they do to carry out His commission? How should they follow Him after His resurrection? What would be their future? An additional chapter is needed to deal with these problems.

¹ This proves that His coming to the disciples in 20:26 was actually a manifestation, for here it says that He manifested Himself again to the disciples. He was again training them to practice His invisible presence. It was not a matter of His coming, but of His manifestation. Whether they were conscious of His presence or not, He was with them all the time. For the sake of their weakness He sometimes manifested His presence in order to strengthen their faith in Him.

² That is, Twin.

³ It must be due to the trial of the need of their living that Peter returned to his old occupation, backsliding from the Lord's call (Matt. 4:19-20; Luke 5:3-11).

³ Peter and the sons of Zebedee (John and James) were professional fishers, the sea of Tiberias was large and full of fish, and night was the right time for fishing, but through the entire night they caught nothing. This was a miracle! It must have been that the Lord bade all the fishes stay away from their net.

⁵ When the disciples were in the right position, as in Luke 24:41-43, they had — even in the house — more fish to eat than they needed; so they offered a piece to the Lord. But here they were in a backsliding situation; so — even on the seashore — after fishing the whole night, they had no fish, not even one piece!

^{1a}
John 21:14;
John 14:21;
cf. Mark 16:12
^{2a}
John 11:16
^{2b}
John 1:45
^{2c}
Matt. 4:21
^{3a}
Matt. 4:18
^{3b}
vv. 3-10;
cf. Luke 5:3-11
^{4a}
John 20:14;
Luke 24:16
^{5a}
1 John 2:13, 18
^{5b}
Luke 24:41, 42

6 And He said to them, Cast the net on the right side of the boat, and you will find *some*. They cast therefore, and they were not able to haul it *in*, because of the ¹abundance of fishes.

7^a That ^adisciple whom Jesus loved said then to Peter, It is the Lord! When Simon Peter therefore heard that it was the Lord, he girded *his* outer garment *on him* (for he ¹was naked), and threw himself into the sea.

John
21:20;
13:23

8 But the other disciples came in the little boat, for they were not far from the land, but about ¹two hundred cubits away, dragging the net of fishes.

9^a When they got out then onto the land, they saw a fire of coals laid *there*, and ^{1a}fish lying on *it* and ^bbread.

John
6:9

10 Jesus said to them, Bring *some* of the fish which you have now caught.

John
6:11

11 Simon Peter went up and dragged the net to the land full of large fishes, a hundred and fifty-three; and though there were so many, the net was not torn.

12 Jesus said to them, ¹Come *and* have breakfast. But none of the disciples dared question Him, Who are You? knowing that it was the Lord.

⁶ The morning (v. 4) was not the right time for fishing, but when they did it at the Lord's word, they caught an abundance of fishes. Surely this was a miracle! It must have been that the Lord bade the fishes come into their net.

The Lord in Luke 5:3-11 called Peter by a miracle in fishing. Here He also recovered him to His call by a miracle in fishing. He is consistent in His purpose.

7¹ Or, had on his undergarment only.

8¹ That is, a little over a hundred yards.

9¹ Here the Lord trained Peter's faith in Him for his living. Peter and those with him fished the entire night, but caught nothing. Then according to the Lord's word they caught an abundance of fishes. But without these fish, even on the land where the fish were not, the Lord prepared fish and even bread for them. This was again a miracle! By this, the Lord trained them to realize that without His leading, though they went to the sea where the fish were and in the night, the right time for fishing, they could catch nothing; but with the Lord's leading, even on the land where the fish were not, the Lord could provide fish for them. Though they caught many fish according to the Lord's word, the Lord would not use these to feed them. This was a real lesson to Peter. For his living he should believe in the Lord who "calls the things not being as being" (Rom. 4:17).

12¹ This indicates the Lord's gracious care for the need of His called ones.

13 Jesus came and ^atook the ¹bread and gave it to them, and the ¹fish likewise.

14 This was now *the* ^athird time that Jesus was manifested to the disciples, being ^braised from among the dead.

5. Working and walking with the believers

21:15-25

15 Then when they had eaten breakfast, Jesus said to Simon Peter, ¹Simon, son of John, do you ²love Me ^amore than these? He said to Him, Yes, Lord, You know that I ³love You. He said to him, ^{4b}Feed My ⁵lambs.

16 He said to him again the second time, Simon, son of John, do you ¹love Me? He said to Him, Yes, Lord, You know that I ²love You. He said to him, ^{3a}Shepherd My ⁴sheep.

13¹ Bread represents the riches of the land, and fish represents the riches of the sea in the Lord's provision.

15¹ The Lord was here restoring Peter's love toward Him. Peter did have a heart to love the Lord, but he was too confident in his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed him to utterly fail by denying Him to His face three times (18:17, 25, 27), so that his natural strength and his self-confidence might be dealt with. Furthermore, he had just taken the lead in backsliding from the Lord's call. His natural confidence in his love toward the Lord must also have been dealt with by this failure; yet he might have been somewhat disappointed. Therefore, the Lord came to restore his love toward Him, to charge him with the shepherding of His church, and to prepare him for his martyrdom, so that he would not follow Him with any confidence in his natural strength.

15² Gk. agapao. 15³ Gk. phileo.

15⁴ The fruit-bearing in chapter 15 is the outflow of the riches of the inner life. Here the lamb-feeding is the nourishing with the riches of the inner life. To feed others, we need to enjoy the riches of the Lord's divine life. This requires that we love Him. To believe in the Lord is to receive Him; to love the Lord is to enjoy Him. The Lord came as life and the life supply to us. We need to have faith in Him and love toward Him. These are the two requirements this Gospel shows we need in order to participate in the Lord.

15⁵ Lit. little lambs.

16¹ Gk. agapao. 16² Gk. phileo.

16³ Shepherding is for the "flock" (10:14, 16), which is the church (Acts 20:28), so it is related to God's building (Matt. 16:18). Later, Peter in his Epistle indicated this by saying that growth, by feeding on the pure milk of the word, is for the building of God's house (1 Pet. 2:2-5), and in charging the elders to shepherd the flock of God (1 Pet. 5:1-4).

16⁴ Some MSS have little sheep.

13^a
Matt.
14:19;
Luke
24:30
14^a
John
20:
19, 26
14^b
John
2:22;
Acts
2:24;
Rom.
4:25;
8:11
15^a
cf.
Matt.
26:33;
John
13:37
15^b
John
21:17
16^a
Acts
20:28;
1 Pet.
5:2

17^a 17 He said to him the ¹third time, Simon, son of John, do you ²love Me? Peter was grieved that He said to him the third time, Do you ²love Me? And he said to Him, Lord, You ^{3a}know ^ball things; You ³know that I ²love You. Jesus said to him, ^cFeed My ⁴sheep.

18 Truly, truly, I say to you, when you were younger, you girded yourself and ^{1a}walked where you wished; but when you grow old, you will stretch out your hands, and another will gird you and carry you where you do not wish to go.

19 Now this He said, ^asignifying by what ^{1b}kind of death he would glorify God. And when He had spoken this, He said to him, ^cFollow Me!

20 Peter, turning around, saw the ^adisciple whom Jesus loved following (the one who also ^bleaned back on His breast at the supper, and said, Lord, who is the one betraying You?),

21 Peter therefore seeing him said to Jesus, Lord, and what about this man?

22 Jesus said to him, If I want him to ^aremain until I ^{1b}come, what is that to you? You ^{1c}follow Me!

17¹ Perhaps the Lord, by questioning Peter three times, was reminding him how he had denied Him three times.

17² Gk. phileo.

17³ The first instance of know in this verse is oida; the second is ginosko. See note 55¹ in chapter 8.

17⁴ See note 16⁴.

18¹ This may indicate his going fishing in verse 3.

19¹ Later, Peter referred to this (2 Pet. 1:14). What the Lord wanted here was to prepare Peter to follow Him to death, not by anything of himself nor according to his own will.

22¹ The Lord was there with the disciples. How then could He say until I come? Since He was there, He need not come. If He meant that He would leave them and later come back to them, how could He say to them, Follow Me? How could they follow Him? The answer to all these questions is His invisible presence. According to His visible presence He would leave and come back later. But according to His invisible presence, He would be with them all the time. On one hand He would be with them, and on the other hand He would be away from them. So on one hand they could follow Him, and on the other hand they would have to wait for His coming back.

After His resurrection, the Lord remained with the disciples for forty days (Acts 1:3-4) in order to train them to realize, practice, and live by His invisible presence. In verse 23, the Lord indicated that some of His believers would follow Him to death, and some would remain, would live until He comes.

23 This word therefore went forth among the brothers that that disciple would not die; yet Jesus did not say to him that he would not die, but, If I want him to remain until I ¹come, what is *that* to you?

24 This is the disciple who ^atestifies concerning these things, and the one who has written these things, and we know that his testimony is true.

25 And there are also ^{1a}many other things which Jesus did, which if they were written one by one, I suppose that not even the world itself could contain the books written.

24^a

John
15:27;
1 John

1:3;
Rev.
1:2

25^a

John
20:30

23¹ *The span of the things covered in the last two chapters of this Gospel is very broad. It begins with the discovery of the Lord's resurrection and ends with His coming back. Between these two events are all the things related to the Christian life during the church age: seeking the Lord with love toward Him; seeing the Lord in resurrection; receiving the revelation of the issue of the Lord's resurrection concerning the "brothers" and the "Father" by experiencing His manifestation; meeting with the believers to enjoy the Lord's presence; being breathed on by the Lord with the Holy Spirit and being sent by the Lord with His commission and authority to represent Him; learning how to live by faith in the Lord and trust in Him for the daily living; loving the Lord with the natural strength dealt with; shepherding the flock for the building of the church; practicing the Lord's invisible presence, in which some follow Him even to death to glorify God, not by self-will, but according to His leading, and some live until He comes back.*

25¹ *This verse, together with 20:30, 31, affirms that this Gospel is the record of a selection of things that serve the purpose of testifying to the matter of life and building.*

THE ACTS OF THE APOSTLES

Subject:

*The Propagation of the Resurrected Christ
in His Ascension,
by the Spirit, through the Disciples,
for the Producing of the Churches—the Kingdom of God*

CHAPTER 1

I. Introduction

1:1-2

1 The ¹first account I made, O ²Theophilus, concerning all ³things which Jesus began both to do and to teach,

2 Until *the* day in which He was ^ataken up, having given ^bcommand through *the* Holy ¹Spirit to the ^capostles whom He chose;

^{2^a} Luke 24:51;
^{2^b} Acts 1:9, 22
^{2^c} Matt. 28: 19-20;
^{2^d} Acts 10:42
^{2^e} Luke 6: 13-16

II. The Preparation

1:3-26

A. Christ's Preparation of the Disciples in His Resurrection

vv. 3-8

1. Speaking to Them Things concerning the Kingdom of God

v. 3

3 To whom also He ¹presented Himself alive after His suffering by many convincing proofs, through a

¹ See note 3¹ in Luke 1.

² See note 3² in Luke 1.

³ See note 1⁴ in Luke 1.

² The resurrected Christ has become the life-giving Spirit (1 Cor. 15:45), yet still in resurrection He did things through the Holy Spirit (John 20:22).

³ This was to train the disciples to practice and enjoy the Lord's invisible presence. See note 26³ in John 20.

^{3a} *Mark* 16:14; *John* 21:1; *Acts* 10:40-41; *1 Cor.* 15:5-8 ²period of ²forty days, ^{3a}appearing to them and speaking the things concerning the ⁴kingdom of God.

2. Charging Them to Wait for the Baptism in the Holy Spirit

vv. 4-8

^{4a} *Acts* 2:33 ^{4b} *Luke* 24:49 ^{5a} *Matt.* 3:11 ^{6a} *cf.* *Matt.* 24:3 ^{6b} *Matt.* 17:11; *19:28;* *Acts* 3:21 ^{7a} *Matt.* 24:36 ⁴And ¹meeting together with *them*, He charged them not to depart from Jerusalem, but to wait for the ^{2a}promise of the Father, which, *He* ^bsaid, You heard from Me;

⁵For John indeed ^abaptized in ¹water, but you shall be ^{2b}baptized in *the* Holy Spirit not many days from now.

⁶So when they had come together, they were asking Him, saying, Lord, are You at this ^atime ^brestoring the ¹kingdom to Israel?

⁷But He said to them, It is not for you to know ^atimes or seasons, which the Father has placed in His own authority.

³²Forty days are a period of trial and testing (see note 2¹ in *Matt.* 4).

³³The resurrected Christ dwells in the disciples, since He breathed Himself as the Spirit into them on the day of His resurrection (*John* 20:22). His appearing does not mean that He ever left them; it simply means that He made His presence visible to them, training them to realize and enjoy His invisible presence all the time.

³⁴This proves that the kingdom of God will be the main subject of the apostles' preaching in their coming commission after Pentecost (8:12; 14:22; 19:8; 20:25; 28:23, 31). It is not a material kingdom visible to human sight, but a kingdom of the divine life. It is the spreading of Christ as life to His believers to form a realm in which God rules in His life. See notes 15¹ in *Mark* 1, 26¹ in *Mark* 4, and 43² in *Luke* 4.

⁴¹Or, eating together.

⁴²See note 49¹ in *Luke* 24, cf. note 17¹ in *John* 14.

⁵¹See notes 6¹ in *Matt.* 3 and 8¹ in *Mark* 1.

⁵²This will be accomplished in two sections: 1) all the Jewish believers will be baptized in the Holy Spirit on the day of Pentecost (2:4); and 2) all the Gentile believers will be baptized in the house of Cornelius (10:44-47; 11:15-17). In these two sections all genuine believers in Christ have been baptized in the Holy Spirit into one Body once for all universally (1 *Cor.* 12:13 and note 1).

⁶¹The kingdom of Israel, which the apostles and other devout Jews were looking for, was a material kingdom, differing from God's kingdom of life, which Christ is building up through the preaching of His gospel. See note 3⁴.

8 But you shall ¹receive ^apower when the Holy ^{8a}
^bSpirit has come ²upon you, and you shall be My ^{Luke}
^{3c}witnesses both in Jerusalem, and in all ^dJudea and ^{24:49;}
^eSamaria, and ⁴unto *the* ^fremotest part of the earth. ^{Acts}
^{8b} ^{4:33}

B. Christ's Ascension

vv. 9-11

9 And when He had said these things, while they
 were looking, He was lifted up, and a cloud ^atook Him up
¹out of their sight. ^{Acts}
^{2:1-4} ^{8c}
^{Acts}
^{1:22;}
^{2:32;}
^{3:15;}
^{5:32;}
^{10;}

10 And as they were looking intently into heaven as
 He went, behold, ^atwo men in ^bwhite clothing stood
 beside them, ^{39, 41;}
^{13:31;}
^{22;}
^{15, 20;}
^{26:16;}

11 Who also said, Men, ^aGalileans, why do you stand
 looking into heaven? This Jesus, who was taken up
 from you into ¹heaven, will ^{2b}come in the ³same way as
 you ¹beheld Him going into heaven. ^{Luke}
^{24:48;}
^{Rev.}
^{2:13}
^{8d}

⁸¹ This is to be baptized in the Holy Spirit (v. 5) for the
 fulfillment of the promise of the Father (v. 4). ^{Matt.}
^{3:5;}
^{Acts}
^{26:20}

⁸² Different from "in you" (John 14:17). The Holy Spirit was
 breathed into the disciples on the day of the Lord's resurrection (John
 20:22) to be the Spirit of life (Rom. 8:2) to them essentially. The same
 Holy Spirit will come upon the disciples on the day of Pentecost to be
 the Spirit of power economically. See note 49³ in Luke 24. ^{8e}
^{Acts}
^{8:1, 14;}
^{cf.}
^{Matt.}
^{10:5}

⁸³ Lit. martyrs, those who bear a living testimony of the
 resurrected and ascended Christ in life, differing from preachers who
 merely preach doctrines in letters. In His incarnation Christ carried
 out His ministry on the earth, as recorded in the Gospels, by Himself
 to sow Himself as the seed of the kingdom of God only in the Jewish
 land. In His ascension He will carry out His ministry in the heavens,
 as recorded in the Acts, through these martyrs in His resurrection life
 and with His ascension power and authority to spread Himself as the
 development of the kingdom of God from Jerusalem, as a start, unto
 the remotest part of the earth, as the consummation of His ministry
 in the New Testament. All the apostles and disciples in Acts were His
 martyrs, His witnesses, of this kind (reference 8^c). See notes 11³ in
 ch. 23 and 16¹ in ch. 26. ^{8f}
^{Acts}
^{13:47}
^{9a}
^{Acts}
^{1:2, 22}
^{10a}
^{Luke}
^{24:4;}
^{John}
^{20:12}
^{10b}
^{Matt.}
^{28:3;}
^{Mark}
^{16:5}

⁸⁴ Or, as far as, even to.

⁹¹ Lit. from their eyes.

¹¹¹ Luke's Gospel ends with the Lord's ascension into heaven
 (24:51), and his Acts begins with it. His Gospel is a narrative of the
 ministry of the incarnated Jesus on earth; his Acts is a record of the
 succeeding ministry of the resurrected and ascended Christ in heaven
 carried out through His believers on earth. In the Gospels, His
 ministry on earth, carried out by Himself, only sowed Himself as the
 seed of the kingdom of God into His believers, with no church built
^{11a}
^{Acts}
^{2:7;}
^{13:31;}
^{Mark}
^{14:70}
^{11b}
^{Dan.}
^{7:13}

C. The Disciples' Preparation**vv. 12-26****1. Persevering in Prayer****vv. 12-14**

12^a 12 Then they returned to ^{1a}Jerusalem from *the* mount called ^bOlivet, which is near Jerusalem, a ²Sabbath day's journey away.

12^b *Luke* 24:52
Matt. 21:1
 13^a 13 And when they had entered, they went up to the ^aupper room where they were residing, both ^bPeter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphaeus, and Simon the Zealot, and Judas *the* ¹son of James.

13^b *Luke* 22:12;
Acts 9:
 37, 39;
 20:8
 14 These all were ^{1a}persevering ²with ^bone accord in

13^b *Luke* 6:
 14-16
 14^a up yet. In the Acts, His ministry in heaven, carried out through His believers in His resurrection and ascension, spreads Him as the development of the kingdom of God for the building up of the church (Matt. 16:18) throughout the entire world to constitute His Body, His fullness (Eph. 1:23), to express Him, moreover, even the fullness of God (Eph. 3:19) for God's expression.

14^b 11² The Lord's ascension points to His coming back. Between these two is the dispensation of grace that He may, as the pneumatic Christ, the life-giving Spirit (1 Cor. 15:45), apply His all-inclusive redemption to God's chosen people for their full salvation, that He may produce and build up the church, as His Body, for the establishment of the kingdom of God on earth.

14^b *Acts* 2:46;
 4:24;
 5:12;
 15:25;
Rom. 15:6
 11³ Christ ascended into heaven by way of a cloud, visible to human sight, and on Mount Olivet (v. 12). He will come back in the same visible way, in the cloud (Matt. 24:30) and on the same mount (Zech. 14:4).

11⁴ This vision of Christ's ascension into heaven strengthened the disciples' faith in Him and in what He had done for them through His death and resurrection. It broadened their view of God's heavenly economy, which had brought them into cooperation with Christ's ministry in the heavens for the carrying out of God's New Testament economy on the earth.

12¹ The disciples returned to Jerusalem to keep the Lord's words in Luke 24:49 and Acts 1:4, that they might receive the Spirit of power economically as promised by the Father. They were all Galileans (v. 11). For them to stay in Jerusalem, especially under the Jewish leaders' threatening, meant that they were risking their lives.

12² According to Jewish tradition, a Sabbath day's journey equaled about three-quarters of a mile.

13¹ Or, brother (Jude 1).

14¹ Before the Lord's death the disciples had no interest in prayer for spiritual things (Luke 22:40, 45-46); rather they contended among

³prayer, together with *the* ^cwomen, and ⁴Mary the ^dmother of Jesus, and with His brothers.

¹⁴
Luke
8:2-3;
23;
49, 55;
24:10

2. Choosing Matthias

vv. 15-26

¹⁴
Matt.
12:46;
13:55

15 And in those days ^aPeter stood up in *the* midst of the ^bbrothers (and there was a crowd of ¹persons gathered together, about a hundred and twenty) and ²said,

¹⁵
Acts
2:14
¹⁵
John
21:23

16 ¹Men, brothers, the ^aScripture must be fulfilled which the Holy Spirit spoke before through *the* mouth of David concerning ^bJudas, who became a guide to those who seized Jesus.

¹⁶
Psa.
41:9;
John
13:18
¹⁶
Matt.
26:47;
John
13:2

themselves as to which was considered to be greater (Luke 22:24). But now, after the Lord's resurrection and ascension, their spiritual condition radically changed. They did not contend among themselves, but were burdened to pray perseveringly with one accord, even before the day of Pentecost, when they would receive the outpoured Spirit of power economically (Acts 2). This is a strong sign and proof that they had received the indwelling Spirit of life essentially on the day of the Lord's resurrection (John 20:22). This is also evidence that they had been strengthened in God's New Testament economy by the vision of the Lord's ascension.

¹⁴ Or, with one mind.

¹⁴ The disciples might have prayed to be clothed with the Spirit of power, the promise of the Father, for which the Lord had charged them to remain in Jerusalem (Luke 24:49 and Acts 1:4), and for the commission given to them by the Lord in Luke 24:47-48 and Acts 1:8 to bear His testimony to the remotest part of the earth.

God wanted to pour out His Spirit for the carrying out of His New Testament economy and had promised to do it. Yet He needed His chosen people to pray for this. As God in heaven, He needs men on earth to cooperate with Him for the carrying out of His plan. The one hundred twenty disciples praying for ten days met this need of God.

¹⁴ Mary is mentioned here for the last time in the New Testament.

¹⁵ Lit. names.

¹⁵ Before the Lord's death Peter often spoke nonsensically (Matt. 16:22-23; 17:24-26; 26:33-35). But now, after the Lord's resurrection, he can expound the Old Testament prophecies properly in their right significance in vv. 16-20. This is also proof that the disciples, before they received the Spirit of power economically on the day of Pentecost, had received the Spirit of life essentially on the day of the Lord's resurrection.

¹⁶ More dignified and solemn than simply brothers. See also 1:11; 2:22, 29; 3:12.

17^a 17 For he was ^anumbered among us, and was allotted
 Luke his portion of ¹this ^bministry.
 6:16

17^b 18 (Now this man acquired a piece of ^aland ¹with *the*
 Acts ^{2b}wages of unrighteousness; and falling headlong, he
 6:4; burst in the middle, and all his intestines gushed out.
 20:24;

21:19; 19 And it became known to all those dwelling in
 2 Cor. Jerusalem, so that that piece of land was called in their
 3:8-9; own dialect, ¹Akeldamach, that is, Field of ²Blood.)
 4:1

18^a 20 For it is written in *the* book of Psalms, ^aLet his
 Matt. habitation become desolate, and let no one dwell in it;
 27:7 and, Let another take ^bhis overseership.

18^b 21 It is necessary therefore *that* of the men who
 2 Pet. accompanied us in all *the* time in which the Lord Jesus
 13, 15 ^awent in and went out ¹among us,

20^a 22 Beginning from the baptism of ^aJohn until the day
 Psa. when He was ^btaken up from us, one of these should
 69:25 become a ^cwitness of His ^{1d}resurrection with us.

20^b 23 And they proposed two, Joseph who is called
 Psa. ^aBarsabbas (who was surnamed ^bJustus), and Matthias.
 109:8

21^a 24 And they ^aprayed and said, You Lord, ¹Knower of
 Num. ^aBarsabbas (who was surnamed ^bJustus), and Matthias.
 27:17;
 Deut. 31:2;

1 Sam. 17¹ Mentioned also in v. 25—the ministry to bear the testimony
 18:13 of Jesus (v. 8). Though the apostles were twelve in number, their
 22^a ministry was uniquely one—this ministry, a corporate ministry in the
 Mark principle of the Body of Christ. All the apostles carried out the same
 1:4; ministry to bear the testimony not of any religion, doctrine, or
 Acts practice, but uniquely of the incarnated, resurrected, and ascended
 13:24 Jesus Christ, the Lord of all.

22^b 18¹ Lit. out of.

Acts 1:2, 9 18² Or, reward.

22^c 19¹ Aramaic.

Acts 1:8; 19² Signifying a bloody death (Matt. 27:5-8).

2:32 21¹ Or, over, before.

22^a 22¹ The Lord's resurrection is the focus of the apostles' testimony.
 Acts It refers back to His incarnation, humanity, human living on the
 2:31; earth, and God-ordained death (2:23), and points forward to His
 4:2, 33; ascension, ministry and administration in heaven, and coming back.
 17: Thus, their testimony of Jesus Christ, the Lord of all, is all-inclusive,
 18, 32; as depicted in the whole book of Acts. They preached and ministered
 23:6; the all-inclusive Christ as revealed in the entire Scripture.
 24:

15, 21; 24¹ Lit. Heart-knower of all.
 2:24

23 ^a	23 ^b	24 ^a
cf.	cf.	Acts
Acts	Acts	6:6
15:22	18:7;	
	Col.	
	4:11	

the ^bhearts of all, show which one of these two You have chosen

25 To take the place of ¹this ministry and ^aapostleship from which Judas ²turned aside to ^bgo to his own place.

26 And they gave ¹lots for them, and the lot fell on Matthias; and he was numbered with the eleven apostles.

24^b
Acts
15:8;
1 Sam.
16:7;
1 Chron.
28:9;
29:17;
Jer.
17:10;
Rom.
8:27
25^a
1 Cor.
9:1-2;
Gal.
2:8
25^b
cf.
Matt.
27:5

CHAPTER 2

III. The Propagation 2:1—28:31

A. In Jerusalem, Judea, and Samaria through the Ministry of Peter's Company 2:1—12:24

1. The Jewish Believers' Baptism in the Holy Spirit 2:1-13

a. The Economical Filling of the Holy Spirit vv. 1-4

1 And when the day of ^{1a}Pentecost was being ¹fulfilled, they were all together in the same place.

Acts
20:16;
1 Cor.
16:8

25¹ See note 17¹.

25² Or, fell away.

26¹ The apostles, after the Lord's ascension and before the day of Pentecost, were in a transitional period, as shown by their realization in seeking the Lord's guidance. They had received the indwelling Spirit on the day of the Lord's resurrection (John 20:22), and were trained by the Lord to practice His invisible presence for forty days before His ascension (v. 3). Yet it was still difficult for them to drop the old traditional way of seeking God's leading by casting lots (Lev. 16:8; Josh. 14:2; 1 Sam. 14:41; Neh. 10:34; 11:1; Prov. 16:33). They were still not accustomed to the leading and guidance of the indwelling Spirit (Rom. 8:14) as the Apostle Paul was later in 16:6-8. They were still in the initial stage of God's New Testament economy before the day of Pentecost.

1¹ Meaning fiftieth. It was the fiftieth day from the Lord's resurrection, seven weeks in between, counting from the second day (the first day of the week—Luke 23:54—24:1) after the Passover on which the Lord was crucified (John 19:14). It was the fulfillment of the feast of Weeks (Deut. 16:10), which was also called the feast of

2^a
cf.
Ezek.
1:4
2^b
cf.
Exo.
40:34;
1 Kings
8:10;
Hag.
2:7

2 And suddenly there came a noise out of heaven like a rushing violent ^{1a}wind, and it ^{2b}filled the whole house where they were sitting.

3 And there appeared to them ¹tongues as of ²fire, which were divided and ³sat on each one of them;

4 And they were ¹all ²filled with *the* Holy Spirit, and

Harvest (Exo. 23:16), counting from the day of offering a sheaf of the firstfruits of the harvest unto the morrow after the seventh Sabbath (Lev. 23:10-11, 15-16). The offering of a sheaf of the firstfruits was a type of the resurrected Christ offered to God on the day of His resurrection (John 20:17), which was the day after the Sabbath (John 20:1). From that day to the day of Pentecost was exactly fifty days (cf. 1:3). The feast of Harvest typifies the enjoyment of the rich produce brought in by the resurrected Christ. This rich produce is the all-inclusive Spirit of the processed Triune God given by Him to His chosen people as the blessing of the gospel (Gal. 3:14) that they may enjoy the all-inclusive Christ (the very embodiment of the Triune God) as their good land. This signifies that the believers, through receiving the bountiful Spirit on the day of Pentecost, not only have entered into the good land, but also have participated in the bountiful riches of the all-inclusive Christ (Eph. 3:8) in His resurrection and ascension as God's full allotment in His New Testament economy.

2¹ In the Lord's resurrection, the Spirit of resurrection life is likened to breath, breathed into the disciples (John 20:22) for their spiritual being and living essentially. In the Lord's ascension, the Spirit of ascension power, poured upon the disciples, is symbolized here by the wind for the disciples' ministry and move economically. The essential Spirit of resurrection life is for the believers to live Christ; the economical Spirit of ascension power is for them to carry out His commission.

2² Gk. *pleroo*, to fill inwardly, as the wind filled the house.

3¹ A symbol of speaking, symbolizing that God's economical Spirit of power is mostly for speaking. He is the speaking Spirit.

3² Symbolizing burning power for purging and motivating in God's economical move.

3³ The verb is singular, indicating that one tongue sat on each of them.

4¹ "All" only modifies "filled" in the first clause, not "began to speak" in the second clause. It cannot be used as evidence that all the disciples who were filled with the Holy Spirit began to speak in tongues.

4² Gk. *pletho*, (also used in 4:8, 31; 9:17; 13:9; and Luke 1:15, 41, 67), to fill outwardly. According to its usage in Acts, *pleroo* denotes to fill a vessel within, as the wind filled the house inwardly in v. 2; and *pletho* denotes to fill the persons outwardly, as the Spirit filled the disciples outwardly in this verse. The disciples were filled (*pleroo*) inwardly and essentially with the Spirit (13:52) for their Christian living, and were filled (*pletho*) outwardly and economically with the Spirit for their Christian ministry. The inward filling Spirit, the

they began to ^aspeak in different ^{3b}tongues, even as the ^cSpirit gave them to ^dspeak out.

b. The Peoples' Amazement

vv. 5-13

5 Now there were ¹Jews dwelling in Jerusalem, devout men from every nation under heaven.

6 And when this sound occurred, the multitude came together and was confounded, because each one heard them ^aspeaking in his own dialect.

7 And they were all ^aamazed and marveled, saying, Look, are not all these who are speaking ^bGalileans?

8 And how *is it that* we each hear *them* in our own dialect in which we were born,

9 Parthians, and ^aMedes, and ^bElamites, and those dwelling in ^cMesopotamia, both Judaea and ^dCappadocia, ^ePontus and ^fAsia,

essential Spirit, is in the disciples (John 14:17; Rom. 8:11); whereas the outward filling Spirit, the economical Spirit, is upon them (1:8; 2:17). Every believer in Christ should experience both aspects of the Holy Spirit. Even Christ as a man experienced the same thing: He was born of the Holy Spirit essentially (Luke 1:35; Matt. 1:18, 20) for His being and living, and He was anointed with the Holy Spirit economically (Matt. 3:16; Luke 4:18) for His ministry and move. The essential Spirit was within Him and the economical Spirit was upon Him.

The outward filling of the poured-out Spirit was the ascended Head baptizing His Body into the Spirit. On the day of Pentecost, the Jewish believers, the first part of His Body, were baptized; and in the house of Cornelius, the Gentile believers, the second part of His Body, were baptized in the same way (10:44-47). By these two steps He baptized once for all His entire Body into the Spirit (1 Cor. 12:13), who is the application and realization of Himself. It was to baptize His Body into Himself that He baptized it into the Spirit. This was the accomplishment of the baptism in the Holy Spirit promised by Christ, the Head of the Body, in 1:5.

⁴³ Dialects (vv. 6, 8). The disciples were Galileans (v. 7), yet they spoke the different foreign dialects of the attendants who came from various parts of the world. This is strong proof that tongue-speaking must be an understandable language, not merely a voice or sound uttered by the tongue.

⁴⁴ "A peculiar word, and purposely chosen to denote the clear, loud utterance" (Vincent).

⁵¹ The devout Jews who came from their dispersion to Jerusalem to keep the feast of Pentecost.

4^a

Acts

2:11;

10:46;

19:6;

Mark

16:17

4^b

1 Cor.

12:10,

28, 30;

14:

4-6, 19

4^c

1 Cor.

12:11

6^a

Acts

2:4

7^a

Acts

2:12

7^b

Acts

1:11

9^a

2 Kings

17:6

9^b

Gen.

14:1, 9;

Dan.

8:2

9^c

Gen.

24:10;

Judg.

3:8;

Acts

7:2

9^d

1 Pet.

1:1

9^e

Acts

18:2

9^f

Acts

19:10;

1 Cor.

16:19

10^a 10 Both ^aPhrygia and ^bPamphylia, ^cEgypt and the parts of ^dLibya about ^eCyrene, and the sojourning Romans, both Jews and ¹proselytes,

10^b 11 ^aCretans and ^bArabians—we hear them speaking in our ¹tongues the great things of God?

10^c 12 And they were all ^aamazed and perplexed, saying to one another, ¹What does this mean?

10^d 13 But others ^ajeering said, They are full of sweet wine!

10^e Dan.

11:43

10^f

Matt.

27:32;

Acts

11:20

2. Peter's First Message to the Jews

2:14-47

a. Explaining the Economical Filling of the Holy Spirit vv. 14-21

11^a 14 But Peter, standing together with the ¹eleven, lifted up his voice and spoke forth to them: Men, Jews, and all those dwelling in Jerusalem, let this be known to you, and give ear to my words,

11^b 15 For these men are not ^adrunk as you suppose, for it is *the* ¹third hour of the day;

12^a 16 But this is what was spoken through the prophet Joel:

13^a 17 ^aAnd it shall be in the ^{1b}last days, says God, *that* I will ^{2c}pour out ³of My Spirit ⁴upon ⁵all flesh, and your

17:32

15^a 10¹ Gentiles who were converted to Judaism (6:5; 13:43).

1 Thes.

5:7

17^a

vv.

17:21;

Joel

2:

28-32

17^b

Isa.

2:2

17^c

Acts

2:33;

10:45;

Isa.

32:15;

44:3;

Rom.

5:5;

Titus

3:6

12¹ Lit. What does this want to be?

14¹ This indicates that Matthias, who was chosen in 1:26, was recognized as one among the twelve apostles.

15¹ I.e. 9:00 a.m.

17¹ Beginning from Christ's first coming (1 Pet. 1:20).

17² This differs from the breathing of the Spirit into the disciples out of the mouth of Christ at His resurrection (John 20:22). The pouring out of God's Spirit was from the heavens at Christ's ascension. The former is the essential aspect of the Spirit breathed into the disciples as life for their living; the latter is the economical aspect of the Spirit poured upon them as power for their work. The

sons and your daughters shall ^{6d}prophecy, and your young men shall see ^evisions, and your old men shall dream dreams;

18 And upon My slaves, both men and women, I will pour out of My ^aSpirit in those days, and they shall prophecy.

19 And I will ¹show wonders in the heaven above, and signs on the earth below—blood and fire and vapor of smoke.

20 The ^asun shall be turned into darkness, and the moon into blood, before *the* ^{1b}day of *the* Lord comes, the ^cgreat and notable day.

21 And it shall be *that* everyone, whoever ¹calls on same Spirit is both within them essentially and upon them economically.

The pouring out of the Spirit at Christ's ascension was the descension of the resurrected and ascended Christ as the all-inclusive Spirit to carry out His heavenly ministry on the earth to build up His church (Matt. 16:18) as His Body (Eph. 1:23) for God's New Testament economy.

17³ Or, from (also v. 18).

17⁴ "Upon" is economically different from the essential "in" in John 14:17. "In" is related to the intrinsic essence for life; "upon" is related to the outward element for power.

17⁵ All fallen human beings, without distinction of sex, age, or status.

17⁶ Neither prophecies, visions, nor dreams are related to the inner life but to outward things.

19¹ Lit. give. Vv. 19 and 20 in Joel's prophecy are not related to the things which occurred on the day of Pentecost, but to the calamities of the judgment day of the Lord in the future.

20¹ See note 12³ in 2 Pet. 3.

21¹ Calling on the name of the Lord is not a new practice in the New Testament. It began with Enosh, the third generation of mankind, in Gen. 4:26. It was continued by Job (Job 12:4; 27:10), Abraham (Gen. 12:8; 13:4; 21:33), Isaac (Gen. 26:25), Moses and the children of Israel (Deut. 4:7), Samson (Judg. 15:18; 16:28), Samuel (1 Sam. 12:18; Psalms 99:6), David (2 Sam. 22:4, 7; 1 Chron. 16:8; 21:26; Psalms 14:4; 17:6; 18:3, 6; 31:17; 55:16; 86:5, 7; 105:1; 116:4, 13, 17; 118:5; 145:18), the psalmist Asaph (Psalms 80:18), the psalmist Heman (Psalms 88:9), Elijah (1 Kings 18:24), Isaiah (Isa. 12:4), Jeremiah (Lam. 3:55, 57), and others (Psalms 99:6); they all practiced this in the Old Testament age. Isaiah also charged God's seekers to call upon Him (Isa. 55:6). Even the Gentiles knew that the prophets of Israel used to call on the name of God (Jonah 1:6; 2 Kings 5:11). The Gentile raised up by God from the north also called upon His name (Isa. 41:25). It is God's commandment (Psalms 50:15; Jer. 29:12) and desire (Psalms 91:15; Zeph. 3:9; Zech. 13:9) that His people call on Him. It is the joyful

17^a
Acts
21:9
17^e

Acts
10:
3, 17;
16:10

18^a
Acts
11:28;
21:
4, 11

20^a
Matt.
24:29
20^b

1 Thes.
5:2
20^c
Zeph.

1:14;
Rev.
6:17;
16:14

21• the ²name of *the* Lord, shall be ^{3a}saved.

Acts
2:47;
4:12;
15:11;
16:31

way to drink from the fountain of God's salvation (Isa. 12:3-4), and the enjoyable way to delight oneself in God (Job 27:10), that is, to enjoy Him. Hence, God's people must call upon Him daily (Psa. 88:9). It is such a jubilant practice that Joel prophesied (Joel 2:32) for the New Testament jubilee.

In the New Testament it was firstly mentioned by Peter, here, on the day of Pentecost as the fulfillment of Joel's prophecy. This fulfillment is related to God's outpouring of the all-inclusive Spirit economically upon His chosen people that they may participate in His New Testament jubilee. Joel's prophecy and its fulfillment for God's New Testament jubilee have two aspects: on God's side, He poured out His Spirit in the ascension of the resurrected Christ; on our side, we call on the name of the ascended Lord who has accomplished all, attained unto all, and obtained all. It is vitally necessary for us, the believers in Christ, to participate in and enjoy the all-inclusive Christ with all He has accomplished, attained, and obtained (1 Cor. 1:2). It is a major practice in God's New Testament economy that we may enjoy the processed Triune God for our full salvation (Rom. 10:10-13). The early believers practiced this everywhere (1 Cor. 1:2) and it became a popular sign of Christ's believers toward the unbelievers, especially the persecutors (9:14, 21). When Stephen suffered persecution, he practiced this (7:59), and his practice surely impressed Saul, one of his persecutors (7:58-60; 22:20). Then the unbelieving Saul persecuted these callers (9:14, 21) by taking their calling as a sign. Immediately after he was caught by the Lord, Ananias, who brought him into the fellowship of the Body of Christ, charged him to be baptized, calling on the name of the Lord, to show others that he also had become such a caller. By his word to Timothy in 2 Tim. 2:22, he indicated that in the early days all the Lord's seekers practiced such calling. Undoubtedly he was one who practiced this, since he charged his young co-worker Timothy to do the same, that he might enjoy the Lord as he did.

The Greek word for call upon is *epikaleō*, composed of *epi*, upon, and *kaleō*, call by name, that is, to call out audibly, even loudly, as Stephen did (7:59-60).

21² Name denotes the person. Jesus is the name of the Lord, and the Spirit is His Person. When we call, Lord Jesus, we receive the Spirit.

21³ This is the conclusion of the quotation of Joel's prophecy which began in v. 17, indicating that the issue of God's pouring out of His Spirit upon all flesh is their salvation through calling on the name of the Lord. God's outpouring of His Spirit is the application of the Lord's salvation unto His chosen people. To be saved is to receive this Spirit, which is the blessing of the gospel in God's New Testament economy (Gal. 3:2, 5, 14). This Spirit is the Lord Himself as the breath (John 20:22) and the living water (John 4:10, 14) to us. To breathe Him in as our breath and drink Him as our living water, we need to call upon Him. Lam. 3:55-56 indicates that calling upon the Lord is breathing, and Isa. 12:3-4 indicates that calling upon the Lord is drinking. After we believe in the Lord, we need to call upon Him that we might not only be saved but also enjoy His riches (Rom.

***b. Witnessing of the Man Jesus
in His Work, Death, Resurrection, and Ascension
vv. 22-36***

22 Men, Israelites, hear these words: Jesus the ^aNazarene, a ¹man ²demonstrated by God to you by works of power and wonders and ^bsigns, which God did through Him in your midst, even as you yourselves know—

23 This man, ^adelivered up by the ^{1b}determined counsel and ²foreknowledge of God, you, through *the* hand of ³lawless men, ^cnailed to *the* ⁴cross and ^dkilled;

24 Whom ¹God ^araised up, having loosed the pangs of

10:12-13). His riches are enjoyed through our calling upon Him by exercising our spirit; this is the real worship of God (John 4:24).

22¹ The first message of the apostles' preaching of the gospel is focused on a Man whom Luke in his Gospel presented to his readers from His conception, through His birth, youth, life on earth, death, and resurrection, to His ascension. Now Luke's succeeding narrative goes on to tell us that this Man was preached by the apostles as the God-ordained Savior.

22² Lit. to point out, to exhibit, to show forth, in the sense of proving by demonstration, thus bringing about an approval.

23¹ This counsel should have been determined in a council held by the Trinity before the foundation of the world (1 Pet. 1:20; Rev. 13:8), indicating that the Lord's crucifixion was not an accident in human history, but a purposeful fulfillment of the divine counsel determined by the Triune God.

23² See note 20¹ in 1 Pet. 1.

23³ Including Judas Iscariot (Luke 22:3-6), chief priests, officers of the temple, elders (Luke 22:52-53), the high priest and Jewish Sanhedrin (Luke 22:54, 66-71), Pilate, Herod, and the Roman soldiers (Luke 23:1-25)—mainly the Jewish religionists with their deputies and the Gentile politicians with their subordinates. This indicates that Jesus was killed by all mankind.

23⁴ See notes 26² in Matt. 27 and 32¹ in John 18.

24¹ Here and in v. 32 Peter says that "God raised up" Jesus. In 10:40-41 he says the same thing again but adds, "He rose from the dead." Regarding the Lord as a man, the New Testament tells us that God raised Him from the dead (Rom. 8:11); considering Him as God, it tells us that He Himself rose from the dead (Rom. 14:9). In the same principle, regarding Him as a man, the New Testament tells us that He was killed by men (Mark 9:31); considering Him as God, it tells us that He laid down His life of Himself (John 10:18). This also proves His dual status—human and divine.

22^a
Matt.
2:23;
John
1:45;
Acts
3:6;
4:10;
10:38
22^b
John
3:2;
6:14;
Acts
2:43;
4:30;
5:12;
6:8;
Rom.
15:19
23^a
Matt.
20:19;
Acts
3:13
23^b
Luke
22:22;
Acts
4:28
23^c
Luke
24:20
23^d
Matt.
21:39;
Acts
3:15;
7:52
24^a
Acts
2:32;
3:15;
4:10;
5:30;
10:40;
13:30;
33-34;
37;
17:31;
26:8;
1:22;
Rom.
10:9;

1 Cor.
6:14;

2 Cor.
4:14;

1 Thes.
1:10

24^b ¹death, since it was ²not possible for Him to be held by it.

¹ Cor. 15:54;
2 Tim. 1:10
25^a 25 For David says in regard to Him, ^{1a}I saw the ²Lord continually before me, because ³He is on my right hand, that I should not be shaken.

vv.
25-28:
Psa. 16:
8-11
26 Therefore my heart was made glad and my ¹tongue exulted; moreover also my flesh shall ²rest in hope,

27^a 27 Because You will not leave my soul in ^{1a}Hades, nor will You ²permit Your ^bHoly One to see ³corruption.

Acts 2:31;
Rom. 10:7
and
note:
Rev. 1:18;
20:14
27^b 28 You have made known to me *the* ¹ways of life; You will make me full of gladness with Your ²presence.

29 Men, brothers, let me speak to you plainly concerning the patriarch ^aDavid, that he both deceased and was buried, and his ^btomb is among us until this day.

Acts 3:14;
13:35;
Luke 1:35
29^a 30 Therefore, being a prophet and knowing that God had ^asworn with an oath to him *that* of *the* ^{1b}fruit of his

1 Kings 2:10;
Acts 13:36
29^b 24² The Lord is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Since He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him but was defeated by Him, and He rose up from it.

3:16
30^a 25¹ This is the declaration of Christ in His resurrection.

Psa. 89:
3-4:
132:
11
30^b 25² Referring to God.

25³ When Christ is held by God (as in Isa. 41:13; 42:6), God is on His right hand; when He is exalted by God, He is sitting at the right hand of God (v. 33; Psa. 110:1; Eph. 1:20-21).

26¹ This is a quotation from Psa. 16:9 in the Septuagint. But in the original Hebrew text the word for tongue is glory, which is a synonym of soul, according to Gen. 49:6 and Psa. 7:5. In His trust in God, Christ's heart was made glad, and His soul exulted while He was in Hades (v. 27).

26² Or, dwell, reside, pitch its tent. After Christ died on the cross, while His soul exulted in Hades, His flesh (body) rested in the tomb in hope, trusting in God.

27¹ See note 23¹ in Matt. 11.

27² Lit. give.

27³ Corruption of the body in the tomb (v. 31).

28¹ The ways to get out of death into resurrection.

28² Or, countenance, indicating Christ being resurrected into God's presence, especially in His ascension (v. 34; Heb. 1:3).

30¹ See note 42² in Luke 1.

loins He would seat *One* upon his ²throne,

31 He, seeing *this* beforehand, spoke concerning the resurrection of the Christ, that He was neither left in Hades, nor did His flesh see ^acorruption.

32 This Jesus ¹God ^araised up, of ²which we all are ^bwitnesses.

33 Therefore having been ^aexalted to the ^bbright hand of God, and having received the ¹promise of the Holy ^cSpirit from the Father, He ^dpoured out this which you both see and hear.

34 For David did ¹not ^aascend into the heavens, but he himself says, ^b*The* ²Lord said to my Lord, Sit at My ³right hand,

35 Until I ¹make Your enemies a footstool for Your feet.

30² This was also declared to Mary by the angel at the conceiving of Christ (Luke 1:32-33).

32¹ See note 24¹.

32² Or, whom. The apostles were witnesses of the resurrected Christ, not in word only, but also by their life and action, especially bearing witness of His resurrection (4:33), which is the crucial focus in carrying out God's New Testament economy. See note 8³ in ch. 1.

33¹ Not the promise given by the Holy Spirit, but the promise given by the Father in Joel 2:29, quoted by Peter in v. 17, and referred to by the Lord in Luke 24:49 and Acts 1:4, concerning the Holy Spirit. The exalted Christ's receiving of the promise of the Holy Spirit is actually the receiving of the Holy Spirit Himself. Christ was conceived of the Spirit essentially for His being in humanity (Luke 1:35; Matt. 1:18, 20), and was anointed with the Spirit economically for His ministry among men (Matt. 3:16; Luke 4:18). After His resurrection and ascension, He still needed to receive the Spirit economically again that He might pour Himself out upon His Body to carry out on earth His heavenly ministry for the accomplishment of God's New Testament economy.

34¹ This proves that up to the time of Pentecost, David still had not ascended into the heavens. This fact annuls the inaccurate teaching based upon Eph. 4:8-10 that when Christ resurrected He brought Paradise, with all the Old Testament saints, from Hades into the heavens (see note 4² in 2 Cor. 12).

34² The first Lord refers to God and the second to Christ, whom David called "my Lord" (Matt. 22:45 and note).

34³ The position of glory, honor, and power (Exo. 15:6; 1 Kings 2:19; Mark 14:62).

35¹ This indicates that after Christ's ascension God still works to defeat Christ's enemies, that He may come back to reign in the universal kingdom of God (1 Cor. 15:25; Rev. 11:15).

31^a

Acts
13:37

32^a

Acts
2:24;
3:15

32^b

Acts
1:8;
3:15

33^a

Acts
5:31

33^b

Mark
16:19;
Rom.

8:34;

Eph.

1:20;

Heb.

1:13;

Exo.

15:6;

Psa.

98:1

33^c

Gal.

3:14

33^d

Acts

2:17-18

34^a

John

3:13

34^b

Psa.

110:1

36 Therefore let all *the* house of Israel know assuredly that God has made Him both ^{1a}Lord and ^bChrist—this Jesus whom ²you ^ccrucified.

36^a
Acts
10:36;
Rom.
14:9;
2 Cor.
4:5;
Phil.
2:11

*c. Instructing and Entreating the Spirit-moved Ones
to Repent, Be Baptized, and Be Saved
vv. 37-41*

37 And when they heard *this*, they were ^apierced in the heart, and said to Peter and the rest of *the* apostles, ^bWhat should we do, men, brothers?

36^b
Matt.
16:16;
John
1:41;
20:31

38 And Peter said to them, ^{1a}Repent and be ^{2b}baptized, each one of you, ³upon the ⁴name of Jesus Christ for *the* ^{5c}forgiveness of your sins, and you shall receive the ^{6d}gift of the Holy ⁷Spirit.

36^c
Acts
2:23
37^a
cf.

36¹ As God, the Lord was the Lord all the time (Luke 1:43; John 11:21; 20:28). But as man, He was made the Lord in His ascension after He brought His humanity into God in His resurrection. And as God's sent and anointed One, He was Christ since He was born (Luke 2:11; Matt. 1:16; John 1:41; Matt. 16:16). But as such a One, He was also officially made the very Christ of God in His ascension.

Acts
5:33;
7:54
37^b
Luke
3:10;
Acts
16:30

The Lord was made Lord, as the Lord of all (10:36), to possess all; and He was made Christ, as God's Anointed (Heb. 1:9), to carry out God's commission.

38^a
Luke
24:47;
Acts

36² "You" here is emphatic.

Acts
5:31;
20:21

38¹ See notes 2¹ in Matt. 3 and 15² in Mark 1.

38^b
Acts

38² See notes 6¹ in Matt. 3, 19³ in Matt. 28, 5² in Mark 1, and 16¹ in Mark 16.

Acts
2:41;
8:12;

38³ The New Testament uses three different prepositions to describe the relationship of baptism to the Lord:

36, 38;
9:18;
10;
47-48;

1) *En*, in (Acts 10:48). To be baptized in the name of Jesus Christ is to be baptized in the sphere of the name of Jesus Christ, within which is the reality of the baptism.

16;
15, 33;
19:5

2) *Eis*, into (Matt. 28:19; Acts 8:16; 19:5; Rom. 6:3; Gal. 3:27). To be baptized into the name of the Father, of the Son, and of the Holy Spirit, or into the name of the Lord Jesus, is to be baptized into a spiritual union with the all-inclusive Christ, who is the embodiment of the Triune God. See notes 16² in ch. 8 and 19⁴ in Matt. 28.

38^c
Mark
1:4

3) *Epi*, upon or on (Acts 2:38). To be baptized upon the name of Jesus Christ is to be baptized upon the ground of what the name of Jesus Christ stands for. It stands for all that the Person of Jesus Christ is and all that He has accomplished, both of which constitute the belief (the faith) of God's New Testament economy. It is on this ground that the believers in Christ are baptized.

38^d
Acts
10:45

38⁴ Name denotes the person.

38⁵ Forgiveness of sins is based upon the redemption of Christ accomplished through His death (10:43; Eph. 1:7; 1 Cor. 15:3); it is the initial and basic blessing of God's full salvation. Based upon it.

39 For to ¹you is the ²promise and to your children, and to all ³those *who are* ^afar off, ⁴as many as *the* Lord our God shall ^bcall to *Himself*.

40 And with many other words he solemnly ^{1a}testified and entreated them, saying, ²Be saved from this ^bcrooked ³generation!

the blessing of God's full salvation goes forth and consummates in the receiving of the gift of the Holy Spirit.

38⁶ Not any gift distributed by the Spirit, as mentioned in Rom. 12:6, 1 Cor. 12:4, and 1 Pet. 4:10, but the gift which is the Holy Spirit Himself, given by God to the believers in Christ as the unique gift that produces all the gifts mentioned in Rom. 12, 1 Cor. 12, and 1 Pet. 4.

38⁷ The all-inclusive Spirit of the processed Triune God in His New Testament economy, both essential for life and economical for power, given to the believers at the time of their believing in Christ (Eph. 1:13; Gal. 3:2) as the all-inclusive blessing of God's full gospel (Gal. 3:14), that they may enjoy all the riches of the Triune God (2 Cor. 13:14).

The apostles preached and ministered Christ, but when their hearers repented and believed in Him, they received this wonderful Spirit of the Triune God. This implies that this Spirit is just the resurrected and ascended Christ Himself. The receiving of the Spirit here is both essential and economical, in a general and all-inclusive sense, differing from the receiving of the Spirit in 8:15-17 and 19:2-6, which is particularly the receiving of the Spirit falling upon the believers economically.

39¹ The Jews.

39² Referring to the Holy Spirit (see note 33¹).

39³ The Gentiles, included in "all flesh" (v. 17).

39⁴ The ones chosen and predestinated by God in eternity (Eph. 1:4-5) and called by Him in the New Testament age (Rom. 1:7; 1 Cor. 1:2).

40¹ To testify needs experiences of seeing, participation, and enjoyment. It is different from mere teaching.

40² Be is active, and saved is passive; hence, be saved is in the active-passive voice. It is to be done by God, but man needs to be active to receive what God intends to do. At the time of Pentecost, everything concerning God's full salvation was prepared, and the Holy Spirit was poured out as the application and full blessing of God's salvation ready for man to receive. In this matter God is waiting for man, and man needs to take the initiative. Man, be saved!

40³ Peter, at the conclusion of his message, does not say, Be saved from God's condemnation, or from eternal perdition, but, Be saved from this crooked generation! This refers to the perverted Jews in this age, who rejected God's Christ (v. 36) and were considered by God as the present evil age (Gal. 1:4). For the crooked Jews to be saved from their present evil age, it requires a genuine repentance of their crookedness toward God and a real turn to God. This indicates that they need to turn to God not only from their sins but also from their

39⁶
Eph.
2:17
39⁶
Joel
2:32;
Rom.
8:30;
1:7;
1 Cor.
1:2
40⁶
Acts
4:33;
8:25;
10:42;
14:3;
18:5;
20;
21, 24;
22:18;
23:11;
26:22;
28:23;
John
15:27
40⁶
Deut.
32:5;
Phil.
2:15

41 Those, then, who welcomed his word were ¹baptized, and there were ^aadded in that day about three ^bthousand ²souls.

41^a
Acts
2:47;
5:14
41^b
cf.

Acts
4:4

d. The Beginning of the Church Life

vv. 42-47

42^a

Acts
2:46;
20:7;
1 Cor.
10:16;
cf.

Luke
24:35

42^b

1 Thes.
5:17;
Eph.
6:18;
Col.
4:2

43^a

Acts
5:
5, 11;
19:17

42 And they were continuing steadfastly in the ¹teaching and the fellowship of the apostles, in the ^abreaking of bread and the ^bprayers.

43 And ^afear came upon every soul; and many

generation, their Jewish society, including their Jewish religion. The result of such a salvation is not their entering into heaven, but their entering into a new generation—the church. Thus, the saved ones will be separated from the Jewish society unto the church. To be saved this way implies to be saved from God's condemnation and eternal perdition unto God's eternal purpose and His pleasure (Eph. 3:11; 1:9).

41¹ By water (10:47-48). See notes 6¹ in Matt. 3, 19³ in Matt. 28, and 20³, 21¹, and 21³ in 1 Pet. 3.

41² Persons created by God (Gen. 2:7).

42¹ The first group of believers produced through the apostles' preaching and ministering of Christ on the day of Pentecost continued steadfastly in four things: teaching, fellowship, breaking of bread, and prayers. Teaching is the unveiling of God's New Testament economy concerning Christ and the church; fellowship is the communion and communication between the believers in their communion and communication with God the Father and Christ the Son; breaking of bread is the remembrance of the Lord in His accomplishment of God's full redemption; and prayer is cooperation with the Lord in heaven for the carrying out of God's New Testament economy on earth. The first two, teaching and fellowship, conjoined by "and" to be one group, are of the apostles, but breaking of bread and prayers are not, indicating that besides the teaching and fellowship of the apostles, the believers in Christ should not have any other teaching and fellowship. In God's New Testament economy there is only one kind of teaching revealed and recognized by God, the teaching of the apostles, and only one kind of fellowship which is of God and acceptable to Him, the fellowship of the apostles, which is with the Father and the Son Jesus Christ (1 John 1:3 and note 3) and which is the unique fellowship of the unique church, the Body of Christ. The last two, the breaking of bread and prayer, conjoined also by "and" to be another group, are practices of the believers' Christian life, not related directly to God's economy for the keeping of the oneness of the church, the Body of Christ. Hence, they are not of the apostles, who brought in God's New Testament revelation and His fellowship among all the believers in Christ.

¹wonders and ^bsigns were taking place through the apostles.

44 And all those who believed were together and had all things ^{1a}common;

45 And they ^{1a}sold their possessions and properties and ^bdivided them among all according as anyone had need.

46 And day by day, continuing steadfastly with ^aone accord in the ^{1b}temple and ^{2c}breaking bread from ^{3d}house to house, they took *their* food with exultation and ¹simplicity of heart,

47 ^aPraising God and ¹having favor with all the

^{43b}
Mark
16:
17, 20;
Acts
5:12;
6:8
^{44a}
cf.
2 *Cor.*
8:
14-15
^{45a}
Acts
4:
34, 37;
cf.
Luke
19:8
^{45b}

43¹ Wonders and signs are not part of God's central testimony of the incarnated, crucified, resurrected, and ascended Christ, neither are they part of His full salvation; they are only evidences that what the apostles preached and ministered and how they acted were absolutely of God, not of man (Heb. 2:3-4).

44¹ And also in 4:32. It is not a sign of love, but of Christ's dynamic salvation that saved the believers from greediness and selfishness. It was only practiced for a short time at the initiation of God's New Testament economy; it did not continue for the long run as a practice of legality (see note 4¹ in ch. 5) in the church life during Paul's ministry, as proven by his words in 2 Cor. 9 and other places.

45¹ Also an evidence of the Lord's dynamic salvation, which caused the believers to overcome their earthly possessions, which occupy, possess, and usurp all fallen mankind (Matt. 19:21-24; Luke 12:13-19, 33-34; 14:33; 16:13-14; 1 Tim. 6:17).

46¹ In the initiation of God's New Testament economy, the early believers and even the first group of apostles were not clear that God had forsaken Judaism with its practices and facilities including the temple (Matt. 23:38—"your house," referring to the God-forsaken temple). Hence, they still went, according to their tradition and habit, to the temple for their New Testament meeting.

46² The early believers remembered the Lord by breaking bread daily in their houses, showing their love and enthusiasm toward the Lord.

46³ Or, at home, in contrast with in the temple. The Christian way of meeting together is fitting to God's New Testament economy, differing from the Judaic way of meeting in the synagogues (6:9). It became a continual and general practice in the churches (cf. Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2).

46⁴ Or, singleness, describing the heart being simple, single, and plain, having one love and desire and one goal in seeking after the Lord.

47¹ Living a life that expressed God's attributes in human virtues, as Jesus the Man-Savior did (Luke 2:52).

Acts
4:35;
6:1;
cf.
Isa.
58:7
^{46a}
Acts
1:14
^{46b}
Acts
5:42;
Luke
24:53
^{46c}
Acts
2:42
^{46d}
Acts
20:20
^{47a}
Acts
3:8

47^b people. And the Lord ^badded ²together those who were
Acts being ^csaved from ^dday to day.
 2:41

47^c
Acts
 2:21
 47^d
Acts
 16:5

CHAPTER 3

3. Peter's Second Message to the Jews

3:1-26

a. The Healing of a Lame Man

vv. 1-10

1^a 1 Now Peter and John were going up to the ^{1a}temple
Luke at the hour of prayer, the ^bninth *hour*.
 18:10

1^b 2 And a certain man *who* was ^alame from his
Acts mother's womb was being carried, whom they laid day
 10: by day at the door of the temple which is called
 3:30; Beautiful to ask alms from those entering into the
Matt. temple;
 27:46

2^a 3 Who, seeing Peter and John about to go into the
Acts temple, was asking to receive alms.
 14:8;

4 And Peter, gazing at him with John, said, Look at
Luke us!
 7:22;

5 And he paid attention to them, expecting to
Isa. receive something from them.
 35:6

6^a 6 But Peter said, ¹Silver and gold I do ^anot possess,
2 Cor.
 6:10

47² I.e. added together to the church, indicating that from the very beginning of their Christian life the early believers were brought into the corporate church life, not living individualistically as Christians separated from one another.

1^a See note 46¹ in ch. 2. Not only the early believers were not clear concerning God's New Testament economy toward the Judaic temple; even the early apostles did not have a clear vision concerning God's abandonment of the Judaic things. Hence, even after God's pouring out the Spirit upon them on the day of Pentecost to initiate a new dispensation, they still would not separate themselves from the Judaic temple. At the initial stage God tolerated their ignorance in this matter. But this led to a mixture of the church with Judaism, which was not condemned by the early church in Jerusalem (cf. 21:20-26). Eventually the temple was destroyed by Titus with his Roman army in A.D. 70, as prophesied by the Lord in Matt. 23:38 and 24:2. That destruction cleared up the religious mixture.

6¹ Peter did not possess silver and gold, but St. Peter's Cathedral in Rome was constructed with a superabundance of gold. He did not have silver and gold, but he had the name, the Person, of Jesus Christ. He was poor in silver and gold, but rich in Christ. The Roman

but what I have, this I give to you: In the ^bname of Jesus Christ the ^{2c}Nazarene—³walk!

7 And seizing him by the right hand, he raised him up; and his feet and ankles were instantly made strong;

8 And ^aleaping up, he stood and walked and entered with them into the temple, walking and leaping and ^bpraising God.

9 And all the ^apeople saw him walking and praising God;

10 And they recognized him, that this was the one who was sitting for alms at the Beautiful Gate of the temple; and they were filled with amazement and astonishment at what had happened to him.

b. The Message
vv. 11-26

(1) Testifying of Jesus in His Death and Resurrection
vv. 11-18

11 And as he was holding Peter and John, all the people ran together to them at the ^aportico called Solomon's, greatly amazed.

12 And when Peter saw *this*, he replied to the people, Men, Israelites, why are you marveling at this man? Or why are you gazing at us, as though by our own power or godliness *we* have made him to walk?

13 The ^{1a}God of Abraham and ²Isaac and Jacob, the God of our fathers, ^{3b}glorified His ^cServant Jesus, whom you ^ddelivered up and ^edenied in *the* presence of ^fPilate, when ^hhe had decided to ^grelease *Him*.

Church is filled with gold, but not with the Person of Christ. She is rich in gold but poor in Christ.

6² Indicating the One despised by the Jewish leaders (John 1:45-46; Acts 22:8; 24:5).

6³ Some MSS add, rise up and.

13¹ The Triune God, Jehovah the great I AM (Exo. 3:14-15).

13² Some MSS add "the God of" before Isaac and Jacob.

13³ Through His resurrection and in His ascension (Luke 24:26; Heb. 2:9; Eph. 1:20-22; Phil. 2:9-11).

13⁴ Lit. that one.

13⁷
Mark
8:31;

Luke
17:25;
23:18,
21, 23

13¹
1 Tim.
6:13

13⁸
Luke
23:16,
20, 22

6^b
Acts
4:
7, 10;
Mark
16:17
6^c
Acts
2:22
8^a
Isa.
35:6;
Acts
14:10
8^b
Acts
2:47
9^a
Acts
4:21;
5:13
11^a
Acts
5:12;
John
10:23
13^a
Matt.
22:32;
Acts
7:32
13^b
John
12:23;
13:
31-32;
17:1;
Isa.
55:5
13^c
Acts
3:26;
4:27;
Isa.
42:
1, 19;
52:13;
53:11
13^d
Acts
2:23

14^a 14 But you denied the ^aHoly and ^bRighteous One, and
Acts asked for a man *who was* a murderer to be granted to
 2:27 you;

14^b 15 And the ¹Author of ^alife you ^bkilled, whom ²God
Acts raised from *the* dead, of ³which we are ^awitnesses.
 7:52;
 22:14;

1 John 16 And ¹by faith in His ^aname, His ²name has made
 2:1 this man strong, whom you behold and know; and the
 14 faith which *is* through Him has given him this perfect
Matt. soundness before you all.
 27:20;
Luke 23:18

15^a 17 And now, brothers, I know that you acted in
John ^aignorance, as also your rulers *did*;

1:4; 18 But the things which God ¹announced beforehand
 5:26; through *the* mouth of all the prophets, *that* ^aHis Christ
 1 John 5:12 should ^bsuffer, He has thus fulfilled.

15^b

Acts 2:23

15^c

Acts 2:24;
 4:10

15^d

Acts 1:8;
 5:32

16^a

Acts 3:6;
 4:10;

John 1:12

17^a

Acts 13:27;
Luke 23:34

17^b

Acts 13:27;
Luke 23:34

18^a

Acts 4:26;
Luke 9:20

18^b

Luke 24;
 26, 46;

18^c

Acts 17:3

19^a

Acts 2:38

19^b

Psa. 51:1, 9;

(2) *Exhorting the Jews to Repent and Turn
 That They May Partake of and Enjoy
 the Ascended and Coming Christ
 vv. 19-26*

19 ^aRepent therefore and turn, that your sins may be
^bwiped away, so that seasons of ¹refreshing may come
 from *the* presence of the ²Lord,

15¹ Gk. *archegos*, meaning author, origin, originator, chief leader, captain (see note 10³ in Heb. 2). It denotes here Christ as the origin or originator of life, hence the Author of life, in contrast with a murderer in the previous verse.

15² See note 24¹ in ch. 2.

15³ See note 32² in ch. 2.

16¹ Lit. on the faith of His name, that is, on the ground of faith in His name.

16² Denoting the person. The person backs the name; hence, the name is powerful.

18¹ The redeeming death of Christ was firstly determined by God in eternity (2:23) and announced beforehand through the prophets in the Old Testament time. This proves again that Christ's death was not an historical accident, but an act planned by God according to the purpose of His good pleasure, and announced beforehand through the prophets.

19¹ Lit. cooling, reviving, hence relieving, refreshing. The seasons of refreshing denote a time of revival of all things with joy and rest, referring to the times of restoration of all things in v. 21, which will be brought in by the coming of the Messiah in His glory, as taught

Isa.

43:25;

44:22

20 And He may send Him who has been ^aappointed for you, Christ Jesus,

20^a
cf.
1 Pet.
1:20

21 Whom heaven must indeed receive until *the* ¹times of ^arestoration of all things, of which God spoke through *the* mouth of His holy ^bprophets ²from of old.

21^a
Matt.
17:11;
19:28;

22 Moses indeed said, ^aA ¹Prophet will the Lord your God ^braise up for you, from your brothers, like me; Him you shall ^chear in all things, whatever He may speak to you.

Acts
1:6
21^b
Luke
1:70

23 ^aAnd it shall be *that* every soul, whoever does not hear that Prophet, shall be utterly ^bdestroyed from among the people.

22^a
Deut.
18:
15, 18;

24 And also all the prophets from ^aSamuel and those in succession after *him*, as many as spoke, also announced these days.

Acts
7:37
22^b
Acts

25 You are the sons of the prophets and of the covenant which God covenanted with your fathers, saying to Abraham, And ^ain your ¹seed shall all the families of the earth be blessed.

3:26
22^c
Matt.
17:5

26 To you ^afirst, God, having ^braised up His ^cServant, has sent ¹Him to bless you in ^dturning away each one of *you* from your wickedness.

23^a
Deut.
18:19
23^b
Lev.
23:29

and prophesied by the Savior in Matt. 19:28 (see note 1 there). It seems that Peter's word skips over the church age and goes directly from the time of Pentecost to the millennium. This may indicate that Peter did not have a clear vision concerning the church age in God's New Testament economy, as the entire New Testament reveals, that is, that before the seasons of refreshing, the church occupies a considerable period of time in God's dispensation.

24^a
1 Sam.
3:20;
Acts
13:20
25^a
Gen.
12:3;
18:18;
22:18;

19² Referring to God (see next verse).

21¹ The times of restoration in the millennium, as prophesied in Isa. 11:1-10; 65:18-25, and referred to by Christ in Matt. 17:11 and 19:28. It will be brought in by His coming back.

26:4;
28:14;
Gal.
3:8

21² Lit. from age.

26^a
Mark
7:27;

22¹ Referring to the Lord Jesus.

25¹ Referring to Christ (Gal. 3:16).

Acts
13:46;
Rom.
1:16

26¹ God has sent back the ascended Christ to the Jews first by pouring out His Spirit on the day of Pentecost. Hence, the very Spirit God poured out is the very Christ God raised and exalted to the heavens. When the apostles preached and ministered this Christ, the Spirit was ministered to people.

26^b
Acts
3:22
26^c
Acts
3:13

26^d
Matt.
13:15;

John
12:40;
Acts
28:27

CHAPTER 4

**4. The Beginning of the Persecution
by the Jewish Religionists
4:1-31**

**a. Arrest and Inquiry by the Sanhedrin
vv. 1-7**

^{1a} And as they were speaking to the people, the priests and the ^{1a}captain of the temple and the ^{2b}Sadducees came upon them,

² Being greatly disturbed because of their teaching the people and announcing ¹in Jesus the ^aresurrection from *the* dead.

³ And they ^alaid their hands on them and placed *them* in custody until the next day, for it was already evening.

⁴ But many of those who heard the word believed; and *the* number of the men came to about five ^athousand.

⁵ And it came about on the next day *that* their rulers and elders and scribes were ¹gathered together in Jerusalem,

⁶ And Annas the high priest, and ^{1a}Caiaphas, and ²John, and Alexander, and as many as were of high-priestly descent.

¹ I.e. the captain of the temple guard.

¹² See note 7² in Matt. 3.

² In the power (with the nature and character) of.

⁵ This was a gathering of the Jewish Sanhedrin (v. 15). It was this Sanhedrin composed of the Jewish leaders that became the strongest opponent of the Lord Jesus and His ministry in the four Gospels and condemned Him to death (Matt. 26:59). Now it was the same Sanhedrin with its constituents that began the persecution of the apostles and their ministry in the Acts (5:21; 6:12; 22:30). This indicates that Judaism had fallen into the hand of God's enemy, Satan the Devil, and was being used by him to frustrate and to attempt to destroy God's move in His New Testament economy for the carrying out of His eternal purpose, that is, to bring His kingdom to the earth by establishing and building up the churches through the preaching of the gospel of Christ.

⁶ A high priest (Luke 3:2).

⁶ John and Alexander might have been the kindred of the high priest. In any case they must have been dignitaries among the Jews.

^{1a} Acts 5:24, 26;
Luke 22:52
^{1b} Acts 5:17; 23:8; Matt. 22:23
^{2a} Acts 2:24; 17:18
^{3a} Acts 5:18; Luke 21:12
^{4a} cf. Acts 2:41; 5:14; 6:1
^{6a} Luke 3:2; Matt. 26:3; John 11:49; 18:13-14.
24

7 And having stood them in the midst, they inquired, ¹By what power or in what name did you do this?

b. Peter's Testimony

vv. 8-12

8 Then Peter, ¹filled with *the* Holy ^aSpirit, said to them, Rulers of the people and elders,

9 If we today are being examined regarding a good deed *done to* a ^asick man, by what *means* this man has been ¹healed,

10 Let it be known to you all, and to all the people of Israel, that in the ^aname of Jesus Christ the ¹Nazarene, whom ²you ^bcrucified, whom ³God ^craised from *the* dead, in this *name* this man stands before you well.

11 This is the ¹stone which was ²despised by you, the builders, which has become the ^{3a}cornerstone.

12 And there is no salvation in any other; for neither is there another ^aname under heaven given among men in which we must be ^bsaved.

since they are named with the leaders of the Jewish Sanhedrin (v. 15).

⁷¹ Lit. By what sort of power or in what kind of name. . . .

⁸¹ Filled outwardly and economically (see note 4² in ch. 2).

⁹¹ Or, saved.

¹⁰¹ See note 6² in ch. 3.

¹⁰² The "you" here is emphatic.

¹⁰³ See note 24¹ in ch. 2.

¹¹¹ This word was spoken by the Lord in Matt. 21:42 (see note 1 there), quoted from Psa. 118:22. It unveiled the Jewish leaders' rejection of Him and God's honoring of Him for the building of His habitation among His people on the earth. By this word Peter learned to know the Lord as the precious stone held in honor by God, as he expounded concerning Him in his first Epistle (2:4-7). Peter's quoting of this word indicates that he preached Christ not only as the Savior for the sinners' salvation, but also as the stone for God's building. It is such a Christ who is the unique salvation to the sinners, and in whose unique name under heaven, a name despised and rejected by the Jewish leaders but honored and exalted by God (Phil. 2:9-10), sinners must be saved (v. 12).

¹¹² Or, rejected (cf. Matt. 21:42).

¹¹³ See note 42² in Matt. 21.

^{8a}
Matt.
10:20;
Luke
12:12
^{9a}
Acts
3:2, 7-8
^{10a}
Acts
3:6, 16
^{10b}
Acts
2:23
^{10c}
Acts
2:24;
5:30
^{11a}
Isa.
28:16;
Eph.
2:20
^{12a}
Luke
24:47;
Acts
10:43
^{12b}
Matt.
1:21;
Acts
2:21

c. The Sanhedrin's Prohibition
vv. 13-18

13^a 13 And beholding the ^aboldness of Peter and John, and having perceived that they were ^{1b}uneducated and ²unlearned men, they marveled, and they recognized them, that they had been together with Jesus.

14 And seeing the man who had been healed standing together with them, they had nothing to say against *it*.

15 But having ordered them to go away outside the ^{1a}Sanhedrin, they conferred with one another,

16 Saying, What shall we do to these men? For that indeed a notable ^asign has occurred through them is manifest to all those dwelling in Jerusalem, and we cannot deny *it*.

17 But in order that it may not be spread further among the people, let us threaten them to speak no longer to any man in this name.

18 And having called them, they charged *them* ^anot to utter *anything* at all nor teach in the name of Jesus.

d. Peter and John's Reply
vv. 19-20

19 But Peter and John answered and said to them, Whether it is right in the sight of God to hear you ^arather than God, you judge;

20 For we cannot but speak the things which we ^asaw and heard.

e. The Sanhedrin's Release of Them
vv. 21-22

21 And having further threatened *them*, they released them, finding no way how they could punish them on account of the ^apeople, because they all were glorifying God for what had happened;

22 For the man on whom this sign of healing had occurred was more than forty years old.

13¹ Lit. unlettered.

13² Referring to a layman, one without professional knowledge.

15¹ See note 22⁶ in Matt. 5.

f. The Church's Praise and Prayer
vv. 23-31

23 And being released, they went to their ¹own people and reported whatever the chief priests and the elders had said to them.

24 And when they heard *this*, they lifted up *their* voice with ^aone accord to God and said, O ¹Lord, You who have ^bmade the heaven and the earth and the sea and all things in them,

25 Who through *the* Holy Spirit, by *the* mouth of our father David Your servant, said, ^aWhy did the nations ¹rage, and *the* peoples imagine vain things?

26 The kings of the earth set themselves in array, and the rulers were gathered together against the Lord and against ^aHis Christ.

27 For truly in this city, there were ^agathered together against Your holy ^bServant Jesus, whom You did ^canoint, both Herod and ^dPontius Pilate with *the* ¹nations and *the* peoples of Israel,

28 To ^ado whatever Your hand and Your counsel ¹predestined to take place.

29 And now, Lord, look upon their threatenings, and grant Your slaves to speak Your word with all ^aboldness,

30 By ^astretching out Your hand to heal, and *that* ^bsigns and wonders may take place through the ^cname of Your ^dholy Servant Jesus.

31 And as they were beseeching, the place in which they were gathered was ^ashaken, and they were all ¹filled with the Holy Spirit, and spoke the word of God with ^bboldness.

23¹ The church people, who were made distinct and separate from the Jews by calling on the name of Jesus (9:14).

24¹ Gk. not *kurios*, the usual word for lord, but *despotes*, master (of a slave), one who has absolute sovereign power, as in Luke 2:29; Jude 4; Rev. 6:10; 1 Tim. 6:1-2.

25¹ Originally, meaning to snort like a horse; to be haughty, insolent.

27¹ The Gentiles.

28¹ Cf. "determined" in 2:23 and note.

31¹ Filled outwardly and economically (see note 4² in ch. 2).

Mark
16:17

30^a
Acts
4:27

31^a
Acts
16:26;

Psa.
77:18

31^b
Acts
4:
13, 29

24^a
Acts
1:14
24^b
Exo.
20:11;
Psa.
146:6
25^a
Psa.
2:1
26^a
Acts
3:18;
Luke
9:20
27^a
Matt.
27:1-2,
11-12;
Luke
23:
1-25
27^b
Acts
4:30;
3:13
27^c
Luke
4:18;
Acts
10:38;
Heb.
1:9
27^d
Luke
3:1;
1 Tim.
6:13
28^a
Isa.
46:10
29^a
Acts
4:
13, 31
30^a
Psa.
138:7;
Prov.
31:20
30^b
Acts
2:
22, 43
30^c
Acts
3:6;

5. The Continuation of the Church Life
4:32—5:11

a. The Positive Scene
4:32-37

32^a And the multitude of those who believed was of one ^aheart and ^bsoul; and ¹not one said *that* any of his possessions was his own, but all things were ²common to them.

33^a And with great ^apower the apostles ¹gave ^{2b}testimony of the resurrection of the Lord Jesus, and great ^{3c}grace was upon them all.

34^a For ^aneither was anyone among them in need; for as many as were owners of lands or of houses ¹sold *them* and brought the ²proceeds of the things which were sold

35^a And placed *them* at the ^afeet of the apostles; and it was ^bdistributed to each according as anyone had need.

36^a And Joseph, who was surnamed ^aBarnabas by the apostles, which is translated son of ¹encouragement, a ^bLevite, a ^{2c}Cyprian by birth,

37^a Possessing a field, having sold *it*, brought the sum of money and placed *it* at the feet of the apostles.

CHAPTER 5

b. The Negative Scene
5:1-11

1^a But a certain man named Ananias, with Sapphira his wife, sold a ¹piece of property,

2^a And put aside for himself *some* of the proceeds, his

32¹ See note 45¹ in ch. 2.

32² See note 44¹ in ch. 2.

33¹ Lit. gave back.

33² See note 32² in ch. 2.

33³ See notes 17¹ in John 1 and 10¹ in 1 Cor. 15.

34¹ See note 45¹ in ch. 2.

34² Or, prices (so also 5:2, 3).

36¹ Or, consolation.

36² I.e. of Cyprus.

1¹ Or, possession.

wife also being aware of *it*; and having brought a certain part, he laid *it* at the ^afeet of the apostles.

3 But Peter said, Ananias, why has ^aSatan filled your heart that you should lie to the ¹Holy ^bSpirit and put aside for yourself *some* of the proceeds of the land?

4 While it remained *unsold*, ¹did it not remain your own? And when it was sold, ¹was it not in your authority? Why have you ²contrived this deed in your heart? You did not lie to men, but to ³God.

5 And Ananias, hearing these words, ^afell down and ¹expired; and great ^bfear came upon all those who heard of *it*.

6 And the ¹young men rose up and wrapped him, and carrying *him* out, buried *him*.

7 And after an interval of about three hours, his wife, not knowing what had happened, came in.

8 And Peter responded to her, Tell me if you sold the land for so much? And she said, Yes, for so much.

9 And Peter *said* to her, Why was it agreed together by you to ^atest the ^bSpirit of *the* ¹Lord? Behold, the feet of those who buried your husband *are* at the door, and they will carry you out.

10 And she ^afell down instantly at his feet and expired. And the young men came in and found her dead, and carrying *her* out, they buried *her* by her husband.

11 And great ^afear came upon the whole ^{1b}church and upon all those who heard these things.

³¹ Ananias lied apparently to the apostles, but actually to the Holy Spirit, who is God (v. 4), because the Spirit and the apostles were one. See note 32².

⁴¹ These words indicate that to sell possessions and distribute them to others was not considered by the apostles a practice of legality.

⁴² Or, placed, fixed.

⁴³ This proves that the Holy Spirit in v. 3 is God.

⁵¹ Lit. gave up his soul (so also v. 10).

⁶¹ Lit. younger.

⁹¹ The Holy Spirit in v. 3, God in v. 4, and the Lord in this verse are all one, especially in the experience of the believers.

¹¹¹ Gk. *ekklesia*, composed of *ek*, out, and a derivative of *kaleō*, called; hence the called out (congregation), the assembly. It is the first time that the church is mentioned here in Acts as a local church (see notes 1¹ in ch. 8 and 17² in Matt. 18).

2^a
Acts
4:
34, 37
3^a
John
13:
2, 27;
Luke
22:3
3^b
Acts
5:9
5^a
Acts
5:10
5^b
Acts
2:43
9^a
Acts
15:10;
1 Cor.
10:9
9^b
Acts
5:3
10^a
Acts
5:5
11^a
Acts
5:5
11^b
Acts
8:1, 3;
9:31;
11:
22, 26;
12:1, 5;
13:1;
14:
23, 27;
15:3, 4,
22, 41;
16:5;
18:22;
20:
17, 28

12^aActs
1:1412^bActs
3:1113^aActs
5:2614^aActs
9:35;
11:

21, 24

14^bActs
6:1, 7;
9:3115^acf.
Mark
6:5615^bcf.
Acts
19:1216^aMatt.
14:

35-36;

Mark
16:1817^acf.
Acts
15:5;

26:5;

24:

5, 14;

28:22

17^bActs
4:117^cActs
13:45;

17:5;

James
3:

14, 16

18^aActs
4:3;Luke
21:1219^aActs
8:26;

10:3;

6. The Signs and Wonders Done through the Apostles 5:12-16

12 And through the hands of the apostles many ¹signs and wonders took place among the people (and they were all with ^aone accord in the ^bportico of Solomon,

13 And none of the rest dared to join themselves to them, but the ^apeople magnified them;

14 And believers were all the more being added ^ato the Lord, ^bmultitudes both of men and of women);

15 So that they even carried out the sick into the ^astreets and placed *them* on cots and pallets, in order that when Peter came, at least his shadow might ^bovershadow some of them.

16 And the multitude also came together from the cities surrounding Jerusalem, carrying *those who* were ^asick and troubled by unclean spirits, ¹and they were all healed.

7. The Continuation of the Persecution by the Jewish Religionists 5:17-42

a. The Sanhedrin's Arrest of the Apostles and the Lord's Rescue vv. 17-28

17 And the high priest and all those with him (that is, the ^asect of the ^bSadducees) rose up and were filled with ^cjealousy,

18 And they ^alaid their hands on the apostles and put them in public custody.

19 But an ^aangel of *the* Lord during *the* night ^bopened the doors of the prison, and leading them out, said,

20 Go and stand in the temple and speak to the people all the ^{1a}words of ²this life.

12¹ See note 43¹ in ch. 2.

16¹ Lit. who were all healed.

20¹ Gk. *rhema*.

20² The divine life preached, ministered, and lived by Peter that

12:
7, 23

19^b
Acts
12:10;
16:26

20^a
John
6:63;

Phil.
2:16

21 And when they heard *this*, they entered about daybreak into the temple and taught. And the ^ahigh priest and those with him came up and called together the ^bSanhedrin and all the council of elders of the sons of Israel, and sent to the prison house for them to be brought.

22 But when the deputies arrived, they did not find them in the prison; and when they returned, they reported,

23 Saying, The prison house we found locked with all security, and the guards standing at the doors, but when we opened *the doors*, we found no one inside.

24 Now as they heard these words, both the ^{1a}captain of the temple and the chief priests were utterly perplexed concerning them *as to* what this would come to.

25 And someone came up and reported to them, Behold, the men whom you put in the prison are standing in the temple and teaching the people.

26 Then the captain with the deputies went away and brought them without violence, for they feared the ^apeople, lest they should be ^bstoned;

27 And having brought them, they stood *them* in the ^aSanhedrin. And the high priest questioned them,

28 Saying, We ¹strictly charged you ^anot to teach in this name, and look, you have filled Jerusalem with your teaching, and intend to bring upon us this man's ^bblood.

b. The Apostles' Testimony

vv. 29-32

29 But Peter and the apostles answered and said, It is necessary to obey God ^arather than men.

30 The ¹God of our ^afathers ^braised Jesus, whom you slew, hanging *Him* on a ^ctree.

overcame the Jewish leaders' persecution, threatening, and imprisonment. This word indicates that Peter's life and work made the divine life so real and present in his situation that even the angel saw it and pointed it out.

24¹ See note 1¹ in ch. 4.

28¹ Lit. We charged you with a charge.

30¹ See note 24¹ in ch. 2.

21^a

Acts

4:5-6

21^b

Acts

4:15

24^a

Acts

4:1

26^a

Acts

5:13;

4:21

26^b

Acts

7:58;

Deut.

17:5

27^a

Acts

4:15

28^a

Acts

5:40;

4;

17:18

28^b

Matt.

23:35;

27:25

29^a

Acts

4:19

30^a

Acts

22:14

30^b

Acts

2:24;

10:40

30^c

Acts

10:39;

13:29;

Gal.

3:13;

1 Pet.

2:24

31^a 31 This One God has ^{1a}exalted to His ^bright hand as a
Acts ²Leader and ^cSavior, to ³give ^{4d}repentance to Israel and
 2:33 ^{31b} ^eforgiveness of sins.

Mark 32 And we are ^awitnesses of these ¹things, and the
 16:19; Holy ^{2b}Spirit *also*, whom God has given to those who
Heb. 12:2 ³obey Him.

31^c
Luke 2:11

31^d *c. The Sanhedrin's Prohibition and Release*
vv. 33-40

33 But when they ^aheard *this*, they were ¹cut to the
Luke heart and intended to do away with them.
 24:47;

34 But a certain ¹Pharisee in the ^aSanhedrin named
Acts ^bGamaliel, a ^cteacher of the law, honored by all the
 13:38; people, stood up and ordered *that* the men be put
 10:43 outside for a little while.

35 And he said to them, Men, Israelites, take heed to

32^b
John 15:26;
 1 John 5:6

33^a 31¹ Jesus' incarnation made Him a man, His human living on
Acts earth qualified Him to be man's Savior, His crucifixion accomplished
 7:54 full redemption for man, His resurrection vindicated His redemptive
 work, and His exaltation inaugurated Him to be the ruling Leader
 that He might be the Savior.

34^a 31² Or, Prince, the same Greek word as Author in 3:15. See note 1
Acts there. God exalted the Man Jesus, rejected and killed by the Jewish
 4:15 leaders, as the highest Leader, the Prince, the Ruler of the kings to
 34^b rule over the world (Rev. 1:5; 19:16), and the Savior to save God's
Acts chosen people. Leader is related to His authority, and Savior to His
 22:3 salvation. He rules sovereignly over the earth with His authority that
 34^c the environment might be fit for God's chosen people to receive His
Luke salvation (cf. 17:26-27; John 17:2).
 5:17

31³ To give repentance and forgiveness of sins to God's chosen
 people requires Christ to be exalted as a ruling Leader and Savior.
 His sovereign ruling causes and leads God's chosen people to rep-
 ent, and His salvation based upon His redemption affords them
 forgiveness of sins.

31⁴ Repentance is for forgiveness of sins (Mark 1:4). On God's
 side, forgiveness of sins is based upon His redemption (Eph. 1:7); on
 man's side, forgiveness of sins is through man's repentance.

32¹ Gk. *rhema*.

32² The Holy Spirit was one with the apostles. See note 3¹.

32³ Obedience is the way and the condition to receive and enjoy
 the Spirit of God.

33¹ Lit. being sawed through, a strong figure for being exas-
 perated.

34¹ See note 7¹ in Matt. 3.

yourselves regarding what you are about to do to these men.

36 For before these days Theudas rose up, saying that *he* himself was somebody, with whom a number of men, about four hundred, were allied. ¹And he was done away with; and all, as many as were persuaded by him, were dispersed and came to nothing.

37 After this Judas the Galilean rose up in the days of the ^aenrollment and drew away people after him. And that man perished, and all, as many as were persuaded by him, were scattered.

38 And now I say to you, stay away from these men and leave them alone; for if this ^acounsel or this work is of men, it will be overthrown;

39 But if it is of God, you will not be able to overthrow them, lest perhaps you even be found ^afighters against God.

40 And they were persuaded by him. And having called the apostles to *them*, they ^abeat *them* and charged *them* ^bnot to speak in the name of Jesus, and they released *them*.

d. The Apostles' Rejoicing and Faithfulness

vv. 41-42

41 So they went from *the* presence of the ^aSanhedrin, ^brejoicing that they were counted worthy ¹to be dishonored on behalf of the ^cName.

42 And every day, in the ¹temple and from ²house to house, they did not cease teaching and ^abringing the good news of ³Jesus as the ^bChrist.

36¹ Lit. who was done away with.

41¹ I.e. to suffer shame. It is a real honor to be dishonored on behalf of the Name, the very name of the man-dishonored but God-honored Jesus. Hence, the sufferers rejoiced that they were counted worthy of this.

42¹ See note 46¹ in ch. 2.

42² See note 46³ in ch. 2.

42³ Lit. the Christ Jesus.

37^a
Luke
2:1-3

38^a
Prov.
21:30;
Isa.
8:10

39^a
2 Chron.
13:12

40^a
Acts
22:19;
Matt.
10:17;
23:34;
Mark
13:9

40^b
Acts
5:28

41^a
Acts
5:27
41^b
Matt.
5:12;
1 Pet.
4:13

41^c
Acts
9:16;
John
15:21;

1 Pet.
4:14

42^a
Acts
8:4, 35;
11:20;
13:32;
17:18

42^b
Acts
18:5

CHAPTER 6

8. The Appointment of Seven Serving Ones
6:1-6

1^a

Acts

6:7;

5:14

1^b

Acts

9:29

1^c

Acts

9:

39, 41;

1 Tim.

5:3

1^d

Acts

2:45;

4:35

3^a

1 Tim.

3:7

3^b

Acts

6:5, 10

3^c

Deut.

1:13

4^a

Acts

1:14;

2:42

4^b

Acts

1:17;

20:24

5^a

Acts

11:24

5^b

Acts

6:3, 10

5^c

Acts

8:5, 26;

21:8

6^a

Acts

1:24

6^b

Acts

8:17;

9:17;

13:3;

19:6;

2 Tim.

1:6

1 But in these days, when the disciples were ^amultiplying, there was a murmuring of the ^{1b}Hellenists against the ²Hebrews, because their ^cwidows were overlooked in the daily ^ddispensing.

2 And the twelve, having called the multitude of the disciples to *them*, said, It is not ¹fitting for us to leave the word of God to serve tables.

3 Now brothers, select seven ^awell-attested men from among you, ¹full of *the* ^bSpirit and of ^{2c}wisdom, whom we shall appoint over this need.

4 But we will continue steadfastly in ^{1a}prayer and in the ^bministry of the word.

5 And the word pleased all the multitude, and they chose Stephen, a man full of ^afaith and of *the* Holy ^bSpirit, and ^cPhilip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a ¹proselyte of Antioch,

6 Whom they set before the apostles; and having ^aprayed, they ^{1b}laid their hands on ²them.

1^a Jews who spoke Greek. At the very beginning of the practice of the church life, there was trouble caused by different languages; proper care was taken to solve this.

1² Jews who spoke Hebrew.

2¹ Or, pleasing.

3¹ Gk. *pleres*, an adjective form of *pleroo*, according to the usage in Acts here and in 6:5; 7:55; 11:24; and Luke 4:1. Full of the Spirit is the condition after being filled with the Spirit inwardly and essentially, as mentioned in 13:52. This refers to life, not to work.

3² This is proof that to be full of the Spirit is for life, as in Luke 2:52.

4¹ To pray is not only to entreat the Lord to do things for His move, but also to cause our spirit to be exercised and strengthened. Hence, prayer should precede the ministry of the word just as the apostles practiced. Without such prayer, the ministry may not be enlivened and empowered.

5¹ See note 10¹ in ch. 2.

6¹ See note 14⁴ in 1 Tim. 4.

6² Since they were chosen to serve tables, they may be considered deacons, just as those whom Paul and his co-workers appointed later in the churches (Rom. 16:1; Phil. 1:1; 1 Tim. 3:8).

**9. The Growing of the Word and the
Multiplication of the Disciples
6:7**

7 And the word of God ^{1a}grew, and the number of the disciples in Jerusalem ^bmultiplied exceedingly; and a large number of the priests ^cobeyed the ^{2d}faith.

7^a
Acts
12:24;
19:20
7^b

**10. The Increase in Persecution
by the Jewish Religionists
6:8—8:3**

Acts
6:1
7^c

**a. The Martyrdom of Stephen
6:8—7:60**

Rom.
16:26
7^d
Acts
14:22

**(1) Opposed and Arrested
6:8—7:1**

8 And Stephen, full of grace and ^apower, did great ¹wonders and signs among the people.

8^a
Acts
1:8;
4:33

9 But there arose some of those of the ¹synagogue which is called the *synagogue* of ²Libertines, and of the Cyrenians, and of the Alexandrians, and of those from Cilicia and Asia, and discussed with Stephen;

10 And they were not able to ^awithstand the wisdom and the ^bSpirit with which he spoke.

10^a
Luke
21:15

11 Then they instigated men, ^asaying, We have heard him speaking blasphemous words against Moses and God.

10^b
Acts
6:3, 5

12 And they stirred up the people and the elders and the scribes, and they came upon *him* and seized him and led *him* to the ¹Sanhedrin.

11^a
cf.
1 Kings
21:
10, 13

7¹ Grew refers to growth in life, indicating that the word of God is a matter of life that grows as a seed sown into man's heart (Mark 4:14).

7² The objective faith, referring to what the believers believe in concerning Christ (see note 1¹, par. 2, in 1 Tim. 1). The entire revelation of the New Testament concerning Christ and His redemptive work is considered the faith of God's New Testament economy (Rom. 16:26).

8¹ See note 43¹ in ch. 2.

9¹ Indicating that there were a number of synagogues in Jerusalem composed respectively of the returned Jews according to the languages they had acquired in their dispersion (cf. 2:9-11). See note 2¹ in James 2.

9² Freedmen.

12¹ See note 5¹ in ch. 4.

13^a 13 And they set up ^afalse ^bwitnesses, saying, This
Matt. man does not cease speaking words ^cagainst this ¹holy
 26: place and the law;
 59-60

13^b 14 For we have heard him saying that this Jesus the
Acts Nazarene will ¹destroy this place and will change the
 7:58 ^acustoms which Moses delivered to us.

13^c 15 And all those sitting in the Sanhedrin looked
Acts intently at him and saw his face as *the* ¹face of an
 21:28; angel.
cf.
Acts
 25:8

14^a
Acts
 15:1;
 21:21;
 28:17

CHAPTER 7

1 And the high priest said, Are these things so?

(2) *Testifying* 7:2-53

2^a 2 And he said, Men, ^abrothers, and fathers, listen!
Acts
 22:1

13¹ The temple (Matt. 24:15 and note 4).

14¹ This indicates that there must have been words circulating among the believers concerning the destruction of the temple, as prophesied by the Lord in Matt. 23:37-39 and 24:2, and words concerning the termination of the dispensation of law, as spoken by the Lord in Matt. 11:13. The opposing Jews twisted the believers' words, as they did in Matt. 27:40 regarding the Lord's word in John 2:19 when they crucified Him. Undoubtedly, the Jews' opposition was instigated by Satan to frustrate God's New Testament economy. But the ground used by Satan for his instigation was the change of dispensation, which contradicted the Judaic traditions. God's New Testament economy is to have a new dispensation absolutely separated from Judaism. This offended the Jews by touching the traditions they had inherited for generations and stirred up their opposition, which began with the Lord's ministry in the Gospels and grew more fierce toward the apostles' ministry in the Acts, during which the Lord's New Testament move was passing through a transitional period. According to Luke's narration in Acts, the church among the Jews, including the early apostles, did not pass through this transition successfully due to the remaining influence of their Judaic background and the entangling opposition from their Judaic kinsmen. This trouble returned to them again and again in Acts (11:1-3; 15:1-5; 21:18-26). Even the Apostle Paul was in danger of being brought back to the Judaic practices in his last visit to Jerusalem (21:20-26). See notes 10¹ in James 2 and 11¹ in James 1.

15¹ Signifying a heavenly appearance. Stephen was a man on earth, but he bore a heavenly appearance while being persecuted.

The God of ^{1b}glory appeared to our father Abraham ^{2b} when he was in ^cMesopotamia, before he dwelt in ^dHaran, Psa. 29:3

3 And said to him, ^aGo out of your land and from your relatives, and come into the land which I will show you. 2^c Gen. 24:10; Acts 2:9

4 Then ^agoing out of *the* land of *the* ^bChaldeans, he dwelt in Haran. And from there, after his father ^cdied, He ¹removed him into this land, in which you are now dwelling; 2^d Gen. 11:31; 12:4-5

5 And He did not give him an inheritance in it, not even a place to set his foot on; and while he had ^ano child He ^bpromised to give it to him for a possession and to his ^cseed after him. 3^a Gen. 12:1

6 And God spoke to this effect, that his seed would be a ^asojourner in a ¹land belonging to others, and ²they would ^benslave ³them and mistreat *them* ^{4c}four hundred years; 4^a Gen. 11:31

7 And whatever nation they will ^aserve as slaves I will judge, said God; and after these things they will come out, and they will ^bserve Me as priests in this place. 4^b Gen. 15:7; Neh. 9:7

8 And He gave to him a ^acovenant of circumcision; and so he begot ^bIsaac and circumcised him on the 4^c Gen. 11:32

^{2¹} It might have been visible glory (cf. v. 55), as when the cloud and the fire appeared to Israel (Exo. 16:10; 24:16-17; Lev. 9:23; Num. 14:10; 16:19; 20:6; Deut. 5:24) and filled the tabernacle and temple (Exo. 40:35; 1 Kings 8:11). It was the God of such glory who appeared to Abraham and called him. His glory was a great attraction to him. It separated (sanctified) him from the world unto God (Exo. 29:43), and was a great encouragement and strength which enabled him to follow God (Gen. 12:1, 4). In the same principle, God also calls the New Testament believers by His invisible glory (2 Pet. 1:3). 5^a Gen. 15:3

^{4¹} Apparently it was Abraham journeying into Canaan (Gen. 12:4-5), but actually it was God removing him into the good land. 5^b Heb. 11:9

^{6¹} I.e. Egypt (Exo. 1:1). 5^c Gen. 12:7; 13:15; 17:8; 26:3; 48:4

^{6²} I.e. the Egyptians (Exo. 1:11, 13-14). 6^a Gen. 15:13; Exo. 2:22

^{6³} Lit. it, the seed. 6^b Exo. 1:1

^{6⁴} See note 17³ in Gal. 3. 6^c Exo. 12: 40-41

7^b
Exo.
3:12

8^a
Gen.
17:
9-14

8^b
Gen.
21:2-4

7^a
Exo.
1:13

8 eighth day; and Isaac *begot* ^cJacob, and Jacob *begot* the ^dtwelve patriarchs.

Gen.
25:26
8^a

9 And the patriarchs became ^ajealous of Joseph and ^bsold *him* into Egypt; and God was ^cwith him,

Gen.
29:
31-35;

10 And rescued him out of all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt; and he ^aappointed him governor over Egypt and his whole household.

30:
5-24;
35:18,
23-26

11 Now a ^afamine came over the whole of Egypt and Canaan, and great affliction; and our fathers found no ¹sustenance.

9^a
Gen.
37:11

12 But when Jacob heard *that* there was ^agrain in Egypt, he sent out our fathers *the first time*;

9^b
Gen.
37:28;
45:4

13 And at the second *time* Joseph was ^amade known to his brothers, and Joseph's family became manifest to ^bPharaoh.

9^c
Gen.
39:2,
21, 23

14 And Joseph sent and called for Jacob his ^afather and all his relatives—¹seventy-five souls in *all*.

10^a
Gen.
41:40

15 And ^aJacob went down into Egypt; and he ^bbended *his days*, he and our fathers,

11^a
Gen.
41:
54-57;

16 And they were transferred to Shechem, and placed in the tomb which Abraham ^abought for a sum of silver from the sons of Hamor in Shechem.

42:5

17 But as the time of the ^apromise which God assured to Abraham drew near, the people grew and were ^bmultiplied in Egypt,

12^a
Gen.
42:1-3

18 Until ¹another ^aking rose up over Egypt who did not know Joseph.

13^a
Gen.
45:1-4

19 This one dealt ^acraftily with our race and mistreated the fathers, causing *them* to throw out their ^bbabies that they might not be kept alive.

13^b
Gen.
45:16

11¹ Lit. fodder (for their cattle).

14^a
Gen.
46:5

14¹ Compare with seventy in Gen. 46:27 and Exo. 1:5. Stephen quoted this number from the Septuagint, which adds Joseph's five descendants in Gen. 46:20. Hence, the number he mentioned of the house of Jacob who came to Egypt was seventy-five instead of seventy.

15^a
Gen.
49:33;
Exo.
1:6

18¹ Or, different (in character). Not only another king, but a king of different character.

16^a
Gen.
33:19;
Josh.
24:32

17^a
Acts
7:5

17^b
Exo.
1:7, 12

18^a
Exo.
1:8

19^a
Exo.
1:10

19^b
Exo.
1:
16, 22

20 At which time ¹Moses was born and was ²handsome to God; and he was nurtured ^athree months in his father's house;

20^a
Exo.
2:2

21 And when he was ¹thrown out, Pharaoh's ^adaughter ²took him up and nurtured him as her own son.

21^a
Exo.
2:3-10

22 And Moses was trained in all *the* ^{1a}wisdom of *the* Egyptians, and he was powerful in his words and deeds.

22^a
cf.
Dan.
1:4, 17

23 ¹But when he was forty years old, it came into his heart to visit his ^abrothers, the sons of Israel.

23^a
Exo.
2:
11-12

24 And seeing one of *them* being wronged, he defended *him*, and he avenged him who was oppressed, striking the Egyptian.

24^a
Exo.
2:13

25 Now he supposed that his brothers would understand that God through his hand would give salvation to them; but they did not understand.

25^a
Exo.
2:14

26 And on the following day he appeared to them as *they* were ^afighting and tried to reconcile them in peace, saying, Men, you are brothers! Why are you wronging one another?

26^a
Exo.
2:15
29^b
Exo.
4:20;
18:3-4

27 But the one who was wronging his neighbor pushed him away, saying, ^aWho appointed you a ruler and a judge over us?

28 Do you want to kill me in the same way you killed the Egyptian yesterday?

29 And Moses ^afled at this word and became a sojourner in *the* land of Midian, where he begot two ^bsons.

30 And when forty years were fulfilled, an ¹angel

20¹ From v. 20 through v. 44 Stephen purposely gave a long narration in the most positive way concerning Moses. He did this to vindicate himself before his opposers, who had accused him of blaspheming Moses (6:11).

20² Or, fair to God, a Hebraism, denoting fair in the sight of God, hence exceedingly fair.

21¹ Or, put out to die.

21² The Greek verb is "used of acknowledging or adopting as one's child" (Bruce).

22¹ I.e. wisdom in learning.

23¹ Lit. When a time of forty years was being fulfilled to him.

30¹ Here and in vv. 35 and 38 the angel in the Old Testament was Christ the Lord, who is Jehovah, the Triune God (Exo. 3:2-16; Judg.

appeared to him in the wilderness of Mount Sinai in *the* flaming fire of a ^athornbush.

30^a
Exo.
3:2

31 And when Moses saw *it*, he marveled at the vision; and as he approached to consider *it*, *the* voice of *the* ¹Lord came:

32^a
Exo.
3:6

32 ^aI *am* the God of your fathers, the God of Abraham and Isaac and Jacob. But Moses was trembling and dared not ¹consider *it*.

33^a
Exo.
3:5

33 And the Lord said to him, ^aUntie the sandals from your feet, for the place on which you are standing is holy ground.

34^a
Exo.
3:7

34 ^{1a}I have surely seen the ill-treatment of My people in Egypt, and have ^bheard their groaning, and I came down to ^crescue them; and now, come, I will send you to Egypt.

34^b
Exo.
2:

23-24

34^c
Exo.
3:8

35 This Moses, whom they denied, saying, ^aWho appointed you a ruler and a judge? this one God has sent *to be* both a ruler and a redeemer, with *the* hand of *the* ^bangel who was seen by him in the thornbush.

35^a
Acts
7:27

35^b
Exo.
23:20;

32:34;

33:2

36 This man led them ^aout, doing ^bwonders and signs in *the* land of Egypt and in *the* ^cRed Sea and in the ^dwilderness ^eforty years.

36^a
Exo.
12:41

36^b
Exo.
7:3

37 This is the Moses who said to the sons of Israel, ^aA Prophet shall God raise up to you from your brothers like me.

36^c
Exo.
14:

21-31

36^d
Exo.
16:1

38 This is the one who was in the assembly in the wilderness with the ^aangel who spoke to him in ^bMount Sinai, and *with* our fathers; and he received living ^coracles to give to you;

36^e
Exo.
16:35;

Num.
14:33;

Acts
7:42;

13:18

37^a
Deut.
18:

15, 18;

Acts
3:22

39 To whom our fathers were not willing to become obedient, but thrust *him* away and ^aturned in their hearts to Egypt,

6:12-24; Zech. 2:6-11). This is proven by "the Lord" and "God" in the following verses.

31¹ The Lord and God in vv. 31-35 is the angel in vv. 30, 35, and 38.

32¹ I.e. to take notice, hence to look.

34¹ Lit. Having seen I saw. A Hebraism.

38^a
Acts
7:53;

Gal.
3:19;
Heb.
2:2

38^b
Exo.
19:
19-20

38^c
Rom.
3:2

39^a
Exo.
14:12;
16:3;

Num.
11:5;
14:3-4

40 Saying to Aaron, ^aMake us gods who will go before us; for this Moses, who led us out of *the* land of Egypt—we do not know what happened to him.

41 And they made a ^{1a}calf in those days and brought a sacrifice to the idol, and made merry in the works of their hands.

42 But God turned and ^adelivered them up to ¹serve the ^bhost of heaven, even as it is written in *the* book of the prophets, ^cHave you offered slain beasts and sacrifices to Me ^dforty years in the wilderness, O house of Israel?

43 And you took up the ¹tent of ^aMoloch and the star of your god ²Rompha, the images which you made to worship them. And I will carry you away beyond Babylon.

44 The ^atabernacle of ^btestimony was with our fathers in the wilderness, even as He who spoke to Moses instructed *him* to make it, according to the ^cpattern which he had seen;

45 Which also our fathers, having in their turn received, brought in with ^aJoshua in their *taking* ^bpossession of the nations, whom God ^cdrove out before *the* face of our fathers until the days of ^dDavid;

46 Who found favor before God, and asked to find a ^atabernacle for the ^{1b}God of Jacob.

47 But Solomon ^abuilt Him a house.

48 But the ¹Most High does ²not ^adwell in that which is made by hands, even as the prophet says,

41¹ Or. a young bull.

42¹ I.e. star worship.

43¹ I.e. the portable tent-temple of the god, to be carried in procession (Vincent).

43² I.e. the Coptic name for Saturn.

46¹ Some MSS read, house.

48¹ Stephen called God the God of glory (v. 2) and the Most High to vindicate himself before his opposers, who had accused him of blaspheming God (6:11).

48² Implying that God would abandon the material temple of the Old Testament and initiate a new dispensation for His people to worship Him in the spirit (John 4:24), in which is God's spiritual habitation, the church (Eph. 2:22).

Acts 13:22	46 ^a Psa. 132:5	46 ^b Gen. 49:24	47 ^a 1 Kings 6:1; 8:13;	2 Chron. 3:1	48 ^a 2 Chron. 6:18;	Acts 17:24	44 ^a Exo. 38:21	44 ^b cf. Rev. 15:5	44 ^c Exo. 25: 9, 40	45 ^a Josh. 3:14; 18:1	45 ^b Neh. 9:23	45 ^c Josh. 3:10; 23:9;	45 ^d Psa. 89:20;
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49 Heaven is My throne, and the earth is a footstool for My feet. ¹What kind of house will you build for Me, says *the* Lord, or what *is the* place of My rest?

50 Has not My hand made all these things?

51^a You ^astiff-necked and uncircumcised in ^bhearts and ^cears, you always ¹resist the Holy ²Spirit; as your fathers *did*, you also *do*!

52 Which of the ^aprophets did your fathers not persecute? And they killed those who announced beforehand concerning the coming of the ^bRighteous One, of whom you have now become betrayers and murderers;

53 You who received the ^alaw by the ¹disposition of ^bangels, and did not keep *it*.

51^c
Jer.
6:10

(3) Stoned
7:54-60

54 Now when they ^aheard these things, they were ¹cut to their hearts and ^bgnashed their teeth at him.

55 But being ¹full of *the* Holy Spirit, looking intently into heaven, he saw *the* ^{2a}glory of God and Jesus ³standing at *the* ^bbright hand of God;

52^a
Neh.
9:26;
Matt.
5:12

53^a This indicates that the Lord was seeking a spiritual habitation in man's spirit. This is proved by the following part of the quotation here from Isa. 66:1-2 which says, "But to this man will I look, even to him that is poor and of a contrite spirit."

51¹ A very strong expression.

51² Since Stephen was full of the Spirit (v. 55) and was one with the Lord the Spirit (1 Cor. 6:17), to resist him was to resist the Holy Spirit. Hence, the Lord indicated to Saul, one of his persecutors (v. 58; 8:1), that he was persecuting Him (9:4).

54^a I.e. to transfer to the care or possession of another.

54¹ Sawn through.

55¹ See note 3¹ in ch. 6.

55² A great vindication and encouragement to the persecuted one.

55³ The Lord in ascension is usually referred to as sitting at the right hand of God (Matt. 26:64; Heb. 1:3, 13). But Stephen saw Him standing there. This indicates that the Lord was greatly concerned for His persecuted one.

55^b
Acts
7:2;
Exo.
24:16;
John
12:41

55^b
Psa.
110:1;
Mark
16:19

56 And he said, Behold, I see the ¹heavens ^aopened up and the ^bSon of Man standing at *the* right hand of God.

57 But crying out with a loud voice, they covered their ears and rushed upon him with one accord.

58 And having thrown *him* ^aoutside of the city, they ^bstoned him. And the ^cwitnesses laid down their garments at the feet of a young man called ^{1d}Saul.

59 And they stoned Stephen as he was ¹calling upon *the Lord* and saying, Lord Jesus, receive my ^aspirit!

60 And ^akneeling down, he cried with a loud voice, Lord, do ¹not ²hold this sin against them! And having said this, he fell ^basleep.

CHAPTER 8

b. The Devastation of the Church in Jerusalem 8:1-3

1 And Saul was ^aapproving of his killing. And there occurred in that day a great ^bpersecution against the ^{1c}church in Jerusalem; and all were ^dscattered throughout the countries of ^eJudea and Samaria, except the apostles.

56¹ The earth rejects Stephen and is closed to him, but the heavens open up to him, indicating that the heavens are with him and for him.

58¹ Saul, who later became an apostle (13:9), was a helper of the persecutors in slaying Stephen.

59¹ See note 21¹ in ch. 2.

60¹ Stephen prayed for his persecutors in the same way as his Lord, whom he loved and lived (Luke 23:34).

60² Or, place.

1¹ This was the first church established in a locality (see note 11¹ in ch. 5) within the jurisdiction of a city, the city of Jerusalem. It was a local church in its locality, as indicated by the Lord in Matt. 18:17. It was not the universal church, as revealed by the Lord in Matt. 16:18, but only a part of the universal church, which is the Body of Christ (Eph. 1:22-23). The record of the New Testament concerning this matter (the establishment of the church in its locality) is consistent throughout the New Testament (13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11).

1^a
Acts
22:20;
Rom.
1:32

1^b
Acts
22:4;
1 Cor.
15:9;

Phil.
3:6;
1 Tim.
1:13

1^c
Acts
8:3;
5:11;
9:31

1^d
Acts
8:4;
11:19

1^e
Acts
1:8

56^a
Ezek.
1:1;
Matt.
3:16;
John
1:51;
Acts
10:11;
Rev.
4:1
56^b
Matt.
26:64;
Dan.
7:13
58^a
1 Kings
21:13;
Luke
4:29;
Heb.
13:12
58^b
Matt.
23:37;
Heb.
11:37
58^c
Acts
6:13;
Deut.
17:7
58^d
Acts
8:3;
9:1
59^a
Psa.
31:5;
Luke
23:46
60^a
Luke
22:41;
Acts
9:40;
20:36
60^b
Dan.
12:2;
Matt.
27:52;
1 Thes.
4:
14-15;
1 Cor.
15:51

2 And devout men carried Stephen to his burial and made great lamentation over him.

3 But ^aSaul was ^bdevastating the ^cchurch, entering house after house; and dragging off both men and women, he delivered *them* to ^dprison.

3^a
Acts
7:58;
9:1
3^b
Acts
9:21;
Gal.
1:
13, 23
3^c
Acts
8:1
3^d
Acts
22:
4, 19;
Luke
21:12
4^a
Acts
5:42
5^a
Acts
1:8
6^a
Mark
16:
17-18
8^a
Acts
8:39;
13:52
9^a
Acts
8:11;
13:6
9^b
Acts
8:
11, 13

11. The Spread of the Gospel through Philip **8:4-40**

a. To Samaria **vv. 4-25**

(1) Preaching Christ and the Kingdom of God **vv. 4-13**

4 Those therefore who were scattered went about *the land* ^{1a}bringing the good news of the word.

5 And ¹Philip ²went down to the city of ^aSamaria and proclaimed to them the Christ.

6 And the crowds gave heed with one accord to the things said by Philip, as they heard and saw the ^asigns which he was doing.

7 For *from* many of those who had unclean spirits, *the spirits* came out, crying with a loud voice; and many who were paralyzed and lame were healed.

8 And there was much ^ajoy in that city.

9 And a certain man named Simon was previously practicing ^amagic in the city and ^bamazing the ¹nation of Samaria, saying that *he* himself was someone great;

10 To whom they all gave heed, from small to great,

4¹ It was sovereign of God that the scattering of the believers from Jerusalem to other localities through the persecution should carry out the spreading of the gospel for the fulfillment of the Lord's word in 1:8 (11:19).

5¹ This Philip was not the Philip among the apostles (1:13), but the Philip among the seven appointed by the apostles to serve tables (6:5). But through his ministry in preaching the gospel, as recorded in ch. 8, he was manifested to be an evangelist (21:8).

5² This was a further step in the Lord's evangelical move. By this He spread Himself as the seed of the kingdom of God from the racially pure Jews to the mixed Samaritans for the fulfillment of His prophecy in 1:8.

9¹ The people.

saying, This man is the power of ^aGod which is called ^{10^a}
¹Great. *Acts*
14:11;
28:6

11 And they gave heed to him because for a considerable time he had amazed them by his magic.

12 But when they believed Philip, bringing the good news concerning the ^{1a}kingdom of God and the ^bname of Jesus Christ, they were ^cbaptized, both men and women. ^{12^a}
Acts
1:3;
14:22

13 And even Simon himself believed, and having been baptized continued steadfastly with Philip; and beholding *the* ^{1a}signs and great works of power taking place, he was ^bamazed. ^{12^b}
Acts
4:12
^{12^c}
Mark
16:16;
Acts
2:
38, 41;
10:48;
16:33

(2) Confirmed by the Apostles
vv. 14-25

14 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, ^{13^a}
Acts
8:6-7
^{13^b}
Acts

15 Who went down and prayed for them so that they might ¹receive *the* Holy Spirit. 8:
9, 11

16 For He had ¹not yet fallen upon any of them, but

^{10¹} Great modifies power.

^{12¹} Philip preached the kingdom of God as the gospel just as the Lord did (Mark 1:14-15; Luke 4:43 and note 1).

^{13¹} See note 43¹ in ch. 2.

^{15¹} See note 38⁷, par. 2, in ch. 2.

^{16¹} This does not mean that the new believers in Samaria had not received the Holy Spirit within them essentially when they believed in the Lord. According to the teaching of the New Testament in Eph. 1:13 and Gal. 3:2, they should have received the Holy Spirit essentially when they believed for their regeneration (John 3:6, 36). But they had not yet received the Spirit economically to identify them with the Body of Christ. The reason the Holy Spirit did not fall upon them outwardly and economically was so that the apostles, through whom the practical establishment of the church was initiated in Jerusalem, might come to bring them into identification with the Body of Christ. This case is different from those in the house of Cornelius, who received the Holy Spirit when they believed in the Lord, both essentially within them for regeneration, and economically upon them for baptism into the Body of Christ (1 Cor. 12:13) and identification with the Body of Christ. That was because the gospel was preached then directly by Peter, who played the main role in the initiation of the practical establishment of the church.

16^a they had only been ^abaptized ²into the ³name of the Lord Jesus.

Rom.
6:3;
Gal.

3:27

17^a

Acts

9:17;

19:6

17 Then they ^{1a}laid their hands on them, and they received *the* Holy ²Spirit.

18 But when Simon saw that through the laying on of the hands of the apostles the ¹Spirit was given, he ²offered them ²money, saying,

19 Give me also this authority, that on whomever I lay my hands he may receive *the* Holy Spirit.

20 But Peter said to him, May your silver ¹go with you into ²destruction, because you supposed *that* the

16² Not in the name, but into the name. The name denotes the person. To be baptized into the name of the Lord Jesus is to be baptized into the Person of the Lord, to be identified with the crucified, resurrected, and ascended Christ, to be put into an organic union with the living Lord. See notes 19⁴ in Matt. 28 and 38³ in ch. 2.

In Matt. 28:19 the Lord charged the disciples to baptize the believers into the name of the Father, of the Son, and of the Holy Spirit. But later, in practice, the believers were baptized into the name of the Lord Jesus, both here and in 19:5, and into Christ in Rom. 6:3 and Gal. 3:27. This indicates that: 1) to be baptized into the name of the Lord Jesus is equivalent to being baptized into the name of the Father and of the Son and of the Holy Spirit, because the Lord Jesus is the embodiment of the Triune God (Col. 2:9); and 2) to be baptized into the name of the Triune God or of the Lord Jesus is equivalent to being baptized into the Person of Christ.

16³ Since the Samaritan believers had been baptized into the name of the Lord Jesus, that is, into the Lord Himself, they surely should have received the Spirit of life essentially within them that they might not only be born of the Lord, but also joined to the Lord (1 Cor. 6:17).

17¹ See note 14⁴ in 1 Tim. 4. Peter and John were sent to Samaria not only to confirm the preaching of the gospel by Philip, one of the seven appointed to serve tables, but also to bring the church in Samaria, composed of Samaritans whom the Jews had no dealings with, into identification with the Body of Christ by laying their hands on them. The Holy Spirit honored this and fell upon them, signifying their identification with the Body of Christ. In this way the Samaritan believers received *the* Holy Spirit economically in addition to their receiving the Holy Spirit essentially when they believed in the Lord Jesus.

17² See notes 4² and 17² in ch. 2.

18¹ Some MSS add, Holy.

18² This indicates that Simon's magic practice which amazed people was for money.

20¹ Lit. be with you.

20² Not eternal perdition but a punishment, as in Heb. 10:39 (see note 2) and Matt. 7:13 (see note 3). Simon had believed in the gospel

^agift of God could be ^bacquired through money.

21 You have no part nor lot in ¹this matter, for your ^aheart is not straight before God.

22 ^aRepent therefore ¹of this wickedness of yours, and beseech the Lord if perhaps the intent of your heart may be forgiven you;

23 For I see that you are in *the* gall of bitterness and bond of unrighteousness.

24 And Simon answered and said, You beseech the Lord on my behalf, so that none of the things of which you have spoken may come upon me.

25 They therefore, having solemnly ^{1a}testified and spoken the word of the Lord, returned to Jerusalem; and they ^bbrought the good news to many villages of the Samaritans.

b. To an Ethiopian

vv. 26-39

26 But an ^aangel of *the* Lord spoke to Philip, saying, Rise up and go south on the road that goes down from Jerusalem to ^bGaza. This is *the* desert route.

27 And he rose up and went. And behold, an ¹Ethiopian man, a ^aeunuch, a man in power under Candace, queen of *the* Ethiopians, who was over all her ^btreasure, had come to ^{2c}worship in Jerusalem,

and was baptized (v. 13); hence he should have been saved initially, but not saved from his wicked thought and act concerning money. Therefore, he should repent of this wickedness that he may receive the Lord's forgiveness; otherwise, he would be punished with his silver.

21¹ The gift of God (v. 20).

22¹ Lit. from.

25¹ To testify is to witness by personal experience of the Lord, and to speak the word of the Lord is to preach and teach according to the revelation of the Lord. See note 40¹ in ch. 2.

27¹ Ethiopia is Cush (Isa. 18:1), the land of the descendants of Cush, the son of Ham (Gen. 10:6). The gospel had spread from the racially pure Jews to the mixed Samaritans through Philip and Peter and John (vv. 5-25). Now the angel of the Lord directed Philip to contact a total Gentile from Ethiopia. Through this the gospel also spread southward to Africa.

27² Proving that the Ethiopian eunuch was seeking after God (cf. 17:26-27).

20^a

Acts

2:38;

10:45;

11:17

20^b

cf.

Isa.

55:1

21^a

Psa.

78:

8, 37

22^a

Rev.

2:16;

3:19

25^a

Acts

2:40;

10:42

25^b

Acts

8:40;

5:42

26^a

Acts

5:19;

27:23

26^b

Gen.

10:19

27^a

Jer.

38:7

27^b

Ezra

7:21

27^c

John

12:20;

Acts

24:11

28 And was returning and sitting in his chariot and reading the prophet Isaiah.

29^a And the ^{1a}Spirit said to Philip, Approach and join this chariot.

Acts
20:23;
21:11

30 And when he ran up, Philip heard him reading Isaiah the prophet and said, Do you really know what you are reading?

31^a And he said, How can I ^aunless someone guides me? And he entreated Philip to come up and sit with him.

Rom.
10:14

32 Now the passage of Scripture which he was reading was this: ^{1a}He was led as a sheep to slaughter; and as a lamb before its shearer *is* dumb, so He does ^bnot open His mouth.

32^a
Isa.
53:7-8
32^b

33 In ^ahumiliation His judgment was taken away. Who shall relate His generation? Because His life is taken away from the earth.

Matt.
26:63;
John
19:9

34 And the eunuch answered Philip and said, I beseech you, concerning whom does the prophet say this? Concerning himself, or concerning someone else?

33^a
Phil.
2:8

35 And Philip opened his mouth, and beginning from this ^ascripture he ^bbrought the good news of Jesus to him.

35^a
Luke
24:27;
Acts
17:2;
18:28
35^b

36 And as they were going along the road, they came to some water, and the eunuch says, Look, ¹water! What prevents me from being ^abaptized?

Acts
8:
25, 40;
5:42

29¹ The Spirit here, as in v. 39; 10:19; 13:2; and 16:6-7, indicates that the Lord's move in spreading His kingdom through the preaching of the gospel in Acts was by the Spirit's leading and direction, not by man's device and schedule. Hence, it was not the act of man but of the Spirit.

36^a
Acts
10:47

32¹ Referring to Christ the Redeemer. It must have been sovereignly of the Spirit's leading that this passage concerning Christ as the sinners' redeeming Lamb, a good passage for gospel preaching, was opened to the eunuch.

36¹ This indicates that Philip preached water baptism to the eunuch. In this gospel case, water baptism was particularly emphasized, but no mention was made of Spirit baptism. This should give us strong instruction that we must pay attention to water baptism, signifying the believers' identification with Christ's death and resurrection (Rom. 6:3-5; Col. 2:12), as well as to Spirit baptism. Spirit baptism signifies the reality of the believers' union with Christ in life essentially and in power economically, whereas water baptism is the believers' affirmation of the Spirit's reality. Both are needed (cf. 10:47), and neither can replace the other. All believers in Christ

37 (See note 37¹.)

38 And he ordered the chariot to stand still, and they both went down into the water, both Philip and the eunuch, and he ^abaptized him.

39 And when they came up ^aout of the water, *the* ^bSpirit of *the* Lord ^ccaught away Philip, and the eunuch did not see him anymore, for he went on his way ^drejoicing.

c. From Azotus, through All the Cities, to Caesarea
v. 40

40 But Philip was found in Azotus, and passing through he ^abrought the good news to all the cities until he came to ^bCaesarea.

CHAPTER 9

12. The Conversion of Saul *9:1-30*

a. Met by the Lord *vv. 1-9*

1 But ^aSaul, still breathing threatening and murder against the disciples of the Lord, went to the high priest,

2 And asked for ^aletters from him to Damascus, for the ^bsynagogues, so that if he found any who were of the ^{1c}way, both men and women, he might bring *them* bound to Jerusalem.

should properly have both, just as the children of Israel were baptized both in the cloud (signifying the Spirit) and in the sea (signifying water)—1 Cor. 10:2. See notes 8¹ in Mark 1, 5² in John 3, and 6¹ in 1 John 5.

37¹ Some MSS insert, And Philip said, If you believe with all your heart, you may. And he answered and said, I believe that Jesus Christ is the Son of God.

2¹ Denoting the Lord's full salvation in God's New Testament economy. It is the way God dispenses Himself into the believers through Christ's redemption and the Spirit's anointing; it is the way the believers partake of God and enjoy God; it is the way the believers worship God in their spirit by enjoying Him and follow the persecuted Jesus by being one with Him; and it is the way the believers are brought into the church and built up into the Body of Christ to bear the testimony of Jesus (cf. notes 22¹, 15¹, and 21¹ in 2 Pet. 2).

38^a Matt. 28:19
39^a Matt. 3:16
39^b 1 Kings 18:12;
2 Kings 2:16;
Ezek. 3:14;
8:3
39^c 2 Cor. 12:4
39^d Acts 8:8;
11:23
40^a Acts 8:25
40^b Acts 21:8;
9:30;
10:
1, 24
1^a Acts 7:58;
8:3
2^a Acts 22:5
2^b Acts 22:19;
Luke 12:11;
21:12
2^c Acts 18:
25-26;
19:
9, 23;
22:4;
24:
14, 22

3^a 3 And as he went, it came about *that* he ^{vv.} drew near to Damascus; and suddenly a light from heaven ^{3-8:} shone around him;
Acts

22: 4 And he fell on the ground and heard a voice
6-11: saying to him, Saul, Saul, why are you persecuting
26: ^{1a}Me?
12-18

4^a 5 And he said, Who are You, ^{Matt.} Lord? And He *said*, I
10:40: am Jesus, whom you are persecuting.
25:40

6^a 6 But ^{Acts} arise up and enter into the city, and it ^{9:11} shall be
told you ^{6b} what you must do.

7 Now the men who journeyed with him stood speechless, ^{Acts} hearing the voice, but beholding no one.
22:10

8 And Saul rose from the ground, and *though* his eyes were opened, he saw ^{7a} nothing; and leading him by the hand, they brought him into Damascus.
John
12:29

3¹ Or, flashed.

4¹ A corporate Me, comprising Jesus the Lord and all His believers. Saul did not have this revelation, thinking that he was persecuting Stephen and other Jesus-followers in the way he considered heresy (24:14), not knowing that when he persecuted these he persecuted Jesus, for they were one with Him by being united to Him through their faith in Him. He considered that he was persecuting people on earth, never thinking that he touched anyone in heaven. To his great surprise a voice from heaven told him that He was the One whom he was persecuting, and His name was Jesus. To him this was a unique revelation in the entire universe! By this he began to see that the Lord Jesus and His believers are one great person—the wonderful “Me.” This must have impressed and affected him for his future ministry concerning Christ and the church as the great mystery of God (Eph. 5:32), and laid a solid foundation for his unique ministry.

5¹ Saul called Him Lord, even without knowing Him (cf. Rom. 10:13).

6¹ The Lord would not directly tell Saul right after his conversion what He wanted him to do, for the very reason that he needed a member of His Body to initiate him into identification with His Body, for he had been saved and brought to the Lord directly by Him, not indirectly through any channel. Without a member sent by the Lord from His Body to contact him, it would be difficult for any member of His Body to receive him (cf. v. 26).

8¹ This was the Lord’s dealing with Saul. Before this he would have considered himself marvelously knowledgeable, knowing all things concerning man and God. Now the Lord made him blind so that he could see nothing until the Lord opened his eyes, especially his inner eyes, and commissioned him to open the eyes of others (26:18).

9 And he was three days without seeing, and neither ate nor drank.

b. Confirmed through Ananias
vv. 10-19

10 Now there was a certain disciple in Damascus named ^aAnanias, and the Lord said to him in a vision, Ananias! And he said, Behold, ^bI am here, Lord.

11 And the Lord said to him, ^aRise up and ¹go to the lane called Straight, and seek in *the* house of Judas a man from ^bTarsus named Saul; for behold, he is praying,

12 And has seen in a ^avision a man named Ananias coming in and ^blaying *his* hands on him, so that he may ¹receive his sight.

13 But Ananias answered, Lord, I have heard from many concerning this man, how many evil things he has done to Your ^asaints in Jerusalem;

14 And here he has ^aauthority from the chief priests to bind all who ^{1b}call upon Your name.

15 But the Lord said to him, Go, for this man is a ¹chosen ^avessel to Me, to bear My ^bname before both the

11¹ The Lord sent Ananias, one member of His Body, to go to Saul that Saul might be initiated into identification with the Body of Christ. This also must have impressed Saul with the importance of the Body of Christ, helping him realize that a saved believer needs the members of the Body of Christ.

12¹ For the blinded Saul to receive sight was to be saved in full. It meant a great deal to him, especially for his inner eyes to be opened, to see the things of God concerning His mysteries and His economy.

14¹ Indicating that calling upon the Lord's name in the early days was a sign of the Lord's followers (1 Cor. 1:2). This kind of calling must have been audible so that others could hear; thus it became a sign.

15¹ Because of this, he was set apart from his mother's womb and called by the Lord (Gal. 1:15). The Lord is sovereign and able, according to His choosing in eternity, to make the most fierce among His persecutors a vessel, a leading apostle, to carry out His commission in preaching the gospel and taking the way he had opposed and persecuted. Eventually, the opposing Saul became, in his victorious ministry of the gospel, Christ's vanquished captive in the triumphant procession celebrating Christ's victory over all His enemies (2 Cor. 2:14 and notes 1 and 2).

10^a

Acts

9:17;

22:12

10^b

Isa.

6:8

11^a

Acts

9:6

11^b

Acts

9:30;

21:39;

22:3

12^a

Acts

10:3,

17, 19;

16:

9-10

12^b

Acts

9:17

13^a

Acts

26:10;

9:32;

Rom.

1:7;

15:

25-26,

31;

2 Thes.

1:10

14^a

Acts

26:10

14^b

Acts

9:21;

22:16;

2:21;

Rom.

10:13

15^a

Rom.

9:

21-24;

2 Tim.

2:

20-21

15^b

Acts

5:41

15^a

Acts
22:21;
Rom.

11:13;
15:16;
Gal.

1:16;
2:2;
8-9;

Eph.
3:8;
1 Tim.

2:7;
2 Tim.
4:17

15^a

Acts
25:26;
26:1-2

16^a

2 Cor.
6:4;
11:23

17^a

Acts
9:10
17^b

Acts
9:12
18^a

Acts
22:13
18^b

Acts
22:16
19^a

Acts
26:20
20^a

Matt.
16:16;
John

20:31;
Rom.
1:3-4

21^a

Acts
8:3
21^b

Acts
9:14

^aGentiles and ^dkings and *the* sons of Israel;

16 For I will show him how ^amuch he must suffer on behalf of My name.

17 And ^aAnanias went away and entered into the house; and ^{1b}laying his hands on him, he said, Saul, brother, the Lord has sent me, Jesus, who appeared to you on the road by which you came, so that you may receive your sight and be ²filled with *the* Holy Spirit.

18 And immediately there fell from his eyes something like scales, and he ^{1a}received his sight and rose up and was ^{2b}baptized;

19 And taking food, he was strengthened. Now he was with the disciples in ^aDamascus for some days;

c. Beginning to Speak Jesus

vv. 20-30

20 And immediately in the ¹synagogues he proclaimed Jesus, that this One is the ^aSon of God.

21 And all those hearing *him* were amazed and said, Is not this man the one who ^aravaged those who ^bcall upon this name in Jerusalem, and he had come here for this, that he might bring them bound before the chief priests?

17¹ Saul's case was also a particular one, because, as the most significant persecutor, he was saved directly by the Lord from heaven while he was on his way to persecute the believers. Hence, he needed, as did the Samaritan believers (8:14-17 and note 17¹) and the twelve disciples in Ephesus (19:1-7), a member of the Body of Christ to initiate him into identification with the Body of Christ by the laying on of hands.

17² Filled outwardly (see note 4² in ch. 2). According to the principle of salvation in God's New Testament economy, Saul must have received the Holy Spirit of life essentially at the time of his conversion, prior to Ananias' coming and laying his hands on him. Before Ananias came, he was praying to the Lord (v. 11), indicating he had believed in the Lord and was calling on Him (cf. Rom. 10:13-14) like those believers whom he had ravaged and was going to arrest (vv. 21, 14). But since he was not saved through any member of the Body of Christ, the Holy Spirit did not fall upon him economically (2:17 and note 2) until Ananias came, as the representative of the Body, to identify him with the Body of Christ.

18¹ See note 12¹.

18² By water (see notes 36¹ in ch. 8 and 16¹ in Mark 16).

20¹ See note 2¹ in James 2.

22 But Saul was all the more ^aempowered and ^bconfounded the Jews dwelling in Damascus, proving that this One is the ^cChrist.

23 And when a considerable number of days were fulfilled, the Jews consulted together to ^ado away with him,

24 But their ^aplot was known to Saul. And they also ^bwatched the gates closely, both day and night, so that they might ^cdo away with him.

25 But his disciples took *him* by night and ^alet him down through the wall, ^blowering *him* in a basket.

26 And when he came to ^aJerusalem, he tried to join the disciples; and all feared him, not believing that he was a disciple.

27 But ^aBarnabas took hold of him and ^bled *him* to the apostles, and related to them how he had ^cseen the Lord on the road, and that He spoke to him, and how in Damascus he spoke ^dboldly in the name of Jesus.

28 And he was with them, ^agoing in and going out in Jerusalem, speaking boldly in the name of the Lord.

29 And he was speaking and discussing with the ^aHellenists; but they attempted to ^bdo away with him.

30 But when the ^abrothers realized *it*, they brought him down to ^bCaesarea and sent him away to ^cTarsus.

13. The Building Up and the Multiplication of the Church 9:31

31 So the ^achurch throughout *the* whole of ^bJudea

31¹ Since at this time the church had only spread to the provinces of Judea, Galilee, and Samaria, and the word "whole" covers all the places where the church existed, the "church" in singular is used in the universal sense, although there must have been a number of churches in the various cities of these three provinces, which may be called churches in the local sense.

27^c
Acts
9:3-6
27^a
Acts
4:
13, 29

28^c
Acts
1:21

29^a
Acts
6:1;
John
7:35
29^b
Acts
9:23

30^a
John
21:23;
Acts
11:1

30^b
Acts
8:40
30^c
Acts
9:11

31^a
Acts
5:11;
11:22
31^b
Acts
1:8

22^a
1 Tim.
1:12;
2 Tim.
4:17
22^b
Acts
18:28
22^c
Luke
9:20;
John
11:27
23^a
Acts
9:29;
12:2;
23:12;
25:3
24^a
Acts
20:
3, 19;
23:12
24^b
2 Cor.
11:32
24^c
Acts
23:
15, 21;
25:3
25^a
cf.
Josh.
2:15;
1 Sam.
19:12
25^b
2 Cor.
11:33
26^a
Acts
22:17;
26:20;
Gal.
1:
17-18
27^a
Acts
4:36;
11:
22-26,
30;
13:1-2
27^b
Gal.
1:
18-19

and Galilee and Samaria had ²peace, ³being built up; and going on in the ⁴fear of the Lord and in the ⁵comfort of the Holy Spirit, it was ^dmultiplied.

**14. The Spread of Peter's Ministry
9:32-43**

**a. To Lydda, Healing Aeneas
vv. 32-35**

32 Now it came about *that* as Peter was passing through all *those parts*, he came down also to the ^asaints dwelling at ¹Lydda.

33 And he found there a certain man named Aeneas, who for eight years had been lying on a bed, *for* he was ^aparalyzed.

34 And Peter said to him, Aeneas, ^aJesus Christ heals you! ^bRise up and make your own bed! And immediately he rose up.

35 And all those dwelling in Lydda and ^aSharon saw him, and they ^bturned to the Lord.

**b. To Joppa, Healing Dorcas
vv. 36-43**

36 Now there was a certain disciple in ^aJoppa named Tabitha (which translated is called ¹Dorcas); this woman was full of ^bgood works and alms which she did.

37 And it came about in those days *that* she became ill and died; and having bathed *her body*, they laid *it* in an ^aupper room.

31² Inwardly, although there was persecution outwardly.

31³ The building up proceeded after the establishment of the church.

31⁴ Not in the fear of men, although there were persecutions, but in the fear of the Lord lest the church offend the Lord by being put down or even subdued by the persecution, and lest she offend in other things.

31⁵ Indicating that the church was suffering affliction through the persecutions, in which she feared the Lord and enjoyed the comfort of the Holy Spirit.

32¹ A town about eleven miles southeast of Joppa, called in the Old Testament, Lod (1 Chron. 8:12; Ezra 2:33).

36¹ The Greek equivalent of the Aramaic Tabitha, meaning gazelle.

31^c
Neh.
5:9
31^d
Acts
5:14
32^a
Acts
9:13
33^a
Matt.
4:24;
9:2
34^a
Acts
3:6;
4:10
34^b
Matt.
9:6
35^a
1 Chron.
5:16;
27:29;
S.S.
2:1;
Isa.
33:9
35^b
Acts
11:21;
2 Cor.
3:16
36^a
Josh.
19:46
36^b
Rom.
13:3;
2 Cor.
9:8;
Eph.
2:10;
1 Tim.
2:10;
Titus
3:1
37^a
Acts
1:13;
20:8

38 Now Lydda being near to Joppa, *and* the disciples having heard that Peter was ¹there, they sent two men to him, entreating *him*, Do not delay to come through to us.

39 And Peter rose up and went with them. When he arrived, they led him up into the upper room; and all the ^awidows stood by him weeping and showing *the* tunics and garments, whatever Dorcas had made while *she* was with them.

40 And Peter put *them* all ^aoutside, and ^bkneeling down he ^cprayed; and turning to the body, he said, Tabitha, ^drise up! And she opened her eyes, and seeing Peter, she sat up.

41 And giving her *his* hand, he raised her up; and calling the saints and the widows, he ^apresented her alive.

42 And it became known throughout the whole of Joppa, and many ^abelieved on the Lord.

43 And it came about *that* he remained a considerable number of days in Joppa with a certain Simon, a ^atanner.

CHAPTER 10

15. *The Spread of the Gospel to the Gentiles through Peter*

10:1—11:18

a. *The Vision of Cornelius*

10:1-8

1 Now *there was* a certain man in ^aCaesarea named Cornelius, a centurion of what is called *the* ¹Italian ²cohort,

38¹ Lit. in it.

¹ Here the Lord took a further step in His evangelical work. By this He reached another total Gentile, a man of Italy of the Roman Empire in Europe. Thus the door of the gospel was opened to all the Gentiles. It was a difficult thing for the Jewish apostles and disciples with their Jewish background and habit to approach the Gentiles (v. 28). Hence, it was an extraordinary move, needing an angel of God to take part in it (v. 3), just as an angel did in the case of Philip approaching the Ethiopian from Africa in 8:26. And in both cases the Spirit spoke to Philip and Peter particularly (8:29; 10:19).

² One of ten divisions of an ancient Roman legion. It was composed of 600 men.

39^a
Acts
6:1
40^a
Matt.
9:25
40^b
Acts
7:60
40^c
Acts
28:8;
James
5;
14-15
40^d
Luke
7:14;
8:54
41^a
cf.
Luke
7:15;
1 Kings
17:23
42^a
John
11:45;
12:11
43^a
Acts
10:6
1^a
Acts
9:30;
12:19

2^a 2 ^{1a}Devout and ^bfearing God with all his household, giving many alms to the people, and beseeching God continually.

3^b 3 He saw clearly in a ^{1a}vision about *the* ^{2b}ninth hour of the day, an ^cangel of God coming in to him and saying to him, Cornelius!

4^a 4 And looking intently at him and becoming terrified, he said, What is it, Lord? And he said to him, Your ^aprayers and your alms have ascended for a ^{1b}memorial before God.

5^b 5 And now send men to Joppa and send for a certain Simon who is surnamed Peter;

6^c 6 This man is lodging with a certain Simon, a ^atanner, whose house is by *the* sea.

7^d 7 And when the angel who was speaking to him went away, *he* called two of his household servants and a devout soldier of those who waited on him,

8^e 8 And relating all things to them, he sent them to Joppa.

b. The Vision of Peter 10:9-16

9^f 9 And on the next day as they were journeying and drawing near to the city, Peter went up on the ^ahousetop to ^{1b}pray about *the* ²sixth hour.

10^g 10 And he became very ¹hungry and desired to ²eat;

11^h 2¹ Cornelius, the Roman centurion, like the Ethiopian eunuch, was seeking God, as Paul mentioned in 17:27.

12ⁱ 3¹ See note 10³.

13^j 3² I.e. 3:00 p.m. (so also v. 30).

14^k 4¹ Cornelius was one of the fallen mankind, sinful and condemned before God as all others, yet God accepted his prayers and his alms, whereas Cain's He rejected (Gen. 4:3, 5). This must have been due to the fact that God, based upon Christ's eternal redemption and in view of his believing in Christ in the ensuing days, forgave him (v. 43) according to His foreknowledge.

15^l 9¹ Cornelius received a vision in prayer (v. 30), and Peter also received a vision (vv. 17, 19) in prayer, through which God's plan and move were carried out. Man's prayer is needed as a means of cooperation with God's move.

16^m 9² I.e. 12:00 noon (cf. Ps. 55:17).

17ⁿ 10¹ Signifying seeking after the things of God (Matt. 5:6). God fills the hunger (Luke 1:53).

18^o 10² A word usually rendered taste.

Acts
8:2;
22:12
Acts
10:
22, 35;
13:16
Acts
9:12;
10:
17, 19
Acts
10:30;
3:1
Acts
5:19
Acts
10:31;
Psa.
141:2;
Rev.
8:4
Heb.
6:10;
cf.
Matt.
26:13
Acts
9:43
1 Sam.
9:25;
Zeph.
1:5
vv.
9:32;
Acts
11:
5-14

and while they were preparing, a ^{3a}trance came upon him; 10^a
Acts
22:17

11 And he beheld ¹heaven ^aopened, and a certain ²vessel like a great sheet descending, being let down by four corners onto the earth, 11^a
Acts
7:56;
Matt.
3:16;

12 In which were all the four-footed ¹animals and reptiles of the earth and birds of the heaven. John
1:51;
Rev.
19:11

13 And a voice came to him, Rise up, Peter, slay and ¹eat! 14^a
Ezek.
4:14;
cf.
Dan.
1:8

14 But Peter said, By no means, Lord, for I have ^{1a}never eaten anything ^bcommon and ^cunclean. 14^b
Acts
10:28

15 And a voice *came* to him again a second *time*, ¹What God has ^acleansed, *do not consider* common! 14^c
Lev.
20:25

16 And this occurred three *times*; and immediately the vessel was taken up into heaven. 15^a
Acts
15:9

c. Peter's Visit to the House of Cornelius in Caesarea 10:17-33

17 Now as Peter was utterly perplexed in himself *as to* what the ^{1a}vision which he had seen might be, 17^a
Acts
10:3

10³ Gk. *ekstasis*, being put out of its place, hence referring to a state in which a man passes out of himself and from which he comes to himself (12:11), as in a dream, but without sleep. It differs from a vision, as in vv. 3, 17, 19, in which definite objects are visible to human eyes. In this ecstasy—trance—Peter saw a vision (11:5).

11¹ Indicating that the Lord's evangelical move on earth is under His administration on the throne in heaven (cf. Heb. 8:1; Acts 7:56). All the apostles and evangelists were and still are carrying out the heavenly commission on earth for the spreading of the gospel of the kingdom of God.

11² The vessel like a great sheet symbolizes the gospel spreading to the four corners of the inhabited earth to collect all kinds of unclean (sinful) people (Luke 13:29).

12¹ Symbolizing men of all kinds (vv. 15, 28, and notes).

13¹ To eat, in this sign, is to associate with people (v. 28).

14¹ As taught in Lev. 11. Circumcision, Sabbath-keeping, and a particular diet are the three strongest ordinances according to the law of Moses that cause the Jews to be distinct and separate from the Gentiles, who are considered by them as unclean. All these scriptural ordinances of the Old Testament dispensation became an obstacle to the spreading of the gospel to the Gentiles according to God's New Testament dispensation (15:1; Col. 2:16).

15¹ Referring to people whom God has cleansed through the redeeming blood of Christ (Rev. 1:5).

17¹ See note 10³.

behold, the men who were sent by Cornelius, having made inquiry for Simon's house, stood at the gate;

18 And calling out, they inquired if Simon who is surnamed Peter was lodging there.

19^a
Acts
8:29

19 And while Peter was pondering concerning the vision, the ^aSpirit said to him, Behold, three men are seeking you.

20 But rise up and go down and go with them, doubting nothing, because ¹I have sent them.

21 And Peter went down to the men and said, Behold, I am *he* whom you seek; what *is* the cause for which you have come?

22^a
Acts
10:2
22^b
Acts
22:12
22^c
Mark
8:38
22^d

22 And they said, Cornelius, a centurion, a righteous man and *one who* ^afears God, ^bwell attested by the whole nation of the Jews, was divinely directed by a ^choly angel to send for you *to come* to his house and hear ^dwords from you.

23^a
Acts
10:45;
11:12
25^a
Dan.
2:46;

23 So he called them in and lodged *them*. And on the next day he rose up and went away with them, and ^{1a}some of the brothers from Joppa accompanied him.

24 And on the next day he entered into Caesarea; and Cornelius was awaiting them, having called together his relatives and intimate friends.

25 And it came about as Peter entered, Cornelius met him, and ^afalling at his feet, worshipped *him*.

26^a
Acts
16:29

26 But Peter raised him up, saying, Stand up; I myself am also a ^aman.

27^a
Acts
14:
14-15

27 And talking with him, he entered and found many having come together.

28^a
Acts
11:3;
Gal.
2:12
28^b
Acts
10:
14-15

28 And he said to them, You understand how unlawful it is for a man, a Jew, to associate with or to approach one of ^aanother race; and *yet* God has shown me not to call any ¹man ^bcommon or unclean;

20¹ This indicates that Cornelius' sending of the three men was the Spirit's move and act through him even before his conversion.

23¹ Peter, in this strategic case, did not act individualistically but with some of the brothers in the principle of the Body of Christ, that they might witness what God would do with the Gentiles through the preaching of the gospel by his breaking the Jewish tradition and habit (11:12).

28¹ This indicates that eventually Peter understood the significance of the vision he saw in the trance (vv. 11, 17, 19), that the animals in the great sheet were men.

29 Wherefore also, being sent for, I came without raising any objection. I inquire therefore for what reason you sent for me?

30 And Cornelius said, Four days ago to this hour I was praying at the ¹ninth *hour* in my house, and behold, a man stood before me ^ain bright clothing,

31 And he said, Cornelius, your prayer has been ^aheard and your alms have been ^bremembered before God.

32 Send therefore to Joppa and call for Simon who is surnamed Peter; this man is lodging in *the* house of Simon, a tanner, by *the* sea.

33 Therefore I sent at once to you, and you have done well in coming. Now therefore, we are all present before God to hear all the things which you have been charged by the Lord.

d. Peter's Message
10:34-43

34 And opening his mouth, Peter said, I surely perceive that God is not a ^arespector of persons,

35 But in ^aevery nation he who ^bfears Him and works ^crighteousness is ¹acceptable to Him.

36 The word which He sent to the sons of Israel, bringing the good news of ^apeace through Jesus Christ (this One is ^bLord of ¹all),

37 You yourselves know, the ¹word which came throughout the whole of Judea, beginning from ^aGalilee after the baptism which John proclaimed:

38 Jesus, the One from ^aNazareth, how God ^banointed Him with *the* Holy ^cSpirit and ^dpower, who went about doing good and healing all those who were ^eoppressed by the Devil, for God was ^fwith Him.

30¹ See note 3².

35¹ Those who fear God and work righteousness in every nation are still a part of fallen mankind. God accepts them in view of the redemption of Christ (see note 4¹). Without Christ, no fallen man is justified by his works (Rom. 3:20; Gal. 2:16).

36¹ Referring to men (1 Tim. 2:4), not only Jews but also Gentiles.

37¹ Gk. *rhema*.

8:29;
16:32

30^a Luke 24:4
31^a cf. Dan. 10:12
31^b Acts 10:4
34^a 2 Chron. 19:7;
Rom. 2:11;
Eph. 6:9;
1 Pet. 1:17
35^a Acts 17:26-27
35^b Acts 10:2
35^c Isa. 64:5
36^a Eph. 2:17
36^b Rom. 10:12
37^a Matt. 4:12;
Mark 1:14
38^a Acts 2:22
38^b Acts 4:27
38^c Matt. 3:16
38^d Luke 6:19
38^e Luke 4:18
38^f John 3:2;

39^a 39 And we *are* ^awitnesses of all things which He did, both in the country of the Jews and in Jerusalem; whom also they ^bdid away with, hanging *Him* on a ^ctree.

Acts 1:8; 10:41
39^b Acts 2:23; 3:15; 7:52
40^a 40 This One ¹God ^araised on the ^bthird day and made Him ^{2c}manifest,

41 Not to all the people, but to ^awitnesses appointed beforehand by God, to us, who ^bate and drank with Him after ¹He rose from among *the* dead.

42 And He ^acharged us to proclaim to the people and solemnly ^btestify that this is the One who was designated by God *to be the* ^{1c}Judge of *the* ^dliving and *the* dead.

43 To this One all the ^aprophets testify *that* through His ^bname everyone who ^cbelieves in Him receives ^{1d}forgiveness of sins.

Acts

1:3;

John

14;

21-22

41^a .

Acts

1:8;

13:31

41^b

Luke

24:43;

John

21:12

42^a

Matt.

28:20;

Acts

1:2

42^b

Acts

2:40;

14:3

42^c

John

5;

22, 27;

1 Pet.

4:5

42^d

Rom.

14:9

***e. The Falling of the Holy Spirit on the House of Cornelius—
the Gentile Believers' Baptism in the Holy Spirit
10:44-46***

44 While Peter was still speaking these words, the

40¹ See note 24¹ in ch. 2.

40² Lit. to become visible.

41¹ See note 24¹ in ch. 2.

42¹ The resurrected Christ at His coming back will be the Judge of the living before the millennium on His throne of glory (Matt. 25:31-46). This is related to His second coming (2 Tim. 4:1). He will also be the Judge of the dead after the millennium on the great white throne (Rev. 20:11-15). See note 31¹ in ch. 17.

43¹ This proves that even though Cornelius feared God and worked righteousness and his prayers and alms had been accepted by God, he still needed God's forgiveness of his sins through believing in Christ the Redeemer (see notes 4¹ and 35¹).

43^a

Luke

24:27;

Acts

3;

18, 24;

26:22;

Rom.

3:21

43^b

Acts

4:12;

John

20:31;

1 John

2:12

43^c

John

3:18;

Rom.

10:11;

Gal.

3:22

43^d

Acts

5:31;

Jer.

31:34

Holy ^aSpirit ¹fell upon all those ²hearing the word. **44^a**

45 And the believers of the ^acircumcision, ^bas many as accompanied Peter, were amazed, because on the ^cGentiles also the ^{1d}gift of the Holy Spirit had been ²poured out. **Acts 11:15; 15:8; 2:17, 38; Gal. 3:14**

46 For they heard them ^{1a}speaking in tongues and magnifying God. Then Peter answered, **45^a**

f. Water Baptism of the House of Cornelius
10:47-48

47 Can anyone forbid water *that* these should not be ^abaptized who have received the Holy Spirit even ^{1b}as we? **Acts 11:2**

44¹ Outwardly and economically (see note 8² in ch. 1). In the case of the house of Cornelius, the Holy Spirit's entering into the believers essentially for life and falling upon them economically for power transpired simultaneously when they believed in the Lord. However, only His falling upon them economically is noted here, because it was outward and could be realized by others by their speaking in tongues and praising God (v. 46); whereas His entering into them transpired silently and invisibly. They received both aspects of the Holy Spirit directly from Christ the Head, without any mediatorial channel, before they were baptized in water by other members of the Body of Christ. This indicates emphatically that the spreading of the gospel of the kingdom of God to the Gentiles was of the Lord, and that the Head of the Body baptized the Gentile believers into His Body directly, without the laying on of hands of any member of His Body, as in the cases of the Samaritan believers and Saul of Tarsus (8:17; 9:17). **45^b**

44² Including believing in the Lord (v. 43; John 5:24; Rom. 10:14; Eph. 1:13). **Acts 11:18; Gal. 3:14**

45¹ The Holy Spirit Himself, not anything of the Holy Spirit given to the believers as a gift (see note 38⁶ in ch. 2). **45^a**

45² By God from the all-inclusive, resurrected, and ascended Christ (see note 17² in ch. 2). **Acts 2:38**

46¹ Speaking in tongues was not the unique issue of receiving the Holy Spirit economically, because the magnifying, that is, the praising of God, was also one of its issues in this case, as prophesying was also one of its issues in the case of the twelve believers in Ephesus (19:6). Hence, speaking in tongues is not the only evidence of receiving the Holy Spirit economically, neither is it the necessary evidence, because there is at least one case of the receiving of the Holy Spirit economically, the case of the Samaritan believers (8:15-17), which does not mention speaking in tongues. In the case of Saul of Tarsus (9:17) concerning this matter, there is also no mention of speaking in tongues, although he told us later in 1 Cor. 14:18 that he spoke in tongues. **46^a**

47¹ The Gentile believers in the house of Cornelius received the **Mark 16:17; Acts 2:4, 6, 8**

48 And he charged them to be ¹baptized ²in the ³name of Jesus Christ. Then they asked him to remain for some days.

Holy Spirit economically, as the early apostles and the Jewish believers did on the day of Pentecost (2:4), directly from the ascended Head. Only these two instances are considered in the New Testament as the baptism in the Holy Spirit (1:5; 11:15-16). By these two steps the Head of the Body baptized all His believers once for all, both Jewish and Gentile, into His one Body (1 Cor. 12:13). Hence, the baptism in the Spirit was an accomplished fact carried out by Christ in His ascension both on the day of Pentecost and in the house of Cornelius. All the other cases—the Samaritan believers in ch. 8, Saul of Tarsus in ch. 9, and the twelve Ephesian believers in ch. 19—are not considered as the baptism in the Holy Spirit according to the revelation of the New Testament. These cases were only the believers' experiences of the once-for-all accomplished baptism in the Holy Spirit.

In Acts, concerning the believers' receiving the Holy Spirit economically, that is, the Holy Spirit's falling upon them, only five cases are referred to. Two of them are for the accomplishment of the baptism in the Holy Spirit. These are the instances which transpired on the day of Pentecost and in the house of Cornelius. The other three, the cases of the Samaritan believers, Saul of Tarsus, and the twelve believers in Ephesus, are considered extraordinary, needing some members of the Body of Christ to identify them with the Body by the laying on of hands. Besides these five cases, in many cases of conversion, such as the three thousand (2:41), the five thousand (4:4), the Ethiopian eunuch (8:36, 38-39a), the many who believed in Antioch (11:20-21, 24), the many cases in chs. 13 and 14 under Paul's preaching ministry, Lydia in Philippi (16:14-15), the jailer in Philippi (16:33), the believers in Thessalonica (17:4), the believers in Berea (17:10-12), the believers in Athens (17:34), the ruler of the synagogue and many other believers in Corinth (18:8), and the believers in Ephesus (19:18-19), there is no mention of the believers' receiving the Holy Spirit economically—the Holy Spirit's falling upon the believers—because in all these cases the believers were brought into the Body of Christ through their believing in a normal way, and had no particular reason for some member of the Body of Christ to bring them into identification with the Body by the laying on of hands. According to the principle of God's New Testament economy, they all should have received the Holy Spirit essentially for life and economically for power in a normal way through their believing into Christ.

48¹ See note 36¹ in ch. 8.

48² Cf. "into the name" in 8:16.

48³ Denoting the person (see note 19^s in Matt. 28). To be baptized in the name of Jesus Christ is to be baptized into the Person of Christ (Rom. 6:3; Gal. 3:27) to have an organic union with Him through faith.

CHAPTER 11

*g. Recognition by the Apostles and the Brothers in Judea
11:1-18*

1 Now the apostles and the ^abrothers who were ^{1a} throughout Judea heard that the Gentiles also had received the word of God. Acts 11:29; 9:30

2 And when Peter went up to Jerusalem, those of *the* ^{2a} ^{1a}circumcision disputed with him, Acts 10:45; Col. 4:11; Titus 1:10

3 Saying, You went in to men who are uncircumcised and ^aate ^bwith them! Gal. 2:12; cf. Luke 15:2

4 And Peter began and explained to them in sequence, saying, 3a

5 I was in *the* city of Joppa ^apraying, and I saw in a trance a vision, a certain vessel descending like a great sheet, being let down out of heaven by four corners; and it came unto me. Gal. 2:12; cf. Luke 15:2

6 Looking intently into it, I considered and saw the four-footed animals of the earth and the wild beasts and the reptiles and the birds of the heaven. Acts 10:28

7 And I also heard a voice saying to me, Rise up, Peter, slay and eat! 5a; vv. 5-14; Acts 10: 9-32

8 But I said, By no means, Lord, for no common or unclean thing has ever entered into my mouth.

9 And a voice answered a second *time* out of heaven, What God has cleansed, do not *consider* common!

10 And this occurred three *times*, and everything was drawn up again into heaven.

11 And behold, at that moment three men stood at the house in which we were, having been sent to me from Caesarea.

12 And the Spirit told me to go with them, doubting nothing. And ¹these ^asix brothers went with me also, ^{12a} and we entered into the man's house. Acts 10: 23, 45

2¹ Circumcision was an outward ordinance inherited by the Jews from their forefathers, beginning from Abraham (Gen. 17:9-14), which made them distinct and separate from the Gentiles. It became a dead traditional formality, a mere mark on the flesh without any spiritual significance, and became a great obstacle to the spread of God's gospel according to His New Testament economy (15:1; Gal. 2:3-4; 6:12-13; Phil. 3:2). See note 14¹ in ch. 10.

12¹ These six brothers were present as witnesses to Peter's word while he was speaking.

13 And he reported to us how he saw the angel standing in his house and saying, Send to Joppa and send for Simon who is surnamed Peter,

14 Who will speak words to you by which you shall be saved, you and all your ¹household.

15^a Now as I began to speak, the Holy ^aSpirit fell on them just as also on us ^bat *the* beginning.

15^b And I remembered the word of the Lord, how He said, ^aJohn indeed baptized in water, but you shall be baptized in *the* Holy Spirit.

16^a If God therefore gave to them the equal ^agift ^bas also to us, having believed on the Lord Jesus Christ, ^cwho was I that I could forbid God?

17^a And when they heard these things, they were silent and ^aglorified God, saying, Then also to the ^bGentiles God has given ^crepentance unto ¹life.

17^b **16. The Spread of the Gospel to Phoenicia, Cyprus, and Antioch through the Scattered Disciples 11:19-26**

18^a Those then who were ^{1a}scattered by the tribulation which took place over Stephen passed through as far as Phoenicia and Cyprus and Antioch, speaking the word to ²no one except to Jews alone.

19^a But there were some of them, ¹men of Cyprus and

14¹ See note 31¹ in ch. 16.

18¹ Gk. *zōē*, referring to the eternal life (1 John 1:2), the life of God (Eph. 4:18), the uncreated, indestructible life (Heb. 7:16), which is Christ Himself (John 14:6; 11:25; Col. 3:4) as the life-giving Spirit (1 Cor. 15:45), of which life the Spirit is (Rom. 8:2), received by the believers through their faith in Christ (John 3:15-16) after repentance for their full salvation (Rom. 5:10). The gospel preached by Peter comprises the divine blessings not only of forgiveness (5:31; 10:43) and salvation (2:21; 4:12), but also of the Spirit (2:38) and life. Forgiveness deals with people's sins, and life, with people's death (John 5:24; 1 John 3:14; 2 Cor. 5:4).

19¹ See note 4¹ in ch. 8.

19² This indicates how strong the Jewish believers were in keeping their traditions. They would not approach the Gentiles (10:28). This condition continued even after Peter's preaching to Cornelius, an Italian. It surely restricted the Lord's move in spreading His gospel according to God's New Testament economy.

20¹ They must have been the Jewish believers in dispersion (cf. 1 Pet. 1:1).

Cyrene, who came to Antioch and ²spoke also to the ^aGreeks, ^bbringing the good news of the Lord Jesus.

21 And *the* ^ahand of *the* Lord was with them, and a ^bgreat number who believed ^cturned to the Lord.

22 And the account concerning them was heard in the ears of the ^achurch which was in Jerusalem, and they ¹sent out ²Barnabas as far as Antioch,

23 Who, when he arrived and saw the ^{1a}grace of God, ^brejoiced and encouraged *them* all to remain with the Lord with ^cpurpose of heart;

24 For he was a good man and ¹full of *the* Holy Spirit and of faith. And a ^aconsiderable ²number was ^badded to the Lord.

25 And he went away to ^aTarsus to hunt for Saul;

26 And when he found *him*, he brought *him* to ^aAntioch. And it came about that for a whole year *they* were gathered in the ^bchurch and taught a considerable number. And the disciples were first called ^{1c}Christians in Antioch.

20² This was a further step of the Lord's move in spreading His gospel to the Gentiles following what happened in the house of Cornelius (ch. 10) and before Paul's ministry to the Gentiles, which began in ch. 13.

22¹ Lit. sent out (on a mission) as an authoritative representative. Barnabas was sent out from Jerusalem to visit the believers in other places with authority from the apostles, not from the church, because the apostles were there.

22² Saul was saved by the Lord directly without any preaching channel (9:3-6), and was brought into identification with the Body of Christ through Ananias, a member of the Body of Christ (9:10-19). However, he was introduced to practical fellowship with the disciples in Jerusalem through Barnabas (9:26-28). Now Barnabas was sent from Jerusalem to go as far as Antioch to encourage the believers, and went to Tarsus to bring Saul to Antioch (vv. 25-26). This was a big step. It initiated Saul into the Lord's move in spreading the gospel of His kingdom to the Gentile world (13:1-3). See note 25¹ in ch. 12.

23¹ See notes 14⁵ in John 1 and 10¹ in 1 Cor. 15. The grace that was seen by Barnabas must have been the Triune God received and enjoyed by the believers and expressed in their salvation, change in life, holy living, and in the gifts they exercised in their meetings, all of which could be seen by others.

24¹ See note 3¹ in ch. 6.

24² Or, crowd (also v. 26).

26¹ See note 16¹ in 1 Pet. 4. That the disciples in Antioch were given such a nickname, a term of reproach, indicates that they must have borne a strong testimony for the Lord, a testimony that made them distinct and peculiar in the eyes of the unbelievers.

20^a
John
7:35
20^b
Acts
5:42
21^a
Luke
1:66
21^b
Acts
11:24
21^c
Acts
9:35
22^a
Acts
5:11;
11:26
23^a
Acts
4:33;
13:43;
2 Cor.
6:1;
Col.
1:6
23^b
Acts
8:39
23^c
2 Tim.
3:10
24^a
Acts
11:21
24^b
Acts
5:14
25^a
Acts
9:30
26^a
Acts
13:1
26^b
Acts
11:22;
12:1
26^c
Acts
26:28

27^a
Acts
13:1;
15:32

**17. The Communication between
the Church in Antioch and the Churches in Judea
11:27-30**

28^a
Acts
21:10

27 And in these days ^{1a}prophets came down from Jerusalem to Antioch;

28^b
Acts
2:18;
8:29;
10:19;
21:

28 And one of them named ^aAgabus rose up and signified through the ^bSpirit *that* there was about to be a great ^cfamine over the whole inhabited earth, which occurred at the *time* of ^{1d}Claudius.

4, 11
28^c
Matt.

29 And the disciples, according as any one of them was prospered, determined each one of them to ^asend *things* for ^bdispensing to the ^cbrothers dwelling in Judea;

28^d
Acts
18:2

30 Which also they did, sending *it* to the ^{1a}elders through the hand of ^bBarnabas and ²Saul.

29^a
Acts
24:17;

CHAPTER 12

Rom.
15:26;
1 Cor.

**18. The Persecution by the Roman Politician
12:1-23**

16:1
29^b
Acts
12:25

**a. The Mistreatment of Some Believers
and the Martyrdom of James
vv. 1-2**

29^c
Acts
11:1

1 Now about that time ¹Herod the king laid hands on some from the ^achurch to ^bmistreat *them*.

30^a
Acts
14:23;
15:2;

2 And he ^adid away with ^bJames, the brother of John, with *the* ^csword.

4, 6;
20:17;
21:18;

27¹ See note 28³ in 1 Cor. 12.

1 Tim.
5;

28¹ A Caesar of the Roman Empire. In the fourth year of his reign, about A.D. 44, there was a famine in Judea and the neighboring countries.

17, 19;
Titus
1:5;

30¹ This indicates that in the early days the finances of the church were under the management of the elders (see note 3⁵ in 1 Tim. 3).

James
5:14
30^b
Acts
13:1

30² Now Saul, through Barnabas, was brought into the service among the churches.

1^a
Acts
12:5;
5:11;
13:1

¹ Herod, Agrippa I, whose successor was King Agrippa (II) in 25:13. Both were different from Herod the tetrarch in 13:1. Thus far the church suffered persecution only from the Jewish religion. Now Gentile politics began to participate in the persecution in cooperation with the Jewish religion (v. 11).

1^b
Acts
9:13

2^a
Acts
9:23

2^b
Matt.
4:21

2^c
Heb.
11:37

*b. The Arrest of Peter**vv. 3-19a**(1) Guarded in Prison**vv. 3-5a*

3 And when he saw that it was ^apleasing to the Jews, he proceeded to arrest Peter also. Now they were *the* days of ^bunleavened bread.

4 And when he had ^aseized *him*, he put *him* in ^bprison, delivering *him* to four ¹squads of soldiers to guard him, intending after the ^cPassover to bring him out to the people.

5 Peter therefore was kept in the prison;

*(2) Rescued by the Lord**vv. 5b-19a*

but ^aprayer was being made fervently by the ^bchurch to God concerning him.

6 And when Herod was about to bring him forward, Peter was sleeping in that night between two soldiers, ^abound with two chains, and guards before the door were keeping the prison.

7 And behold, an ^aangel of *the* Lord ^bstood by him, and a light shone in the cell; and ^cstriking Peter's side, he roused him, saying, Rise up quickly! And the ^dchains fell off his hands.

8 And the angel said to him, Gird yourself and tie on your ^asandals. And he did so. And he says to him, Throw your cloak around *you* and follow me.

9 And he went out and followed *him*, and he did not know that what was taking place through the angel was real, but thought he was seeing a ^avision.

10 And passing *the* first guard and *the* second, they came to the iron gate that leads into the city, which ^aopened of itself to them; and going out they went forward one lane; and immediately the angel departed from him.

4¹ Lit. quaternions; a quaternion was a group of four soldiers.

9^a
Acts
10;
3:17;

11:5;
16;
9-10

10^a
Acts
5:19;
16:26

3^a
Acts
24:27;
25:9
3^b
Acts
20:6;
Exo.
12;
15-20;
23:15
4^a
cf.
John
21:18
4^b
Luke
21:12;
Acts
16:23
4^c
Exo.
12;
11, 21;
John
18:28
5^a
Acts
12:12;
Eph.
6:18
5^b
Acts
12:1
6^a
Acts
21:33
7^a
Acts
5:19
7^b
Luke
2:9;
24:4
7^c
1 Kings
19:7
7^d
Acts
16:26
8^a
Mark
6:9

11^a And Peter came to himself and said, Now I surely know that the Lord has sent forth His ^aangel and ^brescued me out of Herod's hand and from all the expectation of the Jewish people.

12 And when he became aware of *this*, he went to the house of Mary, the mother of ^aJohn who was surnamed Mark, where a considerable number were assembled together ^bpraying.

13 And when he knocked at the door of the entry, a maiden named Rhoda came to answer.

14 And when she recognized Peter's voice, she did not open the gate for joy, but ran in and reported that Peter was standing before the entry.

15 But they said to her, You are crazy! But she strongly insisted *that* it was so. And they said, It is ¹his angel.

16 But Peter continued knocking; and when they had opened, they saw him and were amazed.

17 And ^amotioning to them with his hand to be silent, he related to them how the Lord had led him out of the prison, and said, Report these things to ^{1b}James and the ^cbrothers. And going out, he went to another place.

18 Now when it became day, there was no small disturbance among the soldiers *as to* what had become of Peter.

19 And when Herod searched for him and did not find *him*,

c. The Fate of the Persecutors *vv. 19b-23*

17^e he examined the guards and ordered that *they* be executed. And he went down from Judea to ^aCaesarea and stayed *there*.

19^a 20 Now he was furious with *the* Tyrians and Sidonians; and they came to him with one accord, and

15¹ Not only Peter as an apostle had an angel; even the little ones among the believers have their angels (Matt. 18:10), who are servants to the believers who inherit God's salvation (see note 14¹ in Heb. 1).

17¹ This indicates that James was a leader among the apostles and elders in Jerusalem (cf. 15:13; 21:18; Gal. 1:19; 2:9, 12).

having persuaded Blastus, the king's ¹chamberlain, they asked for peace, because their country was ^afed by the king's *country*. 20^a
Ezra
3:7

21 And on an appointed day Herod, having arrayed himself in royal clothing, sat on the judgment seat and made an oration to them.

22 And the populace cried out, *The voice of a god and not of a man!*

23 And instantly an ^aangel of *the* Lord struck him because he did not give the ^bglory to God; and he was eaten by ^cworms and ¹expired. 23^a
2 Sam.
24:17;
2 Kings
19:35
23^b
cf.
Psa.
115:1
23^c
Jonah
4:7
24^a
Acts
6:7

19. The Growing and Multiplying of the Word **12:24**

24 But the word of ¹God ^agrew and multiplied.

B. In Asia Minor and Europe **through the Ministry of Paul's Company** **12:25—28:31**

1. The Initiation **12:25**

25 And ¹Barnabas and Saul returned from Jerusalem, having completed the ^adispensing, taking along with *them* ^bJohn who was surnamed Mark. 25^a
Acts
11:29
25^b
Acts
12:12;
13:
5, 13

CHAPTER 13

2. Set Apart and Sent by the Holy Spirit **13:1-4a**

1 Now there were in ^aAntioch, in the ^{1b}church that 1^a
Acts
11:26
1^b
Acts
5:11;
14:23

20¹ One who takes care of the bed chamber.

23¹ Lit. out-souled.

24¹ Some MSS read, the Lord.

25¹ Vv. 1-24 are a parenthetical section, a record of Peter's persecution, and this verse is a continuation of 11:30, which, with the preceding verses from v. 22, is a narration of Paul's initiation into his apostolic ministry (see note 22² in ch. 11). The passage from 11:19 to 12:25 is a transitional record between Peter's apostolic ministry to the Jews in chs. 2—11, and Paul's apostolic ministry to the Gentiles in chs. 13—28 (cf. Gal. 2:7-8).

1¹ See note 1¹ in ch. 8.

¹ was *there*, ^{2c} prophets and ³ teachers: ^{4d} Barnabas and Simeon who was called ⁵ Niger, and ⁶ Lucius the Cyrenian, and ⁷ Manaen, foster brother of ^{8e} Herod the tetrarch, and ^{9f} Saul.

Acts
11:27
^{1d}
Acts
11:
22, 24

^{1e}
Luke
3:1
^{1f}

Acts
11:25

^{2a}

Acts

8:29;

10:19;

16:6-7;

20:28

^{2b}

1 Tim.

2:7;

2 Tim.

1:11

^{2c}

Acts

9:15;

22:21

^{2d}

Rom.

1:1;

Gal.

1:15

2 And as they were ¹ ministering to the Lord and fasting, the Holy ^{2a} Spirit said, ^{3b} Set apart for Me now Barnabas and Saul for the ^c work to which I have ^d called them.

¹² See note 28³ in 1 Cor. 12.

¹³ See note 28⁴ in 1 Cor. 12.

¹⁴ A Levite, a Cyprian by birth (4:36).

¹⁵ Meaning black and denoting a Negro, probably of African origin.

¹⁶ A Cyrenian from Cyrene in North Africa. He may have been a Jew if he was the Lucius in Rom. 16:21, who was Paul's kinsman.

¹⁷ A foster brother of Herod who was governmentally related to the Romans. Hence, Manaen must have been Europeanized.

¹⁸ Who killed John the Baptist (Luke 9:7-9). It was the Lord's sovereign doing that the foster brother of John the Baptist's murderer became one of the leading functioning members in the church.

¹⁹ A Jew born in Tarsus and taught by Gamaliel according to the law of Moses (22:3). The five prophets and teachers recorded here were composed of Jewish and Gentile peoples with different backgrounds, education, and status. This indicates that the church is composed of all races and classes of people regardless of their background, and that the spiritual gifts and functions given to the members of the Body of Christ are not based upon their natural status.

²¹ Not conferring with men and organizing.

²² As the pneumatic Christ, the Head of the Body.

²³ This was a giant step taken by the Lord for the spread of the gospel of His kingdom to the Gentile world. It was begun from Antioch, a Gentile center in Syria, without organizing a mission, without raising funds, without human ordination, and without any human plan and method. It was initiated by five faithful and seeking members of the Body, who afforded an opportunity, through their ministering and fasting, to the Head of the Body that He, as the Spirit, might set them apart to carry out His great commission to spread His kingdom for the establishment of His church in the Gentile world through the preaching of His gospel. This major step had nothing to do with the church in Jerusalem organizationally, and it was not under the authority and direction of Peter and the other eleven apostles in Jerusalem. It was begun solely and purely from a Gentile center, far away from the atmosphere and influence of any Judaic background and practice, and even from the practice and influence of the church in Jerusalem. It was absolutely a move by the Spirit, in the Spirit, and with the Spirit through the coordination of the faithful and seeking members of the Body on the earth with the Head in the heavens. This was not a religious movement with a

3 Then, when they had ^{1a}fasted and prayed and ^{2b}laid their hands on them; they sent *them* away. 3^a
Acts
14:23

4 They therefore, having been sent out by the Holy ¹Spirit, 3^b
Acts
6:6

3. *The First Journey* *13:4b–14:28*

a. *To Paphos of Cyprus* *13:4b-12*

²went down to Seleucia, and from there they sailed away to ^aCyprus. 4^a
Acts
4:36

5 And having come to Salamis, they announced the word of God ¹in the ^{2b}synagogues of the Jews. And they had also ^cJohn as *their* ^dattendant. 5^a
Acts
13:
26, 46

6 And having passed through the whole island as far as Paphos, they found a certain man, a ^amagician, a Jewish ^bfalse prophet whose name was Bar-jesus, 5^b
Acts
13:14;
Mark
6:2;
Luke
4:
15-16

7 Who was with the ^{1a}proconsul, Sergius Paulus, an intelligent man. This man called Barnabas and Saul to *him* and sought to hear the word of God. 5^c
Acts
19:22

human schedule. From Antioch the Lord's move on the earth for God's New Testament economy had an entirely new start. Although the flow of the Lord's move began from Jerusalem on the day of Pentecost, and later came to Antioch and went on from Antioch to the Gentile world, it had a purified start by the Spirit at its turn in Antioch. 6^a
Acts
8:9, 11
6^b
Matt.
7:15
7^a
Acts
18:12;
19:38

3¹ Not discussed and decided.

3² See note 14⁴ in 1 Tim. 4. Here the laying on of hands denotes identification, signifying that they who laid their hands were one with those on whom they laid their hands. By this they declared to all that they were one with the sent ones in their going to carry out the Lord's great commission.

4¹ In v. 3 Barnabas and Saul were sent by the other three. But here it says that they were sent out by the Spirit. This proves that the three were one with the Spirit in the Lord's move, and the Spirit honored their sending as His.

4² This was the start of Paul's first ministry journey, which ended in 14:27.

5¹ Barnabas and Saul did not go to attend the Jewish synagogue gathering, but to take advantage of their gathering to announce the word of God, just as the Lord did in His ministry on the earth (Matt. 4:23; Luke 4:16). See note 14¹.

5² See note 2¹ in James 2.

7¹ The governor of a local government in the Roman Empire.

8^a But Elymas the ^amagician (for so his name is translated) was ^bopposing them, seeking to turn the proconsul away from the ¹faith.

9 But Saul, who is also ¹Paul, ²filled with *the* Holy Spirit, looked intently at him

10 And said, O son of *the* ^aDevil, full of all deceit and all villainy, enemy of all righteousness, will you not cease perverting the ¹straight ways of the Lord?

11 And now, behold, *the* ^ahand of *the* Lord is upon you, and you will be blind, not seeing the sun for a time. And instantly a mist and a darkness fell upon him, and he went about seeking some to lead *him* by the hand.

12 Then the proconsul, when he saw what took place, believed, being astonished at the teaching of the Lord.

b. To Antioch of Pisidia

13:13-52

(1) Preaching the Crucified and Resurrected Jesus Christ as the Savior

vv. 13-43

13 And putting out to sea from Paphos, Paul and his companions came to ^aPerga of ^bPamphylia; and ^cJohn ¹left them and returned to Jerusalem.

14 And passing through from Perga, they arrived at ^aAntioch of Pisidia; and going into the ^bsynagogue ¹on the ^cSabbath day, they sat down.

15 And after the ^areading of the ^bLaw and the Prophets, the synagogue ^crulers sent to them, saying,

8¹ The objective faith, referring to the contents of the gospel in which the believers in Christ believe (see note 1¹, par. 2, in 1 Tim. 1).

9¹ The change of name may indicate the change in life. In any case, from this point on Paul, filled with the Holy Spirit, took the lead in the apostolic ministry all the way.

9² The outward filling for power. See note 4² in ch. 2.

10¹ See note 15¹ in 2 Pet. 2.

13¹ Based upon 15:38, the reason for John's leaving must have been negative and hence a discouragement to Paul and his companions. However, he was recovered to Paul in his later ministry (Col. 4:10-11; 2 Tim. 4:11).

14¹ The purpose of the apostles' going to the synagogue on the Sabbath day was not to keep the Sabbath, but to grasp the opportunity for preaching the gospel (see note 5¹).

Men, brothers, ¹if you have any word of exhortation for the people, say *it*.

16 And Paul, rising up and motioning with his hand, said, Men, Israelites, and ¹those who ^afear God, listen:

17 The God of this people ^aIsrael ^bchose our fathers, and exalted the people during their sojourn in *the* land of ^cEgypt, and with a ¹high arm He ^dled them out of it.

18 And for about ^aforty years' time ¹He carried them as a ^bnurse in the wilderness;

19 And when He had overthrown ^aseven nations in *the* land of Canaan, He distributed their land as an ^binheritance (for about ¹four hundred and fifty years).

20 And after these things He gave *them* ^ajudges until ^bSamuel *the* prophet.

21 And then they asked for a ^aking, and God gave them ^bSaul, *the* son of Kish, a man of *the* tribe of Benjamin, for forty years.

22 And when He had ^aremoved him, He raised up ^bDavid for them as king, to whom also He testified and said, I have ^cfound David, the *son* of Jesse, a man according to My ¹heart, who will do all My ^{2d}will.

23 From this man's ^aseed, God, according to ^bpromise, brought to Israel a ^cSavior, Jesus;

15¹ Lit. if there is in you any word.

16¹ The Gentile seekers after God.

17¹ I.e. uplifted.

18¹ Other MSS read, He put up with them.

19¹ The 450 years extends from the people's sojourn in Egypt (v. 17) to the judges (v. 20).

22¹ David was a man according to God's heart, that is, according to God's heart's desire, not only according to God's words. Such a man will do all God's will.

22² Lit. wills.

22^a
Hosea
13:11
22^b
2 Sam.
2:4;
5:3
22^c
1 Sam.
13:14;
Psa.
89:20

22^d
Acts
13:36
23^a
Acts
2:30;
Rom.
1:3

23^b
2 Sam.
7:12;
Psa.
132:
11
23^c
Luke
2:11;
Rom.
11:26

16^a
Acts
13:26;
10:2;
22, 35
17^a
Matt.
15:31;
Luke
1:68
17^b
Deut.
7:6-7
17^c
Psa.
105:
23;
Acts
7:17
17^d
Exo.
12:51;
13:
14, 16
18^a
Exo.
16:35;
Acts
7:36
18^b
cf.
Deut.
1:31
19^a
Deut.
7:1
19^b
Josh.
14:1—
19:51;
Psa.
78:55;
Acts
7:45
20^a
Judg.
2:
16, 18
20^b
1 Sam.
3:20;
Acts
3:24
21^a
1 Sam.
8:5-22
21^b
1 Sam.
9:1-2;
10:1

24^a ^aJohn having previously proclaimed ¹before His coming a ²baptism of ^brepentance to all the people of Israel.

24^b ^aNow as John was completing his course, he said, What do you ¹suppose that I am? I am ^anot *He*. But behold, One is coming after me, the ^bsandals of whose feet I am not worthy to untie.

25^a ^aMen, brothers, sons of *the* race of Abraham, and ¹those among you who ^afear God, to us the ^bword of this salvation was sent forth.

25^b ^aFor those dwelling in Jerusalem and their rulers, ¹being ^aignorant of this One and of the voices of the prophets which are ^bread every Sabbath, fulfilled *these* by ²judging *Him*.

26^a ^aAnd having found ^anot one cause of death *in Him*, they asked ^bPilate to do away with Him.

26^b ^aAnd when they had accomplished all that was written concerning Him, they took *Him* down from the ^atree and laid *Him* in a ^btomb.

27^a ^aBut ¹God ^araised Him from among *the* dead.

27^b ^aAnd for many days He was ^aseen by those who had come up with Him from ^bGalilee to Jerusalem, who are now His ^cwitnesses to the people.

28^a ^aAnd we ^abring to you good news of the ^bpromise made to the fathers,

28^b ^aThat God has fully fulfilled this *promise* to us

29^a ^aLit. before the face of His entrance.

29^b ^aSee note 4² in Mark 1.

30^a ^aTo think secretly or conjecture.

30^b ^aSee note 16¹.

31^a ^aOr, not recognizing.

31^b ^aI.e. sentencing Him to death (Luke 24:20).

32^a ^aSee note 24¹ in ch. 2.

32^b ^aLit. Who.

29^a <i>Acts</i> 5:30	<i>John</i> 19: 41-42	31^a <i>Acts</i> 1:3;	2:7 31^c <i>Acts</i> 1:8;	32^a <i>Acts</i> 5:42
29^b <i>Matt.</i> 27:60;	30^a <i>Acts</i> 2:24;	<i>1 Cor.</i> 15:5-7	22:15	32^b <i>Acts</i> 13:23;
<i>Mark</i> 15:46;	13: 33-34.	<i>Acts</i> 1:11;		26:6
<i>Luke</i> 23:53;	37			

their children *in* raising up Jesus, as it is also written in the second psalm, ^aYou are My Son; today I have ¹begotten You.

33^a
Psa.
2:7;
Heb.
1:5;
5:5
34^a

34 And as to His having ^araised Him up from among *the* dead, no longer to return to corruption, He spoke in this way, I will give you ¹the holy and faithful things of David.

Rom.
6:9;
8:11
35^a

35 Wherefore He says also in another *psalm*, ^aYou will not ¹allow Your Holy One to see corruption.

Psa.
16:10;
Acts
2;

36 For David indeed, when he had ¹served his own generation by the ^acounsel of God, fell ^basleep and was ²buried with his fathers and saw corruption;

27, 31

37 But He whom ¹God ^araised did not see corruption.

36^a
Acts
13:22;
20:27

38 Therefore let it be known to you, men, brothers, that through this One ^aforgiveness of sins is announced to you,

36^b
2 Sam.
7:12;
1 Kings
2:10

39 And from all things from which you could ^anot be justified by *the* law of Moses, in this One everyone who ^bbelieves is ^{1c}justified.

37^a
Acts
2:24;
17:31

40 Therefore beware, that what is spoken in the Prophets may not come upon you:

33¹ Resurrection was a birth to the Man Jesus. He was begotten by God in His resurrection to be the firstborn Son of God among many brothers (Rom. 8:29). He was the only begotten Son of God from eternity (John 1:18; 3:16). After incarnation, through resurrection, He was begotten by God in His humanity to be God's firstborn Son.

38^a
Luke
24:47;
Acts
5:31
39^a

34¹ Lit. the holy things (Gk. *hosios*, plural), the faithful (or, sure). The same word (*hosios*) is used for Holy One in the next verse, but in the singular. But it is not the regular word for holy, which is *hagios*. *Hosios* is a Greek equivalent of the Hebrew word *chesed*, which is translated mercies in Isa. 55:3; 2 Chron. 6:42; and Psa. 89:1, both in the Septuagint and in the KJV. In Psa. 89, *chesed* in v. 1 for mercies in plural is the same word in v. 19 for Holy One in singular. This Holy One is Christ, the Son of David, in whom God's mercies are centered and conveyed. Hence, the holy and faithful things of David refer to the resurrected Christ. This is fully proved by the context, especially by "Your Holy One" in the following verse (13:35), and by the verse following Isa. 55:3.

Rom.
2:13;
Gal.
2:16;
3:11
39^b
Acts
10:43;
Rom.
3:28;
Gal.
3:8
39^c

35¹ Lit. give.

Isa.
53:11

36¹ This indicates that David's reigning as king was a service to his generation by the counsel of God.

36² Lit. added to.

37¹ See note 24¹ in ch. 2.

39¹ To be forgiven of sins is negative (v. 38), for our release from condemnation; to be justified is positive, for our reconciliation to God and acceptance by Him.

41^a 41 "Look, you despisers, and ^bmarvel, and vanish
Hab. away; for I am doing a work in your days, a work which
 1:5 you will by no means believe, though someone tells *it* to
 41^b you in detail.
Isa.

29:14 42 And as they were going out, they entreated *that*
 42^a these words be spoken to them on the next "Sabbath.
Acts

13:14 43 And when *the meeting of* the synagogue had
 43^a broken up, many of the Jews and the ^{1a}proselytes who
Matt. were ^bworshipping followed Paul and Barnabas, who,
 23:15; speaking to them, persuaded them to "continue in the
Acts 6:5
 43^b ^{2d}grace of God.

Acts
 13:50;
 16:14;
 17:

(2) *Rejected by the Jews*
 vv. 44-52

4. 17;
 18:7

43^c 44 And on the coming Sabbath almost all the city
Acts was gathered together to hear the word of the Lord.

14:22 45 But when the "Jews saw the crowds, they were
 43^d filled with ^bjealousy and contradicted the things spoken
Acts by Paul, ^cblaspheming.
 4:33;

14:3; 46 And Paul and Barnabas spoke ^aboldly and said, It
Titus was necessary for the ^bword of God to be spoken to you
 2:11; "first; since you thrust it away and judge yourselves
Gal. 5:4; ^{1d}unworthy of eternal life, behold, we turn to the
Heb. "Gentiles.
 12:15;

1 Pet. 47 For so the Lord has commanded us: I have set
 5:12 'you for a ^alight of *the* Gentiles, *that* you should be for
 45^a salvation unto *the* ^bremotest part of the earth.
Acts

13:50;

14:19; 43¹ See note 10¹ in ch. 2.

18:12; 43² See note 23¹ in ch. 11.

20:3; 46¹ To thrust away the word of God proves that one, by his own
 21:27; judgment, is unworthy of eternal life. See note 48¹.

23; 47¹ This word is a quotation from Isa. 49:6, which refers to Christ
 12, 20 as God's Servant, whom God makes a light to the Gentiles that His

45^b *Acts*
 5:17

45^c *Acts*

19:9;

1 Pet.

4:4

46^a *Acts*

4:13

46^b *Acts*

13:5

46^c

Acts

3:26

46^d

Matt.

22:8

46^e

Acts

9:15;

11:18;

18:6;

22:21;

28:28;

Rom.

11:11

47^a

Isa.

42:6;

Luke

2:32

47^b

Acts

1:8

48 And the Gentiles, hearing *this*, rejoiced and glorified the word of the Lord; and as many as were ¹appointed to eternal life ^abelieved.

49 And the word of the Lord was carried through the whole country.

50 But the Jews ^aincited the ^bworshipping ^cwomen of high standing and the chief men of the city, and ^dstirred up a ^epersecution against Paul and Barnabas, and ^fcast them out from their districts.

51 But they ^ashook off the dust of their feet against them and came to ^bIconium.

52 And the disciples were ¹made full of ^ajoy and of the Holy Spirit.

CHAPTER 14

c. To Iconium

14:1-5

1 Now it came about in ^aIconium *that* they entered together ¹into the ^{2b}synagogue of the Jews and spoke in such a way that a great multitude believed, both of Jews and of Greeks.

2 But the Jews who ^adisobeyed ^bstirred up and poisoned the ¹minds of the Gentiles against the ^cbrothers.

salvation may reach to the end of the earth. The Apostle Paul, because he is one with Christ in carrying out God's salvation in Christ, applies this prophetic word to himself in his ministry of gospel preaching for the turning of the gospel from the Jews, because of their rejection, to the Gentiles. In His ministry on earth the Lord expressed the same thing to the stubborn Jews in Luke 4:24-27.

48¹ Or, ordained. To reject the gospel is evidence of one's being unworthy of eternal life (v. 46); to believe it is proof of one's being appointed or ordained by God to eternal life. God's ordination or predestination for man's salvation is sovereignly of Himself. However, He still leaves man to his own free will. Whether man would believe or reject His salvation is up to man's own decision.

52¹ Gk. *pleroo*, filled inwardly. See note 4² in ch. 2. This infilling is of the Holy Spirit essentially for life, not for power. Joy, being a matter of life, not of power, proves this.

¹ See note 5¹ in ch. 13.

¹² See note 2¹ in James 2.

² Lit. souls.

48^a
John
3:
15-16.
36
50^a
Acts
14:19;
Matt.
27:20
50^b
Acts
13:43
50^c
Acts
17:
4, 12
50^d
Acts
14:2
50^e
2 Tim.
3:11
50^f
1 Thes.
2:15;
cf.
Luke
4:29
51^a
Matt.
10:14
51^b
Acts
14:
1, 21
52^a
Matt.
5:12
1^a
Acts
14:21;
16:2
1^b
Acts
13:5
2^a
Rom.
15:31
2^b
Acts
13:50;
17:
5, 13;
21:27
2^c
Acts
12:17

3^a Therefore they stayed a considerable time, speaking ^aboldly in the Lord, who ^btestified to the word of His ^{1c}grace, granting ^{2d}signs and wonders to be done through their hands.

4 But the multitude of the city was ^adivided, and ^bsome were with the Jews, but others with the apostles.

5 And when there was a ¹hostile intention of both the Gentiles and *the* Jews with their rulers to treat *them* ^aoutrageously and to ^bstone them,

d. To Lystra and Derbe of Lycaonia

14:6-21a

6 They became aware of *it* and ^afled to the cities of Lycaonia, ^bLystra and ^cDerbe, and the surrounding country;

7 And there they were ^abringing the good news.

8 And in Lystra a certain man was sitting, without strength in his feet, ^alame from his mother's womb, who had never walked.

9 This man was listening to Paul speaking, who, looking intently at him and seeing that he had ^afaith to be ¹healed,

10 Said with a loud voice, Stand upright on your feet! And he ^aleaped up and walked.

11 And when the crowds saw what Paul did, they lifted up their voice in Lycaonian, saying, The ^agods have become like men and have come down to us!

12 And they called Barnabas, ^{1a}Zeus, and Paul, ²Hermes, since he was the ³leading speaker.

13 And the priest of Zeus, whose *temple* was before

3¹ See note 23¹ in ch. 11.

3² See note 43¹ in ch. 2.

5¹ Or, move in the making.

9¹ Or, saved.

12¹ Latin, Jupiter (see notes 35¹ in ch. 19 and 11¹ in ch. 28).

12² Latin, Mercury.

12³ Lit. the leader of the discourse.

9^a

Matt.

9:2,

22, 29

10^a

Acts

3:8;

Isa.

35:6

11^a

Acts

8:10;

28:6

12^a

Acts

19:35;

28:11

Acts
4:13
3^b
Acts
2:40;
18:5
3^c
Acts
4:33;
14:26;
15:11
3^d
Acts
15:12
Mark
16:17;
Heb.
2:4
4^a
Acts
23:7
4^b
Acts
17:4;
28:24
5^a
2 Cor.
12:10
5^b
Acts
14:19;
2 Cor.
11:25;
Acts
7:58
6^a
Matt.
10:23
6^b
Acts
14:21;
16:1, 2;
2 Tim.
3:11
6^c
Acts
14:20;
16:1;
20:4
7^a
Acts
13:32;
14:
15, 21
8^a
Acts
3:2

the city, brought bulls and garlands to the gates, and wanted to sacrifice with the crowds. 14^a
cf.
Gen.
37:29;
Matt.
26:65

14 But when the apostles, Barnabas and Paul, heard of *it*, they ^atore their garments and rushed out into the crowd, crying out 15^a
Acts
10:26
15^b
James
5:17
15^c

15 And saying, Men, why are you doing these things? We also are ^amen of ^blike feeling with you, *and* ^cbring good news to you *that* you should turn from these ^{1d}vain things ^ato a ^fliving God, who ^gmade the heaven and the earth and the sea, and ^hall the things in them; Acts
14:7
15^d
Deut.
32:21;
1 Sam.
12:21;
Jer.
14:22
15^e

16 Who in the generations ^agone by ^ballowed all the nations to go their ways; Luke
1:16;
Acts
15:19;
26;
18, 20;
1 Thes.
1:9
15^f

17 And yet He did ^anot leave Himself without witness, doing good, giving you ^brain from heaven and fruitful seasons, filling your ^chearts with ^dfood and gladness. Luke
1:16;
Acts
15:19;
26;
18, 20;
1 Thes.
1:9
15^f

18 And saying these things, they could ^ahardly restrain the crowds from sacrificing to them. Luke
1:16;
Acts
15:19;
26;
18, 20;
1 Thes.
1:9
15^f

19 But ^aJews came there from Antioch and Iconium, and having ^bpersuaded the crowds, they ^cstoned Paul and dragged *him* outside the city, supposing *that* he had died. Luke
1:16;
Acts
15:19;
26;
18, 20;
1 Thes.
1:9
15^f

20 But as the disciples surrounded him, he rose up and entered into the city. And on the next day he went out with Barnabas to ^aDerbe. Luke
1:16;
Acts
15:19;
26;
18, 20;
1 Thes.
1:9
15^f

21 And ^abringing the good news to that city and having made a considerable number of ^bdisciples, Luke
1:16;
Acts
15:19;
26;
18, 20;
1 Thes.
1:9
15^f

15ⁱ Idols and idolatry.

Acts

17:27

17^b

Lev.

26:4;

Deut.

28:12;

Psa.

68:9;

Matt.

5:45

17^c

Psa.

104:

15

17^d

Psa.

104:

27

19^a

Acts

13:45

19^b

Acts

13:50

19^c

Acts

14:5

20^a

Acts

14:6

21^a

Acts

14:7

21^b

Matt.

28:19

16^a

cf.

Acts

17:30;

1 Pet.

4:3

16^b

Psa.

81:12

17^a

cf.

Rom.

1:

19-20;

14^a

cf.

Gen.

37:29;

Matt.

26:65

15^a

Acts

10:26

15^b

James

5:17

15^c

Acts

14:7

15^d

Deut.

32:21;

1 Sam.

12:21;

Jer.

14:22

15^e

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

1:16;

Acts

15:19;

26;

18, 20;

1 Thes.

1:9

15^f

Luke

*e. Establishing the Disciples and Appointing Elders
in Every Church, on the Way Back to Perga
14:21b-25a*

21^a they returned to ^cLystra and to ^dIconium and to ^eAntioch,

22^a *Acts 13:51; 14:1* 22 ^aEstablishing the ^bsouls of the disciples, entreating *them* to ^ccontinue in the ^{2c}faith, and *saying* that through many ^dtribulations we must enter into the ^{3e}kingdom of God.

23^a *Acts 13:14* 23 And when they had appointed ^{1a}elders for them ^{2a}in every ^bchurch, having prayed with ^cfastings, they ^dcommitted them to the Lord in whom they had believed.

24^a *Acts 18:23* 24 And passing through Pisidia, they came to ^aPamphylia.

25^a *Acts 13:43; Col. 1:23* 25 And when they had spoken the word¹ in Perga,

*f. Back to Antioch, Ending the First Journey
14:25b-28*

22^a *Acts 16:5* 22^a they came down to Attalia;

26^a *2 Cor. 6:4* 26 And from there they sailed away to ^aAntioch, from

22¹ *Acts 1:3; 19:8; 2 Thes. 1:5; John 3:3, 5* 22¹ Man's soul is composed of man's mind, emotion, and will. To establish the souls of the disciples is to establish them:

1) In their mind, that they may know and understand the Lord and the things concerning Him (1 Cor. 2:16; Phil. 3:10);

2) In their emotion, that they may love the Lord and have a heart for the Lord's interest (Mark 12:30; Rom. 16:4);

3) In their will, that they may be strong to remain with the Lord and do the things that please the Lord (Acts 11:23; Col. 1:10; 1 Thes. 4:1).

22² *Acts 14:27; 5:11* 22² See note 7² in ch. 6.

22³ *Acts 13:3* 22³ See note 3⁴ in ch. 1.

23¹ *Acts 13:3* 23¹ All the churches in which the elders were appointed respectively by the apostles were established within less than one year. Hence, the elders appointed in these churches could not have been well matured. They must have been considered as elders, because they were comparatively the most matured among the believers. They were not voted in by their congregations, but appointed by the apostles according to their maturity of life in Christ. They were charged by the apostles to care for the leadership and shepherding in their churches (see notes 2¹ in 1 Tim. 3 and 3¹ in 1 Pet. 5).

23² *Acts 13:13* 23² The distributive usage, according to church. In every church equals in each city in Titus 1:5 (see note there).

25¹ *Acts 13:1* 25¹ Some MSS add, of the Lord.

which they had been commended to the ¹grace of God for the work which they had fulfilled.

27 And having ¹arrived and ²gathered the ^achurch together, they ^bdeclared all that God had done with them, and that He had ^copened a door of faith to the ^dGentiles.

28 And they stayed with the disciples no little time.

CHAPTER 15

4. *The Trouble concerning Circumcision* 15:1-33

a. *A Conference of the Apostles and Elders* *Held in Jerusalem* vv. 1-21

1 And certain men ¹came down from ^aJudea and were teaching the ^bbrothers, ^{2c}Unless you are ^{3d}circumcised according to the ^{4e}custom of Moses, you cannot be saved.

2 And when Paul and Barnabas had no little ¹dissension and discussion with them, they appointed

26¹ See notes 10¹ and 10² in 1 Cor. 15.

27¹ This was the end of Paul's first ministry journey, which began in 13:4.

27² For fellowship regarding God's move in the spreading of His gospel, not for a report of duty.

1¹ With a strong purpose to exercise the Judaic influence on the Gentile believers.

1² This is an annulling of the faith in God's New Testament economy, and it is a real heresy. Hence, the "certain men" who taught the Christian brothers this heresy might have been those who were considered by Paul false brothers in Gal. 2:4.

1³ See notes 2¹ in ch. 11 and 14¹ in ch. 10. To be circumcised in God's New Testament economy is to make Christ of no profit to the believers.

1⁴ To keep the custom of Moses, that is, to practice the outward ordinances of the law, is not only to nullify the grace of God and make Christ's death of no effect (Gal. 2:21), but also to bring the believers, whom Christ has set free, back to the slavery of law (Gal. 5:1; 2:4).

2¹ This was Paul and Barnabas contending for the faith (Jude 3) against one of the greatest heresies, that the truth of the gospel might remain with the believers (Gal. 2:5).

27^a
Acts
14:23;
15:3, 4
27^b
Acts
15:
4, 12;
21:19
27^c
1 Cor.
16:9;
2 Cor.
2:12;
Col.
4:3;
Rev.
3:8
27^d
Acts
11:18;
13:46
1^a
Acts
11:1
1^b
Acts
15:3,
22-23;
John
21:23
1^c
Acts
15:5
1^d
Lev.
12:3;
John
7:22;
1 Cor.
7:18;
Gal.
5:2;
Col.
2:11
1^e
Acts
6:14;
21:21

2^a Paul and Barnabas and certain others among them to go up to the apostles and ^aelders in ^{2b}Jerusalem concerning this question.

Acts
15:4, 6,
22-23;
11:30;
16:4

3 They therefore, having been ^asent forward by the ^{1b}church, passed through both Phoenicia and Samaria, telling in detail the conversion of the ^cGentiles; and they caused great joy to all the ^dbrothers.

Gal.
2:1
3^a

4 And when they arrived in Jerusalem, they were ^areceived by the ^bchurch and the apostles and the elders, and they ^cdeclared all that God had done with them.

Acts
21:5;
1 Cor.
16:

5 But certain men from the ^asect of the ¹Pharisees who had believed rose up from among *them*, saying, It is ^bnecessary to ²circumcise them and to charge *them* to ³keep the ^claw of Moses.

6, 11;
2 Cor.
1:16;
Titus
3:13
3^b

6 And the apostles and the elders were ¹gathered together to see about this matter.

Acts
15:4,
22, 41;
5:11
3^a

2² It was not because Jerusalem was the headquarters of God's move, nor because the church in Jerusalem was the head church controlling other churches, that Paul, Barnabas, and certain others went to the apostles and elders in Jerusalem. It was because Jerusalem was the source from which the heretical teaching concerning circumcision came. In order to solve the problem and uproot the trouble, they needed to go to the source. According to God's New Testament economy, there is no headquarters for His move on earth and no head church, like the Church in Rome, that controls other churches. The headquarters of God's move in His New Testament economy is in the heavens (Rev. 4:2-3; 5:1), and the One who rules over all the churches is Christ the Head of the church (Col. 1:18; Rev. 2:1).

Acts
15:12;
11:18
3^d
Acts
15:
7, 13,
22-23
4^a

3¹ Paul, Barnabas, and certain others' going up to Jerusalem was the move of the church, not the move of themselves as individuals. They did not act individualistically apart from the church, but corporately in and with the church. This was the move of the Body of Christ.

Acts
21:17
4^b
Acts
15:
3, 22
4^c
Acts
15:12;
14:27;
21:19

5¹ See note 7¹ in Matt. 3.

5^a

5² See note 13.

Acts

5³ See note 14.

26:5;
cf.

Acts
5:17;
24;
5, 14;
28:22

5^b

Acts

15:1

5^c

Gal.
5:3

6¹ This was the unique conference held by the apostles of the universal church and the elders of the local church in Jerusalem; both were the leading ones in the Lord's New Testament move on earth. There was no chairman. It was under the presiding of the Spirit (v. 28), the pneumatic Christ, the Head of the church (Col. 1:18) and the Lord of all (10:36). "Much discussion had taken place" (v. 7) indicates that everyone in the conference had the freedom to speak. The decision was made based upon: 1) the testimony shared by Peter (vv. 7-11), 2) the facts related by Barnabas and Paul (v. 12), and 3) the concluding word given by James, who was the leading one among the apostles and elders in Jerusalem (12:17; 21:18; Gal. 1:19;

7 And when much discussion had taken place, Peter rose up and said to them, Men, brothers, you know that from *the* ¹early days God ^achose among you *that* through my mouth the ^bGentiles should hear the word of the ^cgospel and believe.

8 And God, the Knower of ^ahearts, bore witness to them, giving *them* the Holy ^bSpirit even ^cas also to us;

9 And He made ^ano distinction at all between us and them, ^bcleansing their ¹hearts by faith.

10 Therefore why are you now ^atesting God by placing a ¹hoke upon the neck of the disciples which neither our fathers nor we were able to bear?

11 But through the ^{1a}grace of the Lord Jesus we believe that *we* are ^bsaved, in the same way also as they *are*.

12 And all the multitude were silent, and they listened to Barnabas and Paul ^arelating all the ^bsigns and wonders God had done among the ^cGentiles through them.

13 And after they were silent, ^aJames answered, saying, Men, brothers, listen to me.

14 ¹Simeon related how God first visited *the* Gentiles 2:9) because of the influence he exercised over the believers by his piety (see note 4¹ in James 1).

7¹ Lit. ancient, old.

9¹ Indicating that God does not care for outward legalistic ordinances which cannot cleanse man's inward being, but the inward cleansing of man's heart. This corresponds with the Lord's emphasis in Mark 7:1-23. The cleansing of man's heart could only be by the Holy Spirit with the divine life, not by outward ordinances of dead letters.

10¹ The yoke of the law, which was a bondage under slavery (Gal. 5:1 and note 4). To require people to keep the law of slavery not only enslaves people but also tests God. Even God could not and would not make man keep the law of dead letters.

11¹ This grace comprises the Lord's Person (see note 21¹ in Gal. 2) and His redemptive work (Rom. 3:24). Peter and the Jewish believers were saved by this grace, not by keeping the law of Moses. As far as God's salvation is concerned, to keep the law means nothing either to the Jews or Gentiles.

14¹ I.e. Simon (John 1:40, 42).

<i>John</i>	11 ^b	12 ^a	12 ^b	13 ^a	2:9, 12;	7 ^a
<i>1:</i>	<i>Acts</i>	<i>Acts</i>	<i>Acts</i>	<i>Acts</i>	<i>Acts</i>	<i>Acts</i>
<i>14, 17;</i>	<i>2:21;</i>	<i>15:4;</i>	<i>14:3</i>	<i>12:17;</i>	<i>Acts</i>	<i>22:14</i>
<i>2 Cor.</i>	<i>16:31</i>	<i>14:27</i>	12 ^c	<i>Gal.</i>	<i>21:18</i>	7 ^b
<i>13:14</i>			<i>Acts</i>	<i>1:19;</i>		<i>Acts</i>
			<i>15:3</i>			<i>11:18;</i>
						<i>15:17</i>
						7 ^c
						<i>Acts</i>
						<i>20:24;</i>
						<i>Eph.</i>
						<i>1:13;</i>
						<i>Col.</i>
						<i>1:5;</i>
						<i>1 Thes.</i>
						<i>1:5</i>
						8 ^a
						<i>1 Chron.</i>
						<i>28:9;</i>
						<i>Acts</i>
						<i>1:24</i>
						8 ^b
						<i>Acts</i>
						<i>10:44;</i>
						<i>Gal.</i>
						<i>3:2</i>
						8 ^c
						<i>Acts</i>
						<i>10:47;</i>
						<i>11;</i>
						<i>15, 17</i>
						9 ^a
						<i>Acts</i>
						<i>11:12;</i>
						<i>Rom.</i>
						<i>3:22;</i>
						<i>10:12</i>
						9 ^b
						<i>Acts</i>
						<i>10:15;</i>
						<i>Psa.</i>
						<i>51:10;</i>
						<i>1 Pet.</i>
						<i>1:22</i>
						10 ^a
						<i>Acts</i>
						<i>5:9</i>
						10 ^b
						<i>Matt.</i>
						<i>11;</i>
						<i>29-30</i>
						11 ^a
						<i>Acts</i>
						<i>15:40;</i>
						<i>4:33;</i>
						<i>Eph.</i>
						<i>2:5;</i>
						<i>Titus</i>
						<i>3:7;</i>

- 14^a to take out of *them* a "people for His name.
Acts 18:10
 15 And with this the words of the prophets agree, even as it is written:
 16^a 16 "After these things I will return, and I will rebuild the ¹tabernacle of David which has fallen; and I will rebuild its ruins, and I will erect it again,
Amos 9:11-12
 17^a 17 So that the rest of mankind may ^aseek out the Lord, and all the Gentiles upon whom My ^bname has been called,
Acts 17:27
 17^b 18 Says *the* Lord, who is doing these things known ^{1a}from of old.
Isa. 43:7;
 19 Wherefore I judge *that we* do not harass those from the Gentiles who ^aturn to God.
Jer. 14:9;
 20 But *that we* write to them to abstain from the ^apollutions of ^bidols and ^cfornication and what is strangled and ^dblood.
Dan. 9:19;
 21 For ¹Moses from ancient generations has in every city those who proclaim him in the ²synagogues, being ^aread every Sabbath.
James 2:7
 18^a
Isa. 45:21
 19^a
Acts 14:15;
 1 *Thes.* 1:9

b. The Solution
vv. 22-33

- 20^a 22 Then it seemed *good* to the apostles and the elders with the whole ^achurch to send men chosen from among them to Antioch together with Paul and Barnabas—Judas who is called ^bBarsabbas, and ^cSilas, leading men among the brothers,
Ezek. 4:14;
 23 ¹Sending by their hand *the following*: The apostles
Dan. 1:8;
 16¹ The kingdom of Israel. To rebuild the tabernacle of David is to restore the kingdom of Israel (1:6).
Mal. 1:7
 18¹ Lit. from age.
 21¹ This indicates that the concluding word given by James was still under the influence of the Mosaic law, due to his heavy Judaic background (see notes 26¹ in James 1 and 10¹ in James 2). The influence of this background still remained, even at the time Paul paid his last visit to Jerusalem (21:20-26).
Acts 15:29;
 21² See note 2¹ in James 2.
 23¹ Lit. writing through their hand.
 21^a 22^a 22^b 22^c 22^d
Acts 3:14;
 21^a *Acts* 13:15, 27;
 22^a *2 Cor.* 3:14-15;
 22^b *Acts* 15:3, 4, 41;
 22^c *cf. Acts* 1:23;
 22^d *Acts* 16:19;
 1 *Pet.* 5:12

and the elders, brothers, to the ^abrothers of *the* Gentiles throughout Antioch and ^bSyria and Cilicia, greetings.

24 Since we heard that certain ones who went out from among us ^atroubled you with words, unsettling your souls, to whom we gave no instruction,

25 It seemed *good* to us, having become of ^aone accord, to choose men to send to you together with our ^bbeloved Barnabas and Paul,

26 Men who have given up their ^{1a}lives for the ^bname of our Lord Jesus Christ.

27 Therefore we have sent Judas and ^aSilas, who themselves will report the same things by word of *mouth*.

28 For it seemed *good* to the Holy ^aSpirit and to us to lay upon you no greater ^bburden than these necessary things:

29 To abstain from what has been sacrificed to ^aidols and blood and things strangled and fornication, from which *if you* carefully keep yourselves, you will do well. ¹Farewell.

30 So when they were dismissed, they went down to Antioch, and having gathered the multitude together, they handed *them* the letter.

31 And when they read *it*, they rejoiced at the consolation.

32 And Judas and Silas, also being ^{1a}prophets themselves, encouraged the brothers with many words and ^bestablished *them*.

33 And when *they* had spent some time *there*, they were dismissed with ^apeace from the brothers to those who had sent them.

34 (See note 34¹.)

26¹ Lit. souls, referring not only to their lives, but also to their very beings, which they had given up for the name of the Lord.

29¹ Lit. Be strong.

32¹ See note 28³ in 1 Cor. 12.

34¹ Some MSS insert v. 34, But it seemed good to Silas to remain there.

32^a

Acts
11:27;
13:1

32^b

Acts
14:22;
15:41

33^a

1 Cor.
16:11;
Gen.
26:29

23^a

Acts
15:1

23^b

Acts
15:41

24^a

Gal.

1:7;

2:4;

5;

10, 12;

cf.

Titus

1;

10-11

25^a

Acts

1:14

25^b

2 Pet.

3:15

26^a

Acts

20:24;

21:13

26^b

Acts

21:13

27^a

Acts

15;

22, 32

28^a

John

16:13;

Acts

5:32;

8:29;

10:19;

13:2;

1 Cor.

7:40

28^b

Matt.

11;

28, 30;

23:4;

Luke

11:46;

Rev.

2:24

29^a

Acts

15:20;

21:25

5. The Contention with Barnabas**15:35-39****35^a***Acts*

13:1

35^b*Acts*

14:15

36^a*Acts*

13:4,

13-14,

51;

14:1, 6,

24-25

37^a*Acts*

13:5

38^a*Acts*

13:13

39^a*Acts*

4:36

40^a*Acts*

15:22;

16:19

40^b*Acts*

15:11;

18:27;

Rom.

16:20

41^a*Acts*

15:23;

21:3

41^b*Acts*

15:32

41^c*Acts*

15:3, 4,

22;

16:5;

14:23;

Rom.

16;

4, 16;

1 Cor.

7:17;

11:16;

14:34;

16;

1, 19;

2 Cor.

8:1, 18,

19, 23,

24;

35 But Paul and Barnabas stayed in "Antioch, teaching and "bringing the good news of the word of the Lord with many others also.

36 Now after some days Paul said to Barnabas, Let us return now and visit the brothers throughout "every city in which we announced the word of the Lord, *and see* how they are getting along.

37 And Barnabas intended to take "John, who is called Mark, along with *them* also.

38 But Paul did not consider it suitable to take with *them* this one who "withdrew from them in Pamphylia and did not go with them to the work.

39 And there arose a 'sharp contention, so that they separated from each other; and Barnabas, taking along Mark, sailed away to "Cyprus.

6. The Second Journey**15:40—18:22****a. To Syria and Cilicia****15:40-41**

40 But Paul, having chosen "Silas, 'went out, being commended to the "grace of the Lord by the brothers.

41 And he passed through "Syria and Cilicia, 'estab-
lishing the "churches.

39¹ Barnabas and Paul were men who had given up their lives for the name of the Lord (v. 26), yet immediately after their victory in contending for the faith against the heresy concerning circumcision, there arose such a sharp contention between them concerning a relative of one of them, that they separated from each other. The responsibility for the problem should rest with Barnabas, because after this incident he no longer appears in the divine record in Acts of the Lord's move in God's New Testament economy. The reason for his failure may have been his natural relationship with Mark, his cousin (Col. 4:10), who left Barnabas and Paul in their first ministry journey in a negative way (13:13 and note 1). Mark was later recovered to Paul's ministry (2 Tim. 4:11; Philem. 24), but not Barnabas.

40¹ This was the start of Paul's second ministry journey, which ended in 18:22.

11;

8, 28;

12:13;

Gal.

1:2, 22;

1 Thes.

2:14-

2 Thes.

1:4;

Rev.

1:4, 11

20;

2:7, 11,

17, 23,

20.

3:6;

22:16

CHAPTER 16

b. To Derbe and Lystra

16:1-5

1 And he came also to ^aDerbe and to Lystra. And behold, a certain disciple was there named ^bTimothy, a son of a ^cbelieving Jewish woman, but of a Greek father,

2 Who was well attested by the ^abrothers in ^bLystra and ^cIconium.

3 Paul wanted this one to go forth with him; and he took *him* and ^{1a}circumcised him ²because of the ^bJews who were in those places, for they all knew that his father was a Greek.

4 Now as they went through the cities, they delivered to them the ^adecrees to keep which had been decided upon by the apostles and elders in Jerusalem.

5 So the ^{1a}churches were strengthened in the ^bfaith and were ^cincreasing in number ^ddaily.

c. To Philippi of Macedonia

16:6-40

(1) The Vision of a Macedonian

vv. 6-10

6 And they passed through the country of ^aPhrygia and Galatia, having been forbidden ¹by the Holy ^bSpirit to speak the word in Asia.

3¹ See note 2¹ in ch. 11.

3² This indicates the strong influence of the Judaic background still remaining among the Jewish believers. It disturbed and frustrated the move of the Lord's gospel (see note 14¹ in ch. 10).

5¹ See notes 1¹ in ch. 8 and 31¹ in ch. 9.

6¹ The move of the Apostle Paul and his co-workers for the spread of the gospel was not according to their decision and preference, nor according to any schedule made by human council, but by the Holy Spirit according to God's counsel, as in the mission of Philip (8:29, 39). They intended to speak the word in Asia, but the Holy Spirit forbade them. Forbidding is also a part of the Holy Spirit's leading.

6^a
Acts
18:23

6^b
Acts
13:2, 4

1^a
Acts
14:6
1^b
Acts
17:14;
18:5;
19:22;
20:4;
Rom.
16:21;
1 Cor.
4:17;
1 Thes.
3:2;
1 Tim.
1:2, 18;
Heb.
13:23
1^c
2 Tim.
1:5;
3:15
2^a
Acts
16:40
2^b
Acts
14:6
2^c
Acts
14:1
3^a
Gal.
2:3
3^b
cf.
1 Cor.
9:20
4^a
Acts
15:
20, 29;
21:25
5^a
Acts
5:11;
18:22
5^b
Acts
14:22
5^c
Acts
5:14;
6:7;
9:31
5^d
Acts
2:47

7^a And when they had come down to Mysia, they tried to go into Bithynia, and the ^{1a}Spirit of Jesus did ²not allow them;

Rom.
8:9;

8 And passing by Mysia, they came down to ^aTroas.

1 Pet.
1:11;

9 And a ^{1a}vision was seen by Paul during the night: a certain man, a Macedonian, was standing and entreating him and saying, Come over into ^{2b}Macedonia and help us!

Phil.
1:19;

Gal.
4:6

10 And when he had seen the vision, ¹we immediately ²endeavored to ³go forth into Macedonia, ⁴concluding that God had called us to bring the good news to them.

8^a
Acts
20:5-6;

2 Cor.
2:12;

2 Tim.
4:13

9^a
Acts
9:12;

10;

3, 17

9^b
2 Cor.
2:13

7¹ The interchangeable use of the Spirit of Jesus with the Holy Spirit in the preceding verse reveals that the Spirit of Jesus is the Holy Spirit. The Holy Spirit is a general title of the Spirit of God in the New Testament; the Spirit of Jesus is a particular expression concerning the Spirit of God, and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God, but also the human element of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering among human beings and for human beings in the human life.

7² The Holy Spirit's forbidding him to go to the left, to Asia (v. 6), and the Spirit of Jesus' not allowing him to go to the right, to Bithynia, indicate a straightforward direction for the apostle and his co-workers. Thus they went in a direct course to Macedonia through Mysia and Troas (v. 8).

9¹ Not a dream nor a trance. See note 10³ in ch. 10.

9² A province of the Roman Empire in southeastern Europe between Thrace and Achaia on the Aegean Sea.

10¹ We is used here for the first time to include the writer, Luke. This indicates that from Troas Luke joined the Apostle Paul in his ministry journey.

10² Or, sought.

10³ This was a major step in the Lord's move for the spreading of His kingdom to another continent, to Europe. It explains the intention of the Holy Spirit forbidding him, the Spirit of Jesus not allowing him, and the coming of the vision in the night. To carry out this particular leading in the Lord's strategic move required the endeavoring of the apostle and his co-workers. This they did immediately.

10⁴ After seeing the vision from God, there was the need to conclude, that is, to understand what it meant, by exercising the mind, a mind saturated and directed by the spirit (Eph. 4:23), according to the actual situation and environment.

(2) The Preaching and Its Fruits
vv. 11-18

11 And putting out to sea from ¹Troas, we ran a straight course to ²Samothrace, and on the following day to ³Neapolis;

12 And from there to ^aPhilippi, which is *the* leading city of that part of Macedonia, a ¹colony. And we were in this city, staying for some days.

13 And on the ^{1a}Sabbath day we went outside the gate by a ^briver, where we supposed there was a place of ²prayer; and we sat down and spoke to the women who had come together.

14 And a certain woman named Lydia, a seller of purple-dyed goods, from *the* city of ^aThyatira, *who* ^bworshipped God, was listening, whose heart the ¹Lord ^copened to give heed to the things spoken by Paul.

15 And when she was ¹baptized and her ^ahousehold, she entreated *us*, saying, If you have judged me to be faithful to the Lord, ²come into my ³house and remain *there*; and she urged us.

16 And it came about *that* as we were going to the place of prayer, a certain maiden having a ^{1a}spirit of

11¹ A seaport at the northwest corner of Asia Minor opposite to Macedonia on the Aegean Sea.

11² An island in the Aegean Sea between Troas and Philippi.

11³ A seaport of Philippi.

12¹ A fortified outpost of the Roman Empire in a foreign country, where the citizens had equal rights with those at the capital, Rome. Hence, Philippi was a strategic point for the spread of the gospel at its beginning in Europe.

13¹ Indicating how widespread Judaism and its influence was, even in Europe.

13² Man's prayer to God affords Him an opportunity for His move among men on the earth.

14¹ The Lord here, who opened the heart of Lydia to give heed to the gospel preaching, must be the Spirit, who is the Lord Himself (2 Cor. 3:17).

15¹ Baptism immediately followed their believing, as the Lord commanded in Mark 16:16.

15² Lydia, after believing and being baptized, entered into fellowship with the apostle and his co-workers, the fellowship of the Body of Christ, as evidence of her salvation.

15³ The first house the Lord gained in Europe through His gospel and for His gospel (v. 40).

16¹ See note 23¹ in Mark 1.

12^a
Phil.
 1:1;
1 Thes.
 2:2
 13^a
Acts
 13:14
 13^b
Ezra
 8:
 15, 21;
Psa.
 137:1
 14^a
Rev.
 2:18
 14^b
Acts
 13:43
 14^c
Luke
 24:45
 15^a
Acts
 16:31;
 11:14
 16^a
Luke
 13:11

16^b ²Python met us, who brought her masters much profit by ^{3b}divining.

^{Lev.}
^{19:31;}
^{1 Sam.}
^{28:8}
17^a 17 This woman followed after Paul and us and ^acried out, saying, These men are ^bslaves of the ^cMost High God, who are announcing to you a way of salvation.

^{Luke}
^{4:}
^{33-34.}
⁴¹
17^b 18 And she was doing this for many days. But Paul was greatly disturbed, and turning, he said to the spirit, I charge you in *the* ^aname of Jesus Christ to come out from her! And it ^bcame out that very hour.

^{17^c}
^{Mark}
^{5:7}

(3) *The Imprisonment and the Release*

vv. 19-40

18^a 19 But when her masters saw that their hope of ^aprofit was ¹gone, they laid hold of Paul and ^bSilas and ^cdragged *them* into the marketplace before the rulers;

^{Mark}
^{16:17}
18^b 20 And having brought them to the ^{1a}magistrates, they said, These men *who* are Jews are ^bthrowing our city into confusion,

^{Matt.}
^{17:18;}
^{Mark}
^{1:}
²⁵⁻²⁶
19^a 21 And they are announcing ^acustoms which it is not lawful for us *who* are ^bRomans to accept nor to do.

^{cf.}
^{Acts}
^{19:25}
19^b 22 And the crowd rose up together against them, and the magistrates tore off their garments and ordered *them* to be ^abeaten with rods.

^{Acts}
^{15:22}
19^c 23 And when they had laid many stripes upon them, they threw *them* into ^aprison, charging the jailer to keep them securely,

^{Acts}
^{8:3;}
^{17:6;}
^{18:12;}
^{21:30}
20^a 24 Who, having received such a charge, threw them into the inner prison, and secured their feet in the ^{1a}stocks.

^{20^b}
^{Acts}
^{17:6}

16² The name Python was used to denote a prophetic demon, and was also used of fortune tellers.

16³ The art or practice that seeks to foresee or foretell future events or discover hidden knowledge by the aid of supernatural powers.

^{Esth.}
^{3:8}
21^b 19¹ Lit. gone out.

^{Acts}
^{16:37}
20¹ The Roman praetors.

24¹ Lit. timber, an instrument of torture with holes to hold the prisoner's wrists, ankles, and neck. The same word is used for the cross in 5:30; 10:39; Gal. 3:13; 1 Pet. 2:24.

23^a
^{Acts}
^{12:4;}
^{Luke}
^{21:17}

24^a
^{Job}
^{13:27;}
^{33:11.}

^{Jer.}
^{20:2-3;}
^{29:26}

25 And about ^amidnight Paul and Silas, while praying, were singing hymns of praise to God; and the prisoners were listening to them.

26 And suddenly there was a great earthquake, so that the foundations of the prison house were ^ashaken; and instantly all the doors were ^bopened, and everyone's ^cbonds were unfastened.

27 And the jailer, when he awoke out of sleep and saw the doors of the prison opened, drew his sword and was about to ^ado away with himself, supposing *that* the prisoners had escaped.

28 But Paul called out with a loud voice, saying, Do not harm yourself, for we are all here!

29 And he asked for lights and rushed in, and trembling, he ^afell down before Paul and Silas.

30 And leading them outside, he said, Sirs, ^awhat must I do that I may be saved?

31 And they said, ^aBelieve on the Lord Jesus, and you shall be ^bsaved, you and your ¹household.

32 And they spoke the word of God to him together with all those in his house.

33 And taking them with *him* in that *very* hour of the night, he ¹washed their stripes; and he was ^{2a}baptized immediately, he and all his *household*.

34 And he brought them up ¹into his house and ^aset a table before *them*; and he ^bexulted, having believed in God with all his household.

31¹ Indicating that the family of the believer is a complete unit for God's salvation, like the family of Noah (Gen. 7:1), the families partaking of the Passover (Exo. 12:3-4), the family of the harlot Rahab (Josh. 2:18-19), the family of Zaccheus (Luke 19:9), the family of Cornelius (11:14), the family of Lydia (v. 15), the family of the jailer here, and the family of Crispus in 18:8.

33¹ Lit. washed *them* from their stripes.

33² Baptism was practiced again immediately after someone believed. See note 15¹.

34¹ The jailer, after believing and being baptized, also came into fellowship with the apostles, the fellowship of the Body of Christ, as a token of his salvation. See note 15².

Luke
5:29

34^b
Psa.
9:14;
13:5;

Isa.
25:9;

Luke
1:47;

1 Pet.
1:6, 8

25^a
Joh
35:10;
Psa.
42:8;
77:6;
119:
62
26^a
Acts
4:31
26^b
Acts
5:19;
12:10
26^c
Acts
12:7
27^a
cf.
Acts
12:19
29^a
Acts
10:25
30^a
Luke
3:10,
12, 14;
John
6:28;
Acts
2:37;
22:10
31^a
Mark
16:16;
John
3:
16, 36;
6:47;
Acts
13:39;
1 John
5:10
31^b
Acts
2:21;
4:12;
15:11
33^a
Acts
2:38;
8:12;
10:
47-48
34^a
Psa.
23:5;

37^a 35 Now when day came, the magistrates sent the
Acts 22:25 ¹deputies, saying, Release those men.

38^a 36 And the jailer reported these words to Paul: The
Acts 22:29 magistrates have sent that you may be released. Now
 therefore come out and go in peace.

39^a 37 But Paul said to them, They have beaten us
Matt. 8:34 publicly, uncondemned, men *who* are ^aRomans, and
 40^a have thrown *us* into prison; and now they are thrusting
Acts 16:15 us out secretly? No indeed! But let them come them-
 40^b selves and bring us out.

Acts 16:2; 17:10 38 And the deputies reported these words to the
 magistrates. And they were ^aafraid when they heard
 that they were Romans.

1^a 39 And they came and entreated them, and bringing
Acts 20:4; *Phil.* 4:16; *1 Thes.* 1:1; *2 Thes.* 1:1 40 And they came and entreated them, and bringing
1^a *them* out, they asked *them* to ^adepart from the city.

40 And they went out from the prison and entered the
^ahouse of Lydia; and when they saw the ^bbrothers, they
 encouraged *them* and went out.

CHAPTER 17

d. To Thessalonica

17:1-9

1 Now when they had traveled through Amphipolis
 and Apollonia, they came to ^{1a}Thessalonica, where
 there was a ^{2b}synagogue of the Jews.

2 And according to Paul's ^acustom he ¹went in to
 them, and on three Sabbaths he reasoned with them
 from the ^bScriptures,

3 Opening and setting before *them* that the Christ
 must ^asuffer and ^brise from among *the* dead, and
 saying, This is the ^cChrist, Jesus, whom I announce to
 you.

4 And ^asome of them were persuaded and ¹joined

35¹ The Roman lictors, those who held the rod to clear the way for
 the magistrates and to execute punishment on the criminals.

¹ Another leading city, sitting on a gulf in the middle of the
 shoreline of the province of Macedonia.

¹² See note 2¹ in James 2.

² See note 14¹ in ch. 13.

⁴ Lit. were allotted to.

themselves to Paul and ^bSilas, and of the ^cworship-
 ping ^dGreeks a great multitude, and of the leading
^ewomen not a few.

5 But the Jews, becoming ^ajealous and taking along
 some evil men who were loafers in the marketplace,
 gathered a crowd and ^bset the city in an uproar; and
 coming upon the house of ^cJason, they sought to bring
 them before the populace.

6 But when they did not find them, they ^adragged
 Jason and some brothers before the city officials,
 shouting, These men who have ^bupset the ¹world have
 come here also,

7 Whom Jason has welcomed; and these all act
 contrary to the decrees of ^aCaesar, saying *that* there is
 another ^bking, Jesus.

8 And they troubled the crowd and the city officials
 when *they* heard these things.

9 And when *they* had taken bail from Jason and the
 rest, they released them.

e. To Berea
17:10-13

10 And the ^abrothers immediately sent Paul and
 Silas during *the* night to Berea, who when they arrived,
¹went into the ^bsynagogue of the Jews.

11 Now these were more noble than those in Thessa-
 lonica, ¹for they received the word with all eagerness,
^aexamining the Scriptures daily, *to see* whether these
 things were so.

12 Therefore many of them believed, and *there were*
 not a few Greek ^awomen of high standing and men.

13 But when the Jews from Thessalonica knew that
 the word of God had been announced by Paul in Berea
 also, they came there as well, ^aagitating and troubling
 the crowds.

6¹ Lit. the inhabited earth.

10¹ See note 14¹ in ch. 13.

11¹ "For they," lit. who.

12^a
 Acts
 17:4;
 13:50

13^a
 Acts
 17:5

4^b
 Acts
 15:
 22, 27,
 32, 40
 4^c
 Acts
 13:43
 4^d
 John
 7:35
 4^e
 Acts
 17:12;
 13:50
 5^a
 Acts
 5:17;
 13:45;
 James
 3:
 14, 16
 5^b
 Acts
 17:13;
 14:2
 5^c
 Rom.
 16:21
 6^a
 Acts
 16:19
 6^b
 Acts
 16:20
 7^a
 Luke
 2:1;
 John
 19:12
 7^b
 Luke
 23:2;
 John
 18:
 33, 37
 10^a
 Acts
 17:14;
 16:40
 10^b
 Acts
 17:1
 11^a
 Isa.
 34:16;
 John
 5:39

f. To Athens

17:14-34

(1) Sent by the Brothers

vv. 14-15

14^a 14 And then immediately the ^abrothers sent Paul off to ^bgo as far as the sea, but Silas and ^cTimothy remained there.

Acts
17:1014^b

cf.

Matt.
10:2314^cActs
16:1

15 And those who conducted Paul brought *him* as far as ^{1a}Athens; and receiving a command for Silas and ^bTimothy to come to him as quickly as possible, they went off.

15^a

Acts

18:1;

1 Thes.

3:1

15^b

Acts

18:5

16^a

Acts

19:21

16^b

Isa.

2:8

17^a

Acts

13:5

17^b

Acts

17:4;

13:43

16 Now while Paul was waiting for them in Athens, ^ahis ¹spirit was provoked in him as he beheld *that* the city was ^{2b}full of idols.

17 He was reasoning therefore in the ^asynagogue with the Jews and those who ^bworshipped, and in the marketplace every day with those who happened to be *there*.

18 And some also of the ¹Epicurean and ²Stoic

15¹ The capital of Achaia, a province of the Roman Empire, the center of enlightenment in science, literature, and art for the ancient world. Through the Apostle Paul's visit to such a center, the gospel of the kingdom of God reached the people of the highest culture.

16¹ Paul's human spirit (Zech. 12:1; Job 32:8; Prov. 20:27), regenerated by the Spirit of God (John 3:6), indwelt by the Lord the Spirit (2 Tim. 4:22; Rom. 8:10-11), and witnessing with the Spirit (Rom. 8:16), in which he worshipped and served God (John 4:24; Rom. 1:9). Such a spirit was provoked by the many idols in Athens.

16² Even the highest culture did not prevent people from worshipping idols, because within them, as in all mankind, was a God-worshipping spirit created by God for man to seek and worship Him (cf. v. 22). However, due to their blindness and ignorance, they took the wrong objects for their worship (v. 23). Now the very true God, who created the universe and them, sent His apostle to announce the true object whom they should worship (vv. 23-29).

18¹ The Epicurean philosophers were the followers of the Greek philosopher Epicurus (341-270 B.C.), whose philosophy was materialism, not recognizing the Creator and His providence over the world, but seeking sensuous pleasures, especially in eating and drinking. Paul's words to the Philippians (Phil. 3:18 and note 1) and the Corinthians (1 Cor. 15:32 and note 3) referred to them.

18² The Stoic philosophers were members of a school of

philosophers were confronting him, and some were saying, What does this ³babbler want to say? And others, He seems to be an announcer of strange demons—because he was ^abringing good news of Jesus and the ^bresurrection. 18^a
Acts
5:42
18^b
Acts
4:2;
17;
31-32

(3) *Preaching on the Areopagus*
vv. 19-34

19 And they took hold of him and led *him* to the ^{1a}Areopagus, saying, May we know what this ^bnew teaching is which is being spoken by you? 19^a
Acts
17;
22, 34
19^b
Mark
1:27
20^a
1 Pet.
4:4

20 For you are bringing ^astrange things to our ears. We intend to know therefore ¹what these things mean.

21 Now all *the* Athenians and the strangers sojourning *there* spent their time for nothing other than telling or hearing something ¹new.

22 And Paul stood in *the* midst of the Areopagus and said, Men, Athenians, I observe how in everything you *are* ¹very religious.

23 For while I was passing through and carefully observing objects of your ^aworship, I found also an altar on which was inscribed, TO AN UNKNOWN GOD. What therefore you worship as ^bunknown, this I announce to you. 23^a
John
4:22;
2 Thes.
2:4
23^b
1 Cor.
15:34
24^a
Acts
14:15;
Isa.
42:5

24 The ¹God who ^amade the world and all things in it,

philosophy founded by Zeno (340-265 B.C.). They were pantheists who believed that everything was governed by fate, and that all happenings were the result of the divine will; therefore man should calmly accept them, free from all passion, grief, or joy. They emphasized that the highest good is virtue, and that virtue is the reward to the soul. Paul's Epistle to the Philippians also referred to them (Phil. 4:11 and note).

18³ Lit. seed-picker: a bird which picks up seeds in the streets and markets; hence one who picks up and retails scraps of news (Vincent).

19¹ Mars' Hill (at Athens), the seat of the ancient and venerable Athenian Court, which judged the most solemn problems of religion.

20¹ Lit. what these things want to be.

21¹ Lit. newer.

22¹ Lit. to fear a demon, a supernatural spirit, hence, given up to demon worship, very religious. The same word is used in noun form in 25:19 for religion.

24¹ The apostle's word in vv. 24-25 was a very strong inoculation to both the atheistic Epicureans, who did not recognize the Creator and His providence over the world, and the pantheistic Stoics, who

24^b this One, being ^bLord of heaven and earth, does ^cnot dwell in temples made with hands,

Matt.
11:25

24^c 25 Neither is He served by human hands *as though He* needs anything, *since* He Himself gives to all life and ^abreath and all things;

Acts
7:48;
1 Kings
8:27

25^a 26 And He made from ¹one ^aevery nation of men to dwell on all *the* ^bface of the earth, determining *their* ²appointed seasons and the ^cboundaries of their dwelling,

Gen.
2:7;
Job
12:10;
27:3;

27 That they might ^aseek God, if perhaps they might grope for Him and find *Him*, though *He* is surely ^{1b}not far from each one of us;

33:4;
Isa.
42:5;
Dan.
5:23

26^a 28 For ¹in Him we live and move and are, as even some ²poets among you have said, For we also are ³His ¹offspring.

Acts
10:35
26^b
Gen.
11:8;
Luke
21:35

29 Being then *the* offspring of God, we ought not to suppose *that* the ¹Divine Being is like ^agold or silver or stone, an engraved work of art and ²thought of man.

26^c
Joh
14:5;
Deut.

submitted themselves to the will of many gods concerning their fate (cf. v. 18).

26¹ Adam.

26² The migrations to America in its times and boundaries is strong proof of this word and the first part of the following verse.

Psa.
74:17

27¹ Because God is the omnipresent Spirit.

27^a
Acts

28¹ Denoting that man's life and existence and even his actions are of God. This does not mean that man has God's life and lives, exists, and acts in God as do the believers in Christ, who are born of God, possess His divine life and nature, and live, exist, and act in God's Person.

15:17;
Joh
23:3
27^b

Deut.
4:7

28² Probably referring to Aratus (about 270 B.C.) and Cleanthes (about 300 B.C.), both of whom uttered the same words in their poems to Zeus (Jupiter), whom they considered the supreme God.

29^a
Isa.
40:

28³ In the writings of the two poets "His" refers to Zeus as the supreme God.

18-19;
46:5-6;

Hab.
2:
18-19

28⁴ Just as Adam was supposed to be the son of God (Luke 3:38 and note 2). Since God is the Creator, the source, of all men, He is the Father of them all (Mal. 2:10) in a natural sense, not in the spiritual sense as He is the Father of all the believers (Gal. 4:6), who are regenerated by Him in their spirit (1 Pet. 1:3; John 3:5-6).

29¹ Gk. *theion* (cf. *theiotes*, divinity, in Rom. 1:20), meaning that which is divine, a vaguer, more abstract, and less personal word than *theotes*, indicating that man may know God's divinity from His works, not Himself from the revelation of His eternal Word, Christ incarnated, as *theotes*, Godhead, in Col. 2:9.

29² Or, imagination, device.

30 Therefore, having overlooked the ^atimes of ^bignorance, God now ¹charges all men everywhere to ^crepent,

31 Because He has set a ^{1a}day in which He is about to ^bjudge the inhabited earth in righteousness by a Man whom He has designated, having furnished ²proof to all by ^craising Him from among *the* dead.

32 Now when they heard of *the* ^aresurrection of *the* dead, some ^bscoffed; others said, We will hear you yet ^cagain concerning this.

33 So Paul went out from their midst.

34 But some men ^ajoined him and believed, among whom also *was* Dionysius the ^bAreopagite, and a woman named Damaris, and others with them.

CHAPTER 18

g. To Corinth 18:1-17

(1) Meeting Aquila and Priscilla vv. 1-4

1 After these things he departed from ^aAthens and came to ^bCorinth.

2 And having found a certain Jew named ^aAquila, a native of ^bPontus, recently come from ^cItaly, and

30¹ Some MSS read, declares.

31¹ The day when Christ will judge living men on the throne of His glory before the millennium (Matt. 25:31-46), probably not including the day when He will judge dead men at the great white throne after the millennium (Rev. 20:11-15), as in 10:42 (see note there), 2 Tim. 4:1, and 1 Pet. 4:5, because on this day He will judge "the inhabited earth," which should refer only to living men. This day of Christ's judgment on earth will be brought in by His coming back. He was designated by God to execute this judgment, and God's raising Him from among the dead is strong proof of this. In their preaching to the Gentiles, both Peter in 10:42 and Paul here and in 24:25 stressed the coming judgment of God.

31² Or, faith, assurance, guarantee. The resurrection of Christ is proof and assurance of His coming back to judge all the inhabitants of the earth. This is guaranteed that we may have faith in it and that it may lead us to repent (v. 30).

1^a
Acts
17:
15-16;
1 Thes.
3:1

1^b
Acts
19:1;
1 Cor.
1:2

2^a
Acts
18:
18, 26;
Rom.
16:3;

1 Cor.
16:19;
2 Tim.
4:19

2^b
Acts
2:9

2^c
Acts
27:1, 6;
Heb.
13:24

30^a
cf.
Acts
14:16
30^b
Eph.
4:18;
1 Pet.
1:14
30^c
Mark
6:12;
Luke
24:47;
Acts
2:38;
5:31;
11:18;
26:20
31^a
Rom.
2:5, 16;
2 Pet.
2:9;
Matt.
12:36
31^b
Psa.
9:8;
96:13;
98:9;
John
5:
22, 27
31^c
Acts
2:24;
26:8
32^a
Acts
17:18;
23:6, 8;
Heb.
6:2
32^b
Acts
2:13
32^c
Acts
24:25
34^a
Acts
17:4
34^b
Acts
17:
19, 22

^{2a} Priscilla his wife (because ^{1d}Claudius had directed all the Jews to depart from ^cRome), he went to them.

^{2c} 3 And because *he* was of the same trade, he remained with them and they ^aworked; for they were tentmakers by trade.

^{3a} 4 And he was reasoning ¹in the ^{2a}synagogue every ³Sabbath, persuading both Jews and ^{4b}Greeks.

(2) *Preaching to the Jews
and Encountering Their Opposition*
vv. 5-17

^{4a} 5 And ¹when both Silas and ^aTimothy came down from Macedonia, Paul was ²wholly occupied in the word, solemnly ^btestifying to the Jews *that* Jesus is the ^cChrist.

^{4b} 6 But when they resisted and ^ablasphemed, he ^bshook out his garments and said to them, Your ^cblood *be* upon your head; I *am* clean. From now on I will ¹go to the ^dGentiles.

^{5a} 7 And he left there and went into *the* house of one named Titus Justus, *who* ^aworshipped God, whose house was next to the synagogue.

^{5b} 8 And ^aCrispus, the ruler of the synagogue, believed in the Lord with his whole ^{1b}household; and many of

^{5c} 2¹ A Caesar of the Roman Empire. What he did here was used by the Lord for His ministry to build up His church, just as what Caesar Augustus did was used by God for the fulfillment of the prophecy concerning the birthplace of Christ² (Luke 2:1-7).

^{6a} 4¹ See note 5^{1a} in ch. 13.

^{6b} 4² See note 2¹ in James 2.

^{6c} 4³ See note 14¹ in ch. 13.

^{6d} 4⁴ Indicating that some Greeks were also attending the Jewish synagogues to listen to the word of God (Mark 1:21 and note 1).

^{6e} 5¹ It was at this time in Corinth that, after the coming of Silas and Timothy from Macedonia with some information concerning the church in Thessalonica (1 Thes. 3:6 and note), Paul wrote his first Epistle to the church there (1 Thes. 1:1).

^{6f} 5² Or, pressed by, constrained by.

^{6g} 6¹ See note 47¹ in ch. 13.

^{6h} 8¹ See note 31¹ in ch. 16.

^{6d}	^{7a}	^{8a}	^{8b}
Acts 13:46; 28:28	Acts 16:14	1 Cor. 1:14	Acts 11:14

Acts
11:28
2c
Acts
2:10
3a
Acts
20:
34-35;
1 Cor.
4:12;
1 Thes.
2:9;
2 Thes.
3:8
4a
Acts
18:19;
13:14;
17:
1, 17
4b
Acts
19:10;
20:21
5a
Acts
17:
14-15;
1 Thes.
3:6
5b
Acts
2:40;
20:21
5c
Acts
18:28;
5:42;
9:22
6a
Acts
13:45;
1 Pet.
4:4
6b
Neh.
5:13
6c
2 Sam.
1:16;
Ezek.
33:4;
Lev.
20:
9-16

the Corinthians, when they heard, believed and were baptized.

9 And the Lord said to Paul in *the* ^anight by a ^{9a} *vision*, Do ^bnot fear, but speak and do not be silent, *Acts* 23:11;

10 Because I Myself am ^awith you, and no one will attack you to harm you, because I have many ^bpeople in this city. *27:23* ^{9b} *Acts* 27:24;

11 And he ¹settled *there* a year and six months, teaching the word of God among them. *Jer.* 1:8

12 But while Gallio was ^aproconsul of Achaia, the ^bJews rose up against Paul with one accord and ^cbrought him to the judgment seat, *10a* *John* 14:17; *Matt.* 28:20;

13 Saying, This man incites men to worship God contrary to the law. *Josh.* 1:5 *10b*

14 But when Paul was about to open his mouth, Gallio said to the Jews, If it were indeed a matter of wrongdoing or crime, O Jews, I would for that reason tolerate you; *Acts* 15:14 *12a* *Acts* 13:7

15 But if it be ^aquestions concerning words and names and your own ^blaw, look *after it* yourselves! I do not intend to be a judge of these things. *12b* *Acts* 13:45 *12c*

16 And he drove them away from the judgment seat. *Acts* 16:19

17 And they all laid hold of ¹Sosthenes, the ruler of the synagogue, and began beating *him* in front of the judgment seat. And Gallio was not concerned about any of these things. *15a* *1 Tim.* 6:4; *2 Tim.* 2:14 *15b*

h. To Ephesus *18:18-21a*

18 But Paul, having remained *there* yet a considerable number of days, took leave of the brothers and sailed away to Syria, and with him Priscilla and ^aAquila, having ^bshorn his head in ^cCenchrea, for he had a ¹vow. *18a* *Acts* 18:2

⁹ See note 10³ in ch. 10.

¹¹ Lit. sat.

¹⁷ See note 1³ in 1 Cor. 1.

¹⁸ A private vow performed in any place by the Jews for thanksgiving, with the shearing of the hair. It differed from the Nazarite vow, which had to be carried out in Jerusalem with the shaving of the head (21:24 and note 3; Num. 6:1-5, 18; cf. 1 Cor. 11:6 where the difference between shearing and shaving is shown). Paul was a Jew and kept the vow, but he would not and did not impose it upon the *18b* *cf.* *Acts* 21: 23-24 *18c* *Rom.* 16:1

19^a 19 And they arrived at ^aEphesus, and he left them there; but he ¹entered into the ^{2b}synagogue and reasoned with the Jews.

Acts
19:1;
1 Cor.
15:32;
2 Tim.
1:18;
Rev.
1:11
19^b

20 And when they asked *him* to remain for a longer time, he did not consent,

Acts
18:4

21 But taking leave of *them* and saying, I will come back to you again, God ^awilling,

Acts
18:4

i. Back to Antioch, Ending the Second Journey

21^a
1 Cor.
4:19;
16:7;
cf.
James
4:15

18:21b-22

he put out to sea from Ephesus.

22 And coming down to Caesarea, he went ¹up and greeted the ^achurch, and ²went down to ^bAntioch.

22^a

Acts
5:11;
20:17
22^b

7. The Third Journey

18:23—21:17

a. To the Country of Galatia and Phrygia

Acts
15:35

18:23

23 And having spent some time *there*, he ¹went off, passing through the country of ^aGalatia and Phrygia in order, ^bestablishing all the disciples.

23^a
Acts
16:6
23^b

Acts
14:22

b. To Ephesus

18:24—19:41

(1) The Ministry of Apollos

18:24-28

24 And a certain Jew named ^aApollos, a native of

Acts
19:1;
1 Cor.
1:12;
4:6;
16:12;
Titus
3:13

Gentiles. According to the principle of his teaching concerning God's New Testament economy, Paul should have given up all the Jewish practices which belonged to the Old Testament dispensation. However, he still had such a private vow, and it seems that God tolerated it, probably because it, being a private vow accomplished in a place other than Jerusalem, would not have much effect on the believers.

19¹ See note 5¹ in ch. 13.

19² See note 2¹ in James 2.

22¹ I.e. to Jerusalem (cf. 21:15).

22² This was the end of Paul's second ministry journey, which began in 15:40.

23¹ This was the start of Paul's third ministry journey, which ended in 21:17.

Alexandria, an eloquent man, arrived at Ephesus, *and he was powerful in the Scriptures.*

25 This man was instructed in the ¹way of the Lord; and being ^afervent in spirit, he was speaking and teaching accurately the things concerning Jesus, knowing ²only the ^bbaptism of John.

26 And this man began to speak boldly in the ¹synagogue. And when Priscilla and ^aAquila heard him, they took him to *themselves* and expounded the ^bway of God to him more accurately.

27 And when he intended to pass through into Achaia, the brothers ^awrote, urging the disciples to welcome him; ¹and when he arrived, he helped much through ^{2b}grace those who had believed;

28 For he vigorously confuted the Jews publicly, showing by the ^aScriptures *that* Jesus is the ^bChrist.

CHAPTER 19

(2) *Filling up the Deficiency in the Ministry of Apollos* 19:1-7

1 Now it came about *that* while ^aApollos was in Corinth, Paul, having passed through the upper districts, came to ^bEphesus and found some disciples,

2 And said to them, Did you ¹receive *the* Holy Spirit when you believed? And they *said* to him, No, we have ^{2a}not even heard if there is a Holy Spirit.

25¹ Not the doctrine concerning the Lord, but the practical way in which the New Testament believers should walk. See note 2¹ in ch. 9.

25² This indicates that Apollos did not have a complete revelation of God's New Testament economy, although he was instructed in the way of the Lord. Hence, there was a deficiency in the result of his ministry (19:2 and note 2).

26¹ See note 2¹ in James 2.

27¹ Lit. who.

27² Lit. "the grace," indicating the particular grace which Apollos enjoyed in the Lord. This grace is just God Himself in Christ as the portion to the believers in Christ (see notes 14⁵ in John 1 and 10¹ in 1 Cor. 15).

2¹ See note 38⁷, par. 2, in ch. 2.

2² This was the deficiency in the result of Apollos' ministry, which lacked a complete revelation of God's New Testament economy. See note 25² in ch. 18.

25^a
Rom.
12:11

25^b
Acts
19:3;
Luke
3:3, 16;
7:29

26^a
Acts
18:
2, 18

26^b
Acts
9:2;
19;
9, 23;
22:4;
24:14;
Matt.
22:16

27^a
2 Cor.
3:1

27^b
Acts
4:33;
20:24

28^a
Acts
18:24;
8:35;
17:2

28^b
Acts
18:5

1^a
Acts
18:24

1^b
Acts
18:19

2^a
cf.
Acts
8:16

3^a 3 And he said, Into what then were you baptized?
And they said, Into ^{1a}John's baptism.

4^a 4 And Paul said, John baptized with a ^abaptism of repentance, telling the people that they should believe ¹in the One coming ^bafter him, that is, ¹in Jesus.

5 And when they heard *this*, they were baptized ¹into the name of the Lord Jesus.

6 And when Paul ^{1a}laid *his* hands on them, the Holy ^bSpirit came ²upon them, and they ³spoke in ^ctongues and ^dprophesied.

7 And there were in all about twelve men.

6^a

Acts

6:6

6^b

Acts

10:44;

11:15

6^c

Mark

16:17;

Acts

2:4

6^d

Acts

2:

17-18;

21:9

8^a

Acts

13:5;

17:

1, 10;

18:4

8^b

Acts

28:23

8^c

Acts

1:3;

20:25

9^a

Acts

13:45

9^b

Acts

19:23;

18:26

10^a

cf.

Acts

20:31

(3) *The "Ministry and Its Fruits"*
19:8-20

8 And ¹entering into the ^{2a}synagogue, he spoke boldly for three months, reasoning and ^bpersuading *them* concerning the ^{3c}kingdom of God.

9 But when some were hardened and disobeyed, ^aspeaking evil of the ^{1b}way before the multitude, he withdrew from them and separated the disciples, reasoning daily in the school of ²Tyrannus.

10 And this took place for ^atwo years, so that all

3¹ The last mention of John the Baptist in the New Testament. "Here at last, he wholly gives place to Christ" (Bengel). There was in John's disciples a thought of rivalry between John and Christ (John 3:26). John's ministry was to introduce Christ (v. 4). Once Christ had been introduced, his ministry should have ceased and been replaced by Christ. He must decrease, and Christ must increase (John 3:30).

4¹ Lit. into.

5¹ See notes 38³, point 2, in ch. 2 and 16² in ch. 8.

6¹ See notes 17¹ in ch. 8 and 47¹ in ch. 10.

6² See note 17⁴ in ch. 2.

6³ See note 46¹ in ch. 10.

8¹ See note 5¹ in ch. 13.

8² See note 2¹ in James 2.

8³ See note 3⁴ in ch. 1.

9¹ See note 2¹ in ch. 9.

9² Latin from Greek. He might have been a teacher, and Paul might have rented his school and used it as a meeting hall, apart from the opposing Jews' synagogue, to preach and teach the word of the Lord to both Jews and Greeks for two years (v. 10).

those dwelling in ^bAsia heard the word of the Lord, both Jews and ^cGreeks.

11 And God did extraordinary ¹works of power through the ^ahands of Paul,

12 So that even handkerchiefs or aprons were carried away from his ^{1a}body to the sick, and their diseases left them, and the ²evil spirits ^bwent out.

13 But some of the Jewish ^aexorcists who went about attempted also to name over those who had evil spirits the ^bname of the Lord Jesus, saying, I adjure you by the Jesus whom Paul preaches!

14 And there were seven sons of a certain Sceva, a Jew, a chief priest, doing this.

15 And the evil spirit answered and said to them, Jesus I know, and with Paul I am acquainted; but you, who are you?

16 And the man in whom the evil spirit was leaped upon them, subdued all of *them*, and overpowered them, so that *they* escaped out of that house naked and wounded.

17 And this became known to all, both Jews and Greeks, dwelling in Ephesus; and ^afear fell upon them all, and the ^bname of the Lord Jesus was magnified.

18 And many of those who believed came, ^{1a}confessing and making known their ²practices.

19 And a considerable number of those who practiced magic brought their books together and ¹burned *them* before all; and they counted up the price of them and found *it* fifty thousand ²pieces of silver.

20 ¹So the word of the Lord ^agrew mightily and was strong.

10^b
Acts
20:18;
2 Cor.
1:8;
2 Tim.
1:15
10^c
Acts
18:4
11^a
Acts
5:12;
14:3
12^a
cf.
2 Kings
4:29;
Acts
5:15
12^b
Acts
8:7;
16:18
13^a
Matt.
12:27
13^b
Mark
9:38
17^a
Acts
2:43;
5:5, 11;
Luke
1:65
17^b
2 Thes.
1:12
18^a
Matt.
3:6
20^a
Acts
6:7

11¹ See note 43¹ in ch. 2.

12¹ Lit. skin.

12² See note 23¹ in Mark 1.

18¹ Confessing and making known denote the fullest and most open confession.

18² This word also has the technical meaning of magic spells, and that may be the meaning here.

19¹ This was to clear up their sinful and demonic life in the past.

19² Each piece approximated a day's wage.

20¹ Or, So by the might of the Lord the word grew and was strong.

(4) *Purposing to Go to Jerusalem and Rome*
19:21-22

21^a 21 And when these things were fulfilled, Paul ^{1a}purposed in his ²spirit, having passed through ^bMacedonia and Achaia, to ³go to ^cJerusalem, saying, After I have been there, I must also ^{4d}see Rome.

22 And having sent into Macedonia two of those who ^aministered to him, ^bTimothy and ¹Erastus, he himself ²stayed in Asia for a time.

21^c 21¹ The purpose was to carry out Paul's loving concern for the need of the poor saints in Jerusalem. At this time he was at Ephesus on his third ministry journey, busy with a heavy burden to carry out his ministry in Asia (1 Cor. 16:8-9) and in Macedonia and Achaia (1 Cor. 16:5-7; Acts 20:1-3). Nonetheless, he still had a burden to spare a part of his time for the needy saints in Jerusalem. When he got to Corinth and wrote his Epistle to the saints in Rome, he expressed his purpose in this concern and begged them to pray for him concerning this purpose (Rom. 15:25-31). Although he was an apostle set apart by God for the Gentiles (22:21; Gal. 2:8), he was still concerned for the Lord's interest among the Jews. His primary concern was for the Body of Christ universally, not merely for his part of the New Testament ministry among the Gentiles.

22^a Besides this, his purpose in going to Jerusalem at this juncture might also have been to fellowship with James and the other apostles and elders in Jerusalem concerning the Judaic influence upon the church there. The decision made by the conference of the apostles and elders in ch. 15 to resolve the problem concerning circumcision should not have been fully satisfactory to him according to his teachings in the Epistles to the Galatians and Romans. This should have troubled him because of his concern for God's New Testament economy to build up the Body of Christ. After he arrived at Jerusalem (21:17-18), James' word in 21:20-22 and his proposal to him to participate in the four Jewish believers' Nazarite vow (21:23-24) seem to confirm this view.

21² Since the Lord the Spirit dwelt in Paul's spirit (2 Tim. 4:22; Rom. 8:10-11), he must have purposed according to the leading of the Lord the Spirit. See note 16¹ in ch. 17.

21³ Paul did go to Jerusalem (21:17), and he did see Rome (28:14, 16).

21⁴ This desire of Paul was fulfilled by the Lord bringing him to Rome through his appealing to Caesar (23:11; note 11² in ch. 25).

22¹ A city treasurer of Corinth (Rom. 16:23; cf. 2 Tim. 4:20) of a high rank, who should have been converted by Paul's preaching in Corinth (cf. 18:8) and become an attendant to Paul.

22² It was at this time in Ephesus that the apostle wrote his first Epistle to the church in Corinth (1 Cor. 16:3-10, 19, and note 8¹; 4:17; cf. Acts 19:20-23, 8-10, 17; 20:1).

(5) *The Disturbance*
19:23-41

(a) *The Cause*
vv. 23-34

23 Now about that time no little ^adisturbance took place concerning the ^{1b}way.

24 For a certain *man* named ¹Demetrius, a silver-smith, ²making silver shrines of ³Artemis, afforded no little business to the craftsmen,

25 Whom he also ¹assembled together with the workmen of similar *trades* and said, Men, you know that from this trade we have *our* ^aprosperity.

26 And you observe and hear that not only at Ephesus but *in* almost all of Asia, this Paul has persuaded and perverted a considerable number, saying that they are not gods that are made by ^ahands.

27 And not only is there danger that our ¹business will come into disrepute, but also *that* the temple of the ^agreat goddess Artemis be counted as nothing; and her magnificence is also about to be overthrown, whom the whole of Asia and the inhabited earth worships.

28 And hearing *this* and becoming full of rage, they kept crying out, saying, Great is Artemis of *the* Ephesians!

29 And the city was filled with confusion, and they rushed with one accord into the theater, having seized ¹Gaius and ^aAristarchus of Macedonia, Paul's traveling ^bcompanions.

30 And when Paul intended to enter in to the populace, the disciples would not allow him.

23¹ See note 2¹ in ch. 9.

24¹ Not the one in 3 John 12.

24² A dirty and demonic trade, cooperating with the demons to possess and usurp people for Satan's evil kingdom (Matt. 12:26).

24³ Artemis was the Ephesian goddess. In Latin, it was Diana, the Roman goddess.

25¹ Behind the idol worship were demons who instigated the uproar against the apostle to disturb and frustrate the preaching of the gospel. This was Satan's fight against God's spreading of His kingdom on the earth.

27¹ Lit. part or share.

29¹ See note 1² in 3 John.

23^a

Acts

19:40

23^b

Acts

19:9

25^a

cf.

Acts

16:19

26^a

Deut.

4:28;

2 Kings

19:18;

Psa.

115:4;

Rev.

9:20;

Isa.

44:

10-17;

Jer.

10:3-5

27^a

Acts

19:

28, 34;

cf.

Acts

8:9-10

29^a

Acts

20:4;

27:2;

Col.

4:10;

Philem.

24

29^b

2 Cor.

8:19

31 And some of the ¹Asiarchs also, *who* were his friends, sent to him and entreated *him* not to venture into the theater himself.

32^a So then some ^acried out one thing and some another; for the assembly was in confusion, and the majority did not know for what cause they had come together.

33^a And *some* of the crowd focused on ¹Alexander, the Jews having pushed him forward; and Alexander, ^amotioning with his hand, wanted to make a defense to the populace.

34^a But when they realized that he was a Jew, one voice arose from all for about two hours, crying out, ^aGreat is Artemis of *the* Ephesians!

(b) *The Quieting*
vv. 35-41

35 And having quieted the crowd, the townclerk said, Men, Ephesians, what man is there then who does not know *that* the city of *the* Ephesians is *the* temple keeper of the great Artemis, and of the *image* which fell from ^{1a}Zeus?

36^a These things therefore being undeniable, you ought to be quiet and do nothing rash.

37^a For you have brought these men *who are* neither temple ^arobbers nor blasphemers of our goddess.

38 If then Demetrius and the craftsmen with him have a matter against anyone, there are courts in session and ^aproconsuls; let them bring charges against one another.

39 But if you seek anything further, it will be settled in the ¹legally convened assembly.

40^a For indeed we are in danger of being charged with ^ainsurrection concerning today's *affairs*, there being no cause *for it*; and with reference to it we shall not be able to give an account concerning this disorderly gathering.

31¹ Principal persons of the province of Asia.

33¹ Probably not because he was a convert of Paul's preaching. Nor was he the Alexander in 1 Tim. 1:20 and 2 Tim. 4:14.

35¹ Latin, Jupiter.

39¹ Or, legal assembly, regular assembly.

41 And saying these things, he ¹dismissed the assembly.

CHAPTER 20

c. Through Macedonia and Greece to Troas 20:1-12

1 And after the uproar had ceased, Paul, having sent for the disciples and encouraged *them*, took leave of *them* and went off to go into ^{1a}Macedonia.

2 And when he had passed through those parts and exhorted them with many words, he came into Greece.

3 And having spent ¹three months *there*, a ^aplot having been made against him by the ^bJews as he was about to set sail for Syria, he ²resolved to return through Macedonia.

4 And Sopater of Berea, *the son* of Pyrrhus, was accompanying him, and ^aAristarchus and Secundus of *the Thessalonians*, and ¹Gaius of ^bDerbe, and ^cTimothy, and *the Asians*, ^dTychicus and ^eTrophimus.

5 These had gone on ahead and were waiting for us at Troas.

6 And we sailed away from ^aPhilippi after the days of ^bUnleavened Bread, and in five days we came to them in ^cTroas, where we stayed seven days.

41¹ This was the sovereignty of the Lord to preserve His apostle from the demonic uproar.

1¹ It was here that Paul wrote his second Epistle to the church in Corinth (2 Cor. 2:13 and note 2; 7:5-6; 8:1; 9:2, 4).

3¹ It was at this time in Corinth that the apostle wrote his Epistle to the saints in Rome (Rom. 15:22-32; cf. Acts 19:21; 20:1-3; 1 Cor. 16:3-7).

3² Paul originally intended to go to Jerusalem through Syria from Achaia in Greece (19:21; 1 Cor. 16:3-7). Due to the Jews' plot against him, he changed his route northward to Macedonia. From there he returned to Jerusalem. He was aware of and suffering from the plots of the Jews (v. 19). Because of this, he begged the saints in Rome to pray for him concerning his return to Jerusalem (Rom. 15:25-26, 30-31). This was possibly also the cause that he was bound in his spirit to go to Jerusalem (v. 22). Eventually, after returning to Jerusalem, he was seized by the Jews (21:27-30), who sought to kill him (21:31; 23:12-15).

4¹ See note 1² in 3 John.

1^a
Acts
19:21;
1 Cor.
16:5;
cf.
1 Tim.
1:3
3^a
Acts
9:24;
20:19;
23:12
3^b
Acts
13:45
4^a
Acts
19:29
4^b
Acts
14;
6, 20
4^c
Acts
19:22
4^d
Eph.
6:21;
Col
4:7;
2 Tim.
4:12;
Titus
3:12
4^e
Acts
21:29;
2 Tim.
4:20
6^a
Acts
16:12
6^b
Exo.
23:15;
Acts
12:3
6^c
Acts
16;
8, 11;
2 Cor.
2:12;
2 Tim.
4:13

^{7a} Luke 24:1; 1 Cor. 16:2
7 And on the ^{1a}first *day* of the week, when ²we gathered together to ^bbreak bread, Paul discoursed with them, about to go forth on the next day, and prolonged ³his message until midnight.

^{7b} Acts 20:11; 2:
8 Now there were a considerable number of lamps in the ^aupper room where we were gathered together.

^{42, 46;} 9 And a certain young man named Eutychus was sitting on the windowsill sinking into a deep sleep; *and* while Paul was discoursing longer, he was overcome by sleep and fell down from the third story and was taken up dead.

^{8a} Acts 1:13
10 But Paul went down and fell ^aupon him, and embracing *him*, he said, Don't make a commotion, for his ¹life is in him.

^{10a} 1 Kings 17:21; 2 Kings 4:34
11 And when he had gone up and ^abroken the bread and ¹eaten, he conversed for a considerable *time* until daybreak, *and* so he went away.

^{11a} Acts 20:7
12 And they brought the boy alive, and were exceedingly comforted.

***d. To Miletus, Meeting with the Elders
of the Church in Ephesus
20:13-38***

13 But we, going ahead onto the ship, set sail for Assos, from there intending to pick up Paul, for so he had arranged *it*, intending himself to go by foot.

14 And when he met us in Assos, we picked him up and came to Mitylene.

15 And sailing away from there, on the following day we arrived opposite Chios, and a *day* ¹later we put in at Samos, and on the *day* following we came to Miletus,

16 For Paul had decided to sail past Ephesus so that

⁷¹ The Lord's Day (Rev. 1:10). Paul stayed in Troas for seven days (v. 6), but it was only on the first day of the week that they gathered together to break bread in remembrance of the Lord. This indicates that at that time the apostle and the church considered the first day of the week as a day to meet together for the Lord.

⁷² Including the writer Luke.

⁷³ Or, the word.

¹⁰¹ Or, soul.

¹¹¹ Or, tasted.

¹⁵¹ Lit. another.

he might not have to spend time in Asia; for he was hurrying *that* if possible he might be in ^aJerusalem on the ¹day of ^bPentecost.

17 And from Miletus he sent to Ephesus and called for the ^aelders of the ^bchurch.

18 And when they came to him, he said to them, You yourselves know, from *the* first day that I set foot in ^aAsia, ^bhow I was with you all the time,

19 ^aServing the Lord as a slave with all ^bhumility and ^ctears and ^dtrials which came upon me by the ^eplots of the Jews;

20 How I did not ^ashrink from declaring to you anything that *was* profitable, and to teach you publicly and from ^bhouse to house,

21 Solemnly ^atestifying both to Jews and to ^bGreeks ^crepentance unto God and ^dfaith ¹in our Lord Jesus².

22 And now, behold, I am going ¹bound in the ²spirit to ^aJerusalem, not knowing what I will meet with ³there,

23 ¹Except that the Holy ^aSpirit solemnly testifies to me in city after city, saying that ^bbonds and ^cafflictions await me.

16¹ Probably for meeting many people from different countries who came to Jerusalem on this day (cf. 2:1, 5).

21¹ Lit. into, the same word for unto in this verse.

21² Some MSS add, Christ.

22¹ See note 3².

22² Paul's regenerated spirit, in which he served God (see note 16¹ in ch. 17). In his spirit, a spirit joined to the Lord the Spirit (1 Cor. 6:17), Paul sensed beforehand that something would happen to him in Jerusalem, and the Holy Spirit testified this to him (v. 23).

22³ Lit. in it.

23¹ Paul did not know what he would meet with in Jerusalem (v. 22), but one thing he knew, that the Holy Spirit solemnly testified to him that bonds and afflictions awaited him. The Holy Spirit's testifying was only a prophecy, a foretelling, not a charge. Hence, he should not have taken this as a command but as a warning. See notes 4² and 11¹ in ch. 21.

21^a
Acts
2:40;
20:24
21^b
Acts
18:4

21^c
Mark
1:15;
Luke
24:47;
Acts
2:38;

21^d
Eph.
1:15;
Col.
1:4

22^a
Acts
20:16;
21:15
23^a
Acts
21:
1, 11

23^b
Acts
21:33
23^c
Rom.
8:35;
1 Thes.
3:3

16^a
Acts
20:22;
19:21;
24:11
16^b
1 Cor.
16:8
17^a
Acts
11:30;
14:23;
1 Tim.
4:14
17^b
Acts
20:28;
5:11
18^a
Acts
19:10
18^b
2 Cor.
1:12;
1 Thes.
1:5
19^a
Rom.
12:11;
Col.
3:24
19^b
Phil.
2:3;
1 Pet.
3:8;
5:5
19^c
Acts
20:31;
2 Cor.
2:4;
Phil.
3:18
19^d
James
1:2;
1 Pet.
4:12
19^e
Acts
20:3
20^a
Acts
20:27
20^b
Acts
2:46

24^a But I ¹consider my ^{2a}life of no account *as if it were* precious to myself, in order that I may finish my ^bcourse and the ^cministry which I received from the Lord Jesus to solemnly ^dtestify the ^egospel of the ^fgrace of God.

25 And now, behold, I know that you all, among whom I have gone about proclaiming the ^{1a}kingdom, will see my ^bface ²no more.

26 Wherefore I testify to you ¹on ^athis day, that I am clean from the ^bblood of all men;

27 For I did not ^ashrink from declaring to you all the ^bcounsel of God.

28^a ^aTake heed to yourselves and to all the ^{1b}flock, among whom the Holy ^{2c}Spirit has ^dplaced you as ^{3e}overseers, to ^{4f}shepherd the ^gchurch of God, which He ^bobtained through ⁵His own ⁱblood.

24ⁱ ^{24¹} Implying that Paul sensed he was going to be martyred.

24² Or, soul.

25¹ The kingdom of God. See note 3⁴ in ch. 1.

25² Indicating that Paul realized beforehand that he would be martyred.

26¹ Lit. on today's day. A very forceful expression.

28¹ See note 2² in 1 Pet. 5.

28² It was the apostles who appointed the elders in every church (14:23). But here Paul, the leading one, who did the appointing, says that the Holy Spirit did it, indicating that the Holy Spirit was one with the apostles in their appointing the elders, and that the apostles had done it according to the leading of the Holy Spirit.

28³ The elders of the church in v. 17, proving that overseers and elders are synonymous terms denoting the same persons. To make an overseer a bishop of a district to rule over the elders of various localities in that district is grossly erroneous. This is what Ignatius did. His erroneous teaching gave the ground to rank and brought in the hierarchy (see note 2¹ in 1 Tim. 3).

28⁴ The main responsibility of the elders as overseers is not to rule over but to shepherd, to take all-inclusive tender care of the flock, the church of God (see notes 2¹ and 3¹ in 1 Pet. 5).

28⁵ Indicating the precious love of God for the church and the preciousness, the exceeding worth, of the church in the eyes of God.

28^b	28^c	28^c	28^f	28^g	28^h	28ⁱ	Heb.
<i>Luke</i>	<i>Acts</i>	<i>Phil.</i>	<i>John</i>	<i>Acts</i>	<i>cf.</i>	<i>Luke</i>	<i>9:</i>
<i>1:11;</i>	<i>13:2;</i>	<i>1:1;</i>	<i>21:16</i>	<i>20:17;</i>	<i>2 Pet.</i>	<i>22:20;</i>	<i>12, 14</i>
<i>Heb.</i>	<i>John</i>	<i>Titus</i>		<i>1 Cor.</i>	<i>2:1;</i>	<i>1 Pet.</i>	
<i>6:17</i>	<i>10:16</i>	<i>1:7;</i>		<i>1:2;</i>	<i>Rev.</i>	<i>1;</i>	
28^a	28^d	<i>cf.</i>		<i>10:32;</i>	<i>5:9</i>	<i>18-19;</i>	
<i>1 Tim.</i>	<i>1 Cor.</i>	<i>1 Pet.</i>		<i>Gal.</i>			
<i>4:16</i>	<i>12:28</i>	<i>2:25</i>		<i>1:13</i>			

29 I know that after my departure fierce ^awolves will come in among you, not ¹sparing the flock.

30 And from among you yourselves men will rise up, speaking perverted things to ^{1a}draw away the disciples after themselves.

31 Wherefore ^awatch, remembering that for ^bthree years, night and day, I did not cease admonishing each one with ^ctears.

32 And now I ^acommit you to ¹God and to the word of His ^{2b}grace, which is able to ^cbuild you up and to give you the ^dinheritance among all those who have been ^{3e}sanctified.

33 I have ^acoveted no one's silver or gold or clothing.

34 You yourselves know that these ^{1a}hands ministered to my needs and to those who are with me.

35 I have ¹showed you all things, that ^atoiling in this

Here the apostle did not touch the divine life and nature of the church as in Eph. 5:23-32, but the value of the church as a treasure to God, a treasure which He acquired with His own precious blood. Paul expected that the elders as overseers would also treasure the church as God did.

Both the Holy Spirit and God's own blood are divine provisions for the church He treasures. The Holy Spirit denotes God's Person, and His own blood, God's work. God's redemptive work acquired the church: now God's Person, the all-inclusive life-giving Spirit (1 Cor. 15:45), cares for the church through the overseers.

God's own blood is the blood of Jesus Christ. This also implies that the Lord Jesus is God.

29¹ The apostle did not care for his own life, but he was very much concerned for the future of the church, which was a treasure to him as well as to God.

30¹ The perverted ones among the believers in the church are always used by the Devil, who hates the church, to draw the sheep away to form another "flock."

32¹ Some MSS read, the Lord.

32² See note 23¹ in ch. 11.

32³ To participate in God's inheritance requires us to be sanctified, and to be sanctified requires the word of God's grace (John 17:17 and note 1).

34¹ Making tents (18:3).

35¹ The verb means to show by example.

34^a
1 Cor.
4:12;
1 Thes.
4:11

35^a
1 Thes.
2:9;
2 Thes.
3:8;
Acts
18:3

29^a
Matt.
7:15;
10:16;
John
10:12
30^a
cf.
Rom.
16:
17-18
31^a
Matt.
24:42;
Heb.
13:17
31^b
cf.
Acts
19:10;
24:17
31^c
Acts
20:19
32^a
Acts
14:23
32^b
Acts
20:24
32^c
Acts
9:31
32^d
Acts
26:18;
Eph.
1:14;
1 Pet.
1:4
32^e
Heb.
13:12;
10:29;
1 Cor.
6:11;
Rom.
6:
19, 22;
1 Thes.
5:23;
3:13
33^a
1 Thes.
2:5;
cf.
2 Cor.
7:2;
12:17

35^b way we ought to support ²the ^bweak, and to remember
Rom. the words of the Lord Jesus which He Himself said, ³It
15:1; is more blessed to ^cgive than to receive.
1 Thes.

5:14 36 And having said these things, he ^aknelt down with
 35^c them all and prayed.
Luke

6:38 37 And there was considerable weeping by all; and
 36^a ^afalling on Paul's neck, they kissed him affectionately,
Acts

7:60; 38 Especially pained over the word which he had
 21:5 spoken, that they would behold his ^aface no more. And
 37^a they ^bescorted him to the ship.
Gen.

33:4;
 45:14;
 46:29;
Luke
 15:20

CHAPTER 21

e. To Tyre 21:1-6

38^a 1 Now it came about *that* when we ¹parted from
Acts them and set sail, we took a straight course and came to
 20:25 Cos, and on the next *day* to Rhodes, and from there to
 38^b Patara;
Acts

2 And having found a ship crossing over to Phoeni-
 cia, we went on board and set sail.

3^a 3 And when we sighted ^aCyprus, leaving it on the
Acts left, we sailed to ^bSyria and came down to Tyre; for
 13:4 there the ship was unloading its cargo.
 3^b

Acts 4 And having sought out the disciples, we remained
 20:3; there seven days; ¹and they ²told Paul through the
 15: ^aSpirit ^bnot to set foot in ^cJerusalem.
 23, 41

4^a 5 And it came about *that* when we completed the
Acts days, we came out and went on our way, all *of them*
 21:11; with *the* women and children ^aescorting us until *we*
 20:23
 4^b

Acts 35² Or, the infirm, referring to those who were weak physically
 21:12 (1 Cor. 11:30), hence the poor ones.
 4^c

Acts 35³ This word is not recorded in the Gospels; it must have been
 19:21; received by oral communication.
 20:

16, 22 1¹ Or, tore ourselves.

5^a 4¹ Lit. who told.

Acts 4² In 20:23 the Holy Spirit made known to Paul that bonds and
 20:38 afflictions awaited him in Jerusalem (see note there). Now the Spirit
 5^b took a further step to tell him, through some members of the Body,
Acts not to go to Jerusalem. In practicing the Body life, he should have
 20:36 taken this word and obeyed it as a word from the Head.

were outside the city. And ^bkneeling down on the beach, we prayed.

6 And we said good-by to one another and went on board the ship, and they returned ¹home.

f. To Ptolemais
21:7

7 And when we finished the voyage from Tyre, we arrived at Ptolemais; and having greeted the ^abrothers, we remained one day with them.

g. To Caesarea
21:8-14

8 And on the next day we went out and came to ^aCaesarea; and entering into the ¹house of ^bPhilip the ^cevangelist, who was *one* of the ^dseven, we remained with him.

9 Now this man had four virgin daughters who ^aprophesied.

10 And while we remained *there* many days, a certain prophet named ^aAgabus came down from Judea.

11 And he came to us and took Paul's ^agirdle; and having bound his own feet and hands, he said, Thus ¹says the Holy Spirit, In this way shall the Jews in Jerusalem ^bbind the man whose girdle this is and ^cdeliver *him* into *the* hands of *the* Gentiles.

12 And when we heard these things, both ¹we and those in that place entreated him ^anot to ^bgo up to Jerusalem.

6¹ Lit. to their own.

8¹ Wherever Paul went he visited the brothers and stayed with them (vv. 4, 7). He was actually practicing the Body life of the church, living according to what he taught concerning the Body of Christ.

11¹ The Holy Spirit foretold Paul again, not directly but through a member of the Body, what would befall him in Jerusalem (see note 23¹ in ch. 20). This was again a warning in the nature of a prophecy, not a charge. It was again the Head speaking through the Body (see note 4²), which he should have listened to in the practice of the Body life.

12¹ Including Luke the writer. Here the Body, through many members, expressed its feeling, entreating Paul not to go to Jerusalem. But due to his strong will in being ready even to sacrifice his life for the Lord (v. 13), he would not be persuaded, forcing the members of the Body to leave this matter to the will of the Lord (v. 14).

7^a
Acts
21:17;
28:14
8^a
Acts
21:16;
9:30;
10:1
8^b
Acts
6:5;
8:5.
26, 40
8^c
Eph.
4:11
8^d
Acts
6:3
9^a
Acts
2:
17-18;
19:6
10^a
Acts
11:28
11^a
cf.
Jer.
13:
1-11
11^b
Acts
21:33;
22:29
11^c
Acts
21:
31-33;
cf.
Luke
18:32
12^a
Acts
21:4
12^b
cf.
Matt.
16:21

13^a 13 Then Paul answered, What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to ^adie in Jerusalem for the ^bname of the Lord Jesus.

14 And when he would not be persuaded, we were silent, having said, The ^awill of the Lord be done.

13^b
Acts
5:41

h. To Jerusalem, Ending the Third Journey

21:15-17

14^a
Matt.
6:10;
26:42

15 And after these days, we got ready and went up to ^aJerusalem.

15^a
Acts
19:21;
20:22

16 And *some* of the disciples from ^aCaesarea also went with us, bringing *us* to a certain Mnason of ^bCyprus, a disciple of long standing, with whom we were to ¹lodge.

16^a
Acts
21:8

17 And when we had ¹come to ^aJerusalem, the ^bbrothers ^cwelcomed us gladly.

16^b
Acts
13:4

8. The Influence of Judaism

21:18-26

17^a
Acts
19:21;
20:
16, 22

18 And on the following day Paul went in with us to ^{1a}James, and all the ^belders were present.

17^b
Acts
21:7
17^c
Acts
15:4

19 And having greeted them, he ^arelated one by one the things which God did among the Gentiles through his ^bministry.

18^a
Acts
15:13;
Gal.
2:9, 12;
James
1:1

20 And when they heard *it*, they ^aglorified God; and they said to him, You observe, brother, how many ¹thousands there are among the Jews who have believed, and all are ^{2b}zealous for the ^claw;

18^b

16¹ In Jerusalem.

18^b
Acts
11:30;
15:2,
4, 6

17¹ This was the end of Paul's third ministry journey, which began in 18:23.

18¹ See notes 17¹ in ch. 12 and 19¹ in Gal. 1.

20¹ Or, myriads, ten thousands.

19^a
Acts
14:27;
15:
4, 12
19^b

20² Indicating how the Jewish believers in Jerusalem still kept the law of Moses, still remained in the Old Testament dispensation, and still were strongly under the Judaic influence, mixing God's New Testament economy with the out-of-date Old Testament one (see notes 1³ in James 1 and 10¹ in James 2).

20^b
Acts
20:24
20^a
Acts
11:18

20^b
Acts
22:3;

Gal.
1:14;
Phil.
3:6;

Rom.
10:2

20^c
Acts
21:24

21 And they have been instructed concerning you that you are ^ateaching all *the* Jews throughout the nations ¹apostasy from Moses, telling them ^bnot to circumcise their children, nor to walk according to the ^ccustoms.

21^a
Acts
21:28

22 What then is *to be done*?¹ They will certainly hear that you have come.

21^b
Gal.
6:15;
1 Cor.
7:19;

23 Therefore do ¹what we tell you: Four men are with us who have a ²vow on themselves;

Rom.
2:
28-29

24 Take these and be ^{1a}purified with them, and pay their ²expenses that they may ³shave their heads; and all will know that there is nothing to the things of which they have been instructed concerning you, but that you yourself also walk orderly, keeping the ^blaw.

21^c
Acts
6:14

25 But concerning the Gentiles who have believed, we wrote, having decided that they should keep themselves from ^aidol sacrifices and blood and anything strangled and fornication.

24^a
Acts
24:18
24^b

26 Then Paul took the men on the following day, *and* ¹having been purified with them entered into the

Acts
21:20;
James
4:11

25^a
Acts
15:
20, 29

21¹ To leave the law of Moses, not to circumcise, and not to walk according to the customs of dead letters, are really according to God's New Testament economy. But these were considered by the unbelieving Jews, and even by the Jewish believers in Christ, to be apostasy from God's Old Testament dispensation.

22¹ Some MSS add, A multitude must come together.

23¹ Lit. this that.

23² The Nazarite vow (Num. 6:2-5).

24¹ To be purified with the Nazarites is to become a Nazarite with them, joining them in their vow. The word "purely" is used in the Septuagint in Num. 6:3, in describing the Nazarite's duties. To take the Nazarite vow is a purification before God.

24² The cost of the offerings which a Nazarite must pay for the completion of his purification (Num. 6:13-17). This was very expensive for the poor Nazarites. It was a custom among the Jews, and was considered a proof of great piety, that a rich person would pay the expenses of the offerings for the poor.

24³ To be done at the completion of the Nazarite vow (Num. 6:18). This shaving differed from the shearing in 18:18 (see note there), which was for a private vow.

26¹ I.e. participating in their Nazarite vow (see note 24¹). To do this Paul had to enter into the temple and remain there with the Nazarites until the completion of the seven days of the vow; then the priest would offer the offerings for each one of them, including him. He was surely clear that such a practice was of the out-of-date dispensation, which, according to the principle of his teaching in the

26^a temple, giving notice of the ²completion of the days of
 Num. the purification, until the ^aoffering was offered for each
 6: one of them.
 13-17

9. The Ultimate Persecution of the Jews **21:27—26:32**

a. An Uproar against Paul **21:27—23:15**

(1) Seized by the Jews in Jerusalem **21:27-30**

27^a Now when the seven days were about to be
 Acts concluded, the ^aJews from ^bAsia saw him in the temple
 23: and ^cthrew all the crowd into confusion; and they ^dlaid
 12, 20; their hands on him,
 13:45

27^b New Testament ministry, should be repudiated in God's New
 Acts Testament economy. Yet, he went through with it, probably because
 24:19 of his Jewish background, which was also manifested in his earlier
 27^c private vow in 18:18, and because he was practicing his word in
 Acts 1 Cor. 9:20. However, his toleration jeopardized God's New Testa-
 14:2 ment economy, which God would not tolerate. Just at the time when
 27^d their vow was to be concluded, God allowed an uproar to rise up
 Acts against him, and what they intended to accomplish was blown away
 21:30; (v. 27). The mixture of Judaic practices with God's New Testament
 26:21 economy was not only erroneous in God's dispensation, but also
 abominable in the eyes of God. This gross mixture was terminated by
 Him a mere ten years or so later with the destruction of Jerusalem
 and the temple, the center of Judaism, through Titus and his Roman
 army. This rescued and absolutely separated the church from the
 devastation of Judaism.

God might have tolerated the private vow Paul had in 18:18, but
 He would not allow Paul, His chosen vessel not only for the
 completion of His New Testament revelation (Col. 1:25) but also for
 the carrying out of His New Testament economy (Eph. 3:2, 7-8), to
 participate in the Nazarite vow, a serious Judaic practice. Paul might
 have intended, in going to Jerusalem, to clear up the Judaic influence
 on the church there (see note 21¹, par. 2, in ch. 19), but God knew
 that it was incurable. Hence, in His sovereignty He allowed Paul to
 be arrested by the Jews and imprisoned by the Romans, that he might
 write his last eight Epistles (see note 11² in ch. 25), which completed the
 divine revelation (Col. 1:25) and gave the church a clearer and deeper
 view concerning God's New Testament economy (Eph. 3:3-4). Thus,
 God left the Judaic-influenced church in Jerusalem to remain as it
 was until the devastating mixture was terminated with the destruction
 of Jerusalem. For Paul to write his last eight Epistles to complete
 God's New Testament revelation was far more important and
 necessary than for him to accomplish some outward works for the
 church.

26² I.e. the completion of the Nazarite vow (Num. 6:13).

28 Crying out, Men, Israelites, help! This is the man who is ^ateaching all men everywhere ^bagainst the ¹people, and the law, and ²this place; and besides, he has even brought Greeks into the temple and has ^cprofaned this ³holy place.

29 For they had previously seen ^aTrophimus the Ephesian in the city with him, whom they supposed Paul had brought into the temple.

30 And the whole city was aroused, and ¹the people ran together; and ^alaying hold of Paul, they ^bdragged him ^coutside the temple; and immediately the doors were shut.

(2) *The Intervention of the Roman Commander*
21:31-39

31 And as they were seeking to ^akill him, a report came up to the ^{1b}commander of the ²cohort that all Jerusalem was in confusion.

32 And he took soldiers and centurions at once and ran down to them; and when they saw the commander and the soldiers, they ceased beating Paul.

33 Then the commander drew near and laid hold of him and ordered *him* to be ^abound with two ^bchains, and he inquired who he might be and what he had done.

34 But some among the crowd were ^ashouting one thing and others something else. And when he was not

28¹ Yes, God's New Testament teaching according to His New Testament economy is really against the Jews who oppose God's New Testament economy (Matt. 21:41, 43-45; 22:7; 23:32-36; Acts 7:51; 13:40-41), against the laws of dead letters (Rom. 3:20, 28; 6:14; 7:4, 6; Gal. 2:19, 21; 5:4), and against the holy place, the temple (Matt. 23:38 and note 1; 24:2; Acts 7:48). Since Paul's ministry was to carry out God's New Testament economy, it could not please the Jews who were possessed and usurped by Satan, the enemy of God, to oppose and ravage God's New Testament move. Rather it offended them and stirred up their jealousy and hatred to the uttermost, so that they made a plot (20:3) to do away with him (vv. 31, 36).

28² The holy place, the temple.

28³ The temple. See note 15⁴ in Matt. 24.

30¹ Lit. a running together of the people occurred.

31¹ Chiliarch, in command of 1,000 troops or a cohort.

31² See note 1² in ch. 10.

28^a
Acts
21:21
28^b
Acts
6:13
28^c
Acts
24:6
29^a
Acts
20:4
30^a
Acts
21:27
30^b
Acts
16:19
30^c
cf.
2 Kings
11:15
31^a
Acts
23:12;
John
16:2
31^b
Acts
21:
32-33.
37;
22:24;
23:17
33^a
Acts
20:23;
21:11;
22:29;
26:29
33^b
Acts
28:20;
Eph.
6:20;
Phil.
1:
7, 13;
2 Tim.
1:16;
Acts
12:6
34^a
Acts
19:32

able to know the facts because of the uproar, he ordered *that* he be brought into the ^bbarracks.

^{34^b}
Acts
22:24;
23:10
^{36^a}
Acts
22:22;
Luke
23:18
37 And when he came to the stairs, it so happened *that* he was carried by the soldiers because of the violence of the crowd;

^{39^a}
Acts
22:3
39^b
Acts
9:11
40^a
Acts
19:33;
12:17
40^b
Acts
22:2;
26:14
36 For the multitude of the people were following and crying out, "Away with him!"

37 And when he was about to be brought into the barracks, Paul said to the commander, Am I allowed to say anything to you? And he said, Do you know Greek?

38 Then you are not the Egyptian who before these days stirred up a revolt and led out the four thousand men of the Assassins into the wilderness?

39 But Paul said, I am indeed a "Jewish man of ^bTarsus in Cilicia, a citizen of no insignificant city; and I beg you, permit me to speak to the people.

(3) *Defending Himself before the Rioting Jews*
21:40—22:21

40 And when he had given him permission, Paul stood on the stairs and ^amotioned with his hand to the people; and when there was a great silence, he addressed *them* in the ^bHebrew ¹dialect, saying,

CHAPTER 22

^{1^a}
Acts
7:2
^{1^b}
Acts
24:10;
25:8
1 Men, ^abrothers, and fathers, hear my ^{1b}defense *which* I now *make* to you.

2 And when they heard that he addressed them in

^{40¹} I.e. Aramaic, the language then spoken in Palestine.

^{1¹} Paul faced his opponents in a different way than Christ did. Christ was as a lamb brought to the slaughter, and as a sheep dumb before its shearer for the accomplishment of His redemption. He did not open His mouth when judged by men (Isa. 53:7; Matt. 26:62-63; 27:12, 14). But Paul, as a faithful and bold apostle sent by the Lord, needed to make a defense and exercise his wisdom to save his life from his persecutors that he might fulfill the course of his ministry. Although he was willing and ready to sacrifice his life for the Lord (20:24; 21:13, and note ^{12¹} in ch. 21), he would still endeavor to live longer that he might carry out the Lord's ministry as much as possible. See notes ^{25²} in this chapter, and ^{3¹} and ^{6³} in ch. 23.

the Hebrew ¹dialect, they ²became more quiet. And he said,

3 I am a man *who is* a ^aJew, born in Tarsus of Cilicia, but brought up in this city at the feet of ^{Acts 21:39}
^bGamaliel, having been trained according to the ^cstrict-
ness of the law of our fathers, being ^dzealous ^efor God, ^{Acts 5:34}
even as you all are today. ^{3c}

4 And I ^apersecuted this ¹way unto death, binding ^{Acts 26:5}
and delivering to ^bprisons both men and women, ^{3d}

5 As also the ^ahigh priest and all the ¹council of the ^{Acts 21:20}
elders testify for me; from whom also I received ^bletters ^{3e}
to the brothers, and went to ^cDamascus to bring also ^{John 16:2}
those who were there, bound to Jerusalem that they ^{4a}
might be punished. ^{Phil.}

6 Now it came about *that* as I was journeying and ^{3:6;}
^adrawing near to Damascus, about midday, suddenly a ^{1 Tim. 1:13}
¹great light shone out of heaven around me, ^{4b}

7 And I fell to the ground and heard a voice saying ^{Acts 22:19;}
to me, Saul, Saul, why are you persecuting ¹Me? ^{8:3;}

8 And I answered, Who are You, ¹Lord? And He said ^{26:10}
to me, I am Jesus the ^aNazarene, whom you are ^{5a}
persecuting. ^{Acts 4:6}

9 And those who were with me beheld the light, but ^{5b}
did not ¹hear the voice of the One who was speaking to ^{Acts 9:2;}
me. ^{28:21}

10 And I said, ^aWhat shall I do, Lord? And the Lord ^{5c}
said to me, Rise up and go into Damascus, and there it ^{Acts 9:3;}
¹will be told you concerning all things which have been ^{26:12}
appointed for you to do. ^{6a}
^{vv.}
^{6-11:}
^{Acts 9:3-8;}
^{26:}
¹²⁻¹⁸

²¹ See note 40¹ in ch. 21.

²² Or, gave, showed.

⁴¹ See note 2¹ in ch. 9.

⁵¹ Gk. *presbyterion*, presbytery, eldership (of the Sanhedrin), hence, the Sanhedrin. See note 22⁶ in Matt. 5.

⁶¹ Lit. considerable.

⁷¹ See note 4¹ in ch. 9.

⁸¹ See note 5¹ in ch. 9.

⁹¹ I.e. in the sense of understand as in Mark 4:33; 1 Cor. 14:2. They heard the voice (9:7) but they did not understand it, just as they beheld the light, but beheld no one (9:7).

¹⁰¹ See note 6¹ in ch. 9.

^{10a}

^{Acts 16:30}

11 And as I could ¹not see because of the glory of that light, I was led by the hand by those who were with me and came into Damascus.

12^a
Acts
9:
12, 15
12^b

12 And a certain ^{1a}Ananias, a devout man according to the law, ^bwell attested by all the Jews dwelling *there*,

Acts
10:22

13 Came to me, and standing by said to me, Saul, brother, ^{1a}receive your sight! And in that very hour I looked up at him.

13^a
Acts
9:18

14 And he said, The ^aGod of our fathers has ^bappointed you to know His ^cwill, and to see the ^dRighteous One, and to hear *the* voice of His mouth;

14^a
Acts
5:30;
24:14
14^b

15 For you will be a ^awitness to Him unto all men of the things which you have ^bseen and heard.

Acts
9:15;
26:16
14^c

16 And now, why do you delay? Rise up and ¹be ^abaptized, and wash away your sins, ^{2b}calling on ³His ^cname.

Rom.
12:2;
Eph.
1:9;
5:17;
Col.
1:9
14^d

17 And it came about *that* when I returned to ^aJerusalem and was praying in the ^btemple, I came into a ¹trance,

Acts
3:14
15^a

18 And I saw Him saying to me, Hurry, and go quickly out of Jerusalem, because they will not accept your ^atestimony concerning Me.

Acts
1:8;
22:20
15^b

19 And I said, Lord, they know that I was ^aimprisoning and beating in every ^bsynagogue those who believe on You,

Acts
4:20
16^a

11¹ See note 8¹ in ch. 9.

12¹ See note 11¹ in ch. 9.

13¹ Or, look up. See note 12¹ in ch. 9.

Acts
9:18
16^b

16¹ See notes 36¹ in ch. 8 and 16¹ in Mark 16.

Rom.
10:13
16^c

16² See note 21¹ in ch. 2. Calling on the Lord's name here was a means for Paul to wash away his sins in arresting so many of the believers who called on the Lord's name. All the believers knew that he considered calling on the Lord's name a sign of those he should arrest (9:14, 21). Now he had turned unto the Lord. In order to wash away his sins in persecuting and arresting the Lord's callers, not only before God but also before all the believers, Ananias charged him to do the same calling, which he had condemned, at his baptism, a public confession of the Lord whom he had persecuted.

Acts
2:38
17^a

16³ "His" is significant here, pointing particularly to the name of the One whom Paul had hated and persecuted (v. 8).

Acts
9:26;
26:20;
Gal.
1:18
17^b

17¹ Or, ecstasy. See note 10³ in ch. 10.

Luke
18:10;
Acts
3:1

18^a
Acts
2:40;
23:11

19^a
Acts
22:4

19^b
Acts
26:11;

Matt.
10:17

20 And when the ^ablood of Your ^bwitness Stephen was being ^cshed, I myself also was standing by and ^dconsenting and keeping the garments of those who did away with him.

21 And He said to me, Go, for I will send you to ^aGentiles ^bafar off.

(4) *Bound by the Romans*
22:22-29

22 And they listened to him up to this word, and *then* they lifted up their voice, saying, ^aAway with such a man from the earth, for it is ^bnot fitting for him to live!

23 And as they were crying out and throwing off their garments and throwing dust in the air,

24 The ¹commander ordered him to be brought into the ^abarracks, saying that he should be ^bexamined by scourging in order that he might ^cascertain for what cause they were shouting against him so.

25 But as they stretched him out ¹with the thongs, Paul ²said to the centurion standing by, Is it lawful for you to scourge a man *who is* a ^aRoman and uncondemned?

26 And when the centurion heard *this*, he went to the commander and reported *it*, saying, What are you about to do? For this man is a Roman.

27 And the commander came and said to him, Tell me, are you a Roman? And he said, Yes.

28 And the commander answered, I acquired this citizenship with a large sum *of money*. And Paul said, But I was even born so.

29 Immediately, therefore, those who were about to ^aexamine him withdrew from him; and the ^bcommander also was ^cafraid, realizing that he was a ^dRoman and that he had ^ebound him.

24¹ See note 31¹ in ch. 21.

25¹ Or. for the lashes.

25² This was Paul's wisdom, utilizing his Roman citizenship to save himself from suffering persecution. See note 1¹.

(5) *Defending Himself before the Sanhedrin*
22:30—23:10

30^a And on the next day, intending to know for certain why he was accused by the Jews, he released him and ordered the chief priests and all the ^{1a}Sanhedrin to come together; and having brought Paul down, he had *him* stand before them.

CHAPTER 23

1^a And Paul, looking intently at the ^{1a}Sanhedrin, said, Men, brothers, I have ²conducted myself in all good ^{3b}conscience before God until this day.

2 And the high priest ^aAnanias commanded those who stood by him to ^bstrike him on the mouth.

3 Then Paul ¹said to him, God is going to strike you, you ^awhitewashed ^bwall! And you sit, ^cjudging me according to the law, and contrary to the law you order me to be struck?

2^a

Acts

24:1

2^b

1 Kings

22:24;

Lam.

3:30;

Micah

5:1;

Matt.

26:67;

2 Cor.

11:20

3^a

Matt.

23:27

3^b

Isa.

30:13;

Ezek.

13:

10-16

3^c

Lev.

19:35;

Deut.

25:1-2

30¹ See note 5¹.1¹ See note 5¹ in ch. 22.1² Or, lived as a citizen.

1³ Following man's fall and his being sent out of the garden of Eden (Gen. 3:23), God wanted man, in His dispensation, to be responsible to his own conscience. But man failed to live and walk according to his conscience and fell further into wickedness (Gen. 6:5). After the judgment of the flood, God ordained man to be under human government (Gen. 9:6). Man failed also in this. Then, before fulfilling His promise to Abraham concerning the blessing of the nations in Christ (Gen. 12:3; Gal. 3:8), God put man under the test of the law (Rom. 3:20; 5:20). Man failed utterly in this test. All these failures indicate that man has fallen from God to his conscience, from his conscience to human government, and from human government to lawlessness, that is, man has fallen to the uttermost. Hence, to conduct oneself "in all good conscience before God," as Paul did, was a great return to God from man's fall. Paul spoke this word to vindicate himself before those who accused him of being a lawless and even reckless person. He referred, in his defense, to his conscience again in 24:16. This showed his high standard of morality in contrast with the hypocrisy of the Jewish religionists and the crookedness of the Roman (Gentile) politicians. See notes 12¹ in this chapter, 2¹, 24¹, 26¹, and 27³ in ch. 24, and 9¹ and 13² in ch. 25.

3¹ This was Paul's straightforwardness and boldness in dealing with his persecutors. See note 1¹ in ch. 22.

4 And those standing by said, Do you revile the ^ahigh priest of God?

5 And Paul said, I did not know, brothers, that he is *the* high priest; for it is written, ^aYou shall not ^bspeak evilly of a ruler of your people.

6 And Paul, knowing that one part was ^{1a}Sadducees, but the other ²Pharisees, ³cried out in the ^bSanhedrin, Men, brothers, I am a ^cPharisee, a son of Pharisees; concerning *the* ^dhope and ^eresurrection of *the* dead I am being judged!

7 And as he spoke this, a dissension arose between the Pharisees and Sadducees; and the multitude was divided.

8 For *the* Sadducees say *that* there is ^ano resurrection, neither angel nor spirit; but *the* Pharisees acknowledge both.

9 And there was a great outcry; and some of the ^ascribes of the Pharisees' party rose up and fought it out, saying, We find ^bnothing evil in this man; and if a spirit has spoken to him, or an ^cangel....

10 And when much ^adissension arose, the ¹commander, fearing that Paul might be torn to pieces by them, ²ordered the soldiers to go down and take him by force from their midst and bring *him* into the ^bbarracks.

(6) *Encouraged by the Lord*
23:11

11 But the following ^anight the Lord ^{1b}stood by him

⁶¹ See note 7² in Matt. 3.

⁶² See note 7¹ in Matt. 3.

⁶³ Here again Paul exercised his wisdom to avoid suffering persecution. See note 1¹ in ch. 22.

10¹ See note 31¹ in ch. 21.

10² This was the sovereignty of the Lord to rescue Paul from the hand of the Jews.

11¹ The Lord was living all the time in Paul essentially (Gal. 2:20). Now, to strengthen and encourage him, the Lord stood by him economically. This showed the Lord's faithfulness and good care for His servant.

11^a
Acts
18:9;
27:23

11^b
2 Tim.
4:17;
1 Sam.
3:10

4^a
John
18:22
5^a
Exo.
22:28
5^b
cf.
2 Pet.
2:10;
Jude
8
6^a
Matt.
22:23
6^b
Acts
23:1,
20, 28
6^c
Acts
26:5;
Phil.
3:5
6^d
Acts
24:15;
26:6-7
6^e
Acts
24:21;
26:8
8^a
Matt.
22:23;
1 Cor.
15:12
9^a
Mark
2:16;
Acts
4:5
9^b
Acts
25:10
9^c
John
12:29
10^a
Acts
23:7
10^b
Acts
23:
16, 32;
21:34;
22:24

11^c and said, Take ^ccourage, for as you have ²solemnly
Matt. ^dtestified concerning Me in Jerusalem, so you must also
14:27;
John ³testify in ⁴Rome.
16:33

11^d

Acts

2:40;

26:22

12^a

Acts

23:20;

21:27;

13:45

12^b

Acts

9:24;

20:3;

23:

30, 16

12^c

Acts

23:

14-15,

21, 27;

25:3;

21:31

15^a

Acts

23:21;

9:24;

25:3

(7) *The Plot of the Jews*
 23:12-15

12 And when it became day, the ^aJews formed a ^{1b}plot and put themselves under a curse, saying *that* they would neither eat nor drink until they had ^ckilled Paul.

13 Now there were more than forty who formed this conspiracy.

14 They came to the chief priests and the elders and said, ¹We have bound ourselves with a curse to taste nothing until we kill Paul.

15 Now therefore, you inform the commander with the Sanhedrin in order that he may bring him down to you, as though you were intending to ¹determine more accurately the things concerning him; and we, before he draws near, are ready to ^ado away with him.

11² This indicates the Lord admitted that the apostle did bear a solemn testimony concerning Him in Jerusalem. Testimony differs from mere teaching (see note 40¹ in ch. 2).

11³ What the ascended Christ wanted to use to carry out His heavenly ministry for the propagating of Himself, that the kingdom of God might be established for the building up of the churches for His fullness, was not a group of preachers trained by man's teaching to do a preaching work, but a body of His witnesses, martyrs, who bore a living testimony of the incarnated, crucified, resurrected, and ascended Christ (see notes 8³ in ch. 1 and 16¹ in ch. 26). Satan could instigate the Jewish religionists and utilize the Gentile politicians to bind the apostles and their evangelical ministry, but he could not bind Christ's living witnesses and their living testimonies. The more they bound the apostles and their evangelical ministry, the stronger and brighter these martyrs of Christ and their living testimonies became. The Lord here in His appearing to the apostle indicated that He would not presently rescue him from his bonds, but that He would leave him in bonds and bring him to Rome, that he might testify concerning Him as he did in Jerusalem. He encouraged him to do this.

11⁴ This was to fulfill Paul's desire in 19:21. See note 24¹ in ch. 27.

12¹ The plot in vv. 12-15 manifested the falsehood and Satanic hatred (John 8:44; Matt. 23:34) in the hypocritical religionists of Judaism. See note 1³.

14¹ Lit. we have cursed ourselves with a curse. A very strong expression.

15¹ I.e. determine by thorough investigation (see also 24:22).

*b. Transferred to Felix,
the Roman Governor in Caesarea
23:16—24:27*

*(1) The Secrecy of the Transfer
23:16-35*

16 But the son of Paul's sister ¹heard of the ^aambush, ^{16^a}
and he came and entered into the ^bbarracks and ^{Acts}
reported *it* to Paul. ^{25:3;}
^{23:12}

17 And Paul called one of the centurions to *him* and ^{16^b}
said, Bring this young man to the ^acommander, for he ^{Acts}
has something to report to him. ^{23:}
^{10, 32}

18 So he took him and brought *him* to the com- ^{17^a}
mander and said, The ^aprisoner Paul called me to *him* ^{Acts}
and asked *me* to bring this young man to you, who has ^{21:31}
something to tell you. ^{18^a}
^{Eph.}
^{3:1}

19 And the commander took him by the hand and
withdrawing privately inquired, What is it that you
have to report to me?

20 And he said, The Jews have ^aagreed to ask you to ^{20^a}
bring Paul down tomorrow to the ^bSanhedrin as though ^{Acts}
they were intending to inquire somewhat more accu- ^{23:}
rately concerning him. ¹⁴⁻¹⁵
^{20^b}

21 Therefore you should not be persuaded by them, ^{Acts}
for more than forty of their men are lying in ambush for ^{23:6}
him, who have put themselves under a curse neither to
eat nor to drink until they have ^adone away with him; ^{21^a}
and now they are ready, awaiting the promise from you. ^{Acts}
^{23:}

22 So the commander dismissed the young man, ^{12, 15}
charging *him*, Divulge to no one that you have ^{9:24;}
informed me of these things. ^{25:3}

23 And he called to *him* a certain two of the
centurions and said, Prepare two hundred soldiers that
they may go as far as Caesarea, and seventy horsemen, ^{24^a}
and two hundred ¹spearmen by *the* ²third hour of the ^{Acts}
night, ^{24:3;}
^{25:14}

24 And mounts to stand by to put Paul on *that* they ^{24^b}
may bring *him* safely to ^{1a}Felix the ^bgovernor. ^{Acts}
^{23:33;}
^{24:}

16¹ This was also the sovereignty of the Lord to rescue Paul's life.

23¹ Or, slingers, lightly armed soldiers.

23² I.e. 9 p.m.

24¹ The Roman governor of the province of Judea.

^{1, 10}
^{26:30;}
^{Luke}
^{3:1;}
^{20:20}

25 *And he* wrote a letter having this form:

26^a Claudius Lysias, to his ^aExcellency, Governor Felix, ^bgreetings.

27^a When this man was ^aseized by the Jews and was about to be ^bdone away with by them, I came upon *them* with the soldiers and rescued *him*, having learned that he is a ^cRoman.

28^a And intending to ^aascertain the cause for which they were accusing him, I brought *him* down to their Sanhedrin.

29^a *And* I found him to be accused concerning ^aquestions of their ^blaw, but having nothing ^cworthy of death or of bonds laid to his charge.

30^a And when it was ^adisclosed to me *that* there would be a ^bplot against the man, I sent *him* at once to you, charging also the ^caccusers to speak against him before you.

31^a So the soldiers, according to what was directed them, took up Paul and brought *him* by night to ¹Antipatris.

32^a And on the next day, leaving the horsemen to depart with him, they returned to the ^abarracks.

33^a And when they had entered into ^aCaesarea and handed over the letter to the governor, they presented also Paul to him.

34^a And when he had read *it*, he asked from what province he was; and learning that *he was* from ^aCilicia,

35^a He said, I will hear you fully when your ^aaccusers also arrive; and he ordered that he be guarded in Herod's ^{1b}praetorium.

32^a *Acts* 23:10
33^a *Acts* 23:10
33^a A place about 40 Roman miles away from Jerusalem and about 26 from Caesarea.

35^a Built by Herod the Great, the palace of the former kings. It became the official residence of the governor of the Roman province of Judea. Paul was guarded here leniently, not as in the common prison.

35^a *Acts* 23:30
35^b *Matt.* 27:27;
John 18: 28, 33;
19:9

CHAPTER 24

(2) *Accused by the Jews' Advocate*
24:1-9

1 And after five days the high priest ^aAnanias came down with some elders and a certain ¹orator, Tertullus; and they informed the ^bgovernor against Paul. 1^a
Acts
23:2
1^b

2 And when he was called, Tertullus began to accuse *him* saying, ¹Since we have obtained much peace through you, and through your forethought reforms are being carried out for this nation, Acts
23:24
3^a
Acts
23:26;
26:25;

3 Both in every way and everywhere we welcome *it*, most ^aexcellent ^bFelix, with all thankfulness. Luke
1:3
3^b

4 But that I may not detain you further, I entreat you to hear us briefly in your forbearance. Acts
23:24

5 For we have found this man a pest and an ^aagitator of ^binsurrections among all the Jews throughout the inhabited earth, and a ringleader of the ^csect of the ^dNazarenes, 5^a
cf.
Luke
23:2
5^b
Acts
17:6
5^c

6 Who also tried to ^aprofane the temple; whom also we laid hold of¹. Acts
24:14;
28:22
cf.
Acts
5:17;
15:5;
26:5
5^d

7 (See note 7¹.)

8 ¹From whom, when you have examined *him* yourself concerning all these things, you will be able to ^aascertain the things of which we accuse him. Acts
22:8
8^a
Acts
22:24

9 And the Jews also joined in the attack, affirming *that* these things were so.

(3) *Defending Himself before Felix*
24:10-21

10 And when the governor had nodded for him to speak, Paul answered, Knowing *that* for many years 8^a
Acts
22:24

1¹ An advocate, a lawyer, who knew Roman legal procedure.

2¹ Tertullus' word from here to the end of v. 3 displayed his baseness, without any ethical standard. See note 1³ in ch. 23.

6¹ Some later MSS add, and we wanted to judge him according to our own law.

7¹ Some later MSS add, But Lysias the commander came along, and with much violence took him out of our hand.

8¹ Some later MSS add, Ordering his accusers to come before you.

10^a you have been a judge to this nation, I cheerfully make
Acts my ^{1a}defense *as to* the things concerning myself.
25:8

11^a 11 As you can realize, it is not more than twelve days
Acts since I went up to ^aworship in ^bJerusalem.
8:27

11^b 12 And ^aneither in the ^btemple did they find me
Acts disputing with anyone nor stirring up a crowd, neither
21: in the synagogues nor throughout the city.
12, 17

12^a 13 ^aNeither are they able to prove to you *the* things
Acts concerning which they now accuse me.
25:8;

28:17 14 But I confess this to you, that according to the
12^b ^{1a}way which they call a ^bsect, so I ^{2c}serve the ^dGod of our
Acts fathers, believing all that is written throughout the
21: ^eLaw and in the Prophets;
26-30

13^a 15 Having ^ahope toward God, which these themselves
Acts also look for, *that there* is about to be a ¹resurrection
25:7 both of *the* righteous and *the* unrighteous.
14^a

Acts 16 In this I also ^aexercise myself, to have always a
24:22 ^{1b}conscience without offense toward God and men.
14^b

Acts 17 After ^amany years I came bringing ^balms to my
24:5 ^cnation and offerings;
14^c

Acts 18 In which they found me ¹purified in the temple,
27:23; with neither a crowd nor an uproar.
Rom.

1: 10¹ See note 1¹ in ch. 22.
2 Tim.

1:3; 14¹ See note 2¹ in ch. 9.
Heb.

9:14; 14² Lit. serve as a priest.

12:28 15¹ The resurrection of the righteous will occur before the
14^d millennium at the Lord's coming back (1 Cor. 15:23; 1 Thes. 4:16). It
Acts will be the resurrection of life (John 5:28-29a and notes; Dan. 12:2a)
5:30; and the resurrection of reward (Luke 14:14), including the first or the
22:14 best resurrection (Rev. 20:4-6 and notes 5² and 6²), the out-
14^e resurrection (Phil. 3:11 and note 2). The resurrection of the
Acts unrighteous will occur after the millennium (Rev. 20:5). It will be the
26:22; resurrection of judgment (John 5:29b and notes) and of shame and
28:23; everlasting contempt (Dan. 12:2b), and will be for the judgment of
Matt. eternal perdition upon the unrighteous (Rev. 20:12-15 and note 12¹),
11:13; concerning which the apostle warned unrighteous Felix in v. 25 (see
Rom. note there).
3:21

15^a 16¹ See note 1³ in ch. 23.

Acts 18¹ See note 24¹ in ch. 21.
23:6

16^a

1 Tim.

4:7

16^b

2 Cor.

1:12;

1 Tim.

3:9;

2 Tim.

1:3;

Heb.

13:18

17^a

cf.

Acts

19:10;

20:31

17^b

Rom.

15:

26, 31;

1 Cor.

16:1-3;

2 Cor.

8:2-3;

9:5;

7, 13;

Acts

11:

29-30

17^c

Acts

26:4;

28:19

19 But certain Jews from ^aAsia, who ought to be present before you and make ^baccusation if they have anything against me—

20 Or else let these men themselves say what wrongdoing they found when I stood before the ^aSanhedrin,

21 Except concerning this one voice which I cried out while standing among them, Concerning *the* ^aresurrection of *the* dead I am being judged today before you.

(4) *Kept in the Custody of the Unjust
and Corrupt Roman Politician*
24:22-27

22 But Felix, knowing more accurately the things concerning the ^away, adjourned ¹the case, saying, When Lysias the ^bcommander comes down, I will determine your affairs.

23 And he directed the centurion to ^akeep him *in custody*, and yet *that he* should have some ^{1b}liberty, and *that* no one should prevent his own *people* from attending to him.

24 But after some days, Felix arrived with ¹Drusilla his wife, *who* was a Jewess, and he sent for Paul and heard him concerning ²his ^afaith in Christ Jesus.

25 And as he was ¹reasoning concerning ^{2a}righteousness, and ^bself-control, and the coming ^cjudgment, Felix

22¹ Lit. them.

23¹ Or, relief, ease.

24¹ A daughter of King Herod Agrippa. She was persuaded by Felix, who became enamored of her, to forsake her husband and marry him. This showed the intemperance and corruption of Felix, a Roman politician. See note 1³ in ch. 23.

24² Lit. the.

25¹ Lit. say thoroughly, discuss (in argument or exhortation), dispute; the same as in 17:2; 18:4, 19.

25² Realizing Felix's unrighteousness (vv. 26-27) and intemperance (see note 24¹), the apostle reasoned with him of righteousness and self-control, the control of passions and desires, especially here regarding the controlling of sexual desires. The coming judgment is related to the resurrection of the unrighteous, which the apostle preached in v. 15 (see note there). The apostle also reasoned with Felix of the coming judgment as a warning. Through this Felix became afraid. See notes 42¹ in ch. 10 and 31¹ in ch. 17.

19^a
Acts
21:27
19^b
Acts
23:30
20^a
Acts
23:1
21^a
Acts
24:15;
23:6
22^a
Acts
24:14
22^b
Acts
21:31
23^a
Acts
28:16
23^b
Acts
27:3
24^a
Acts
20:21;
Gal.
2:16
25^a
Titus
2:12
25^b
1 Tim.
3:2;
2 Pet.
1:6
25^c
Rom.
2:2-3,
5, 16;
2 Tim.
4:1;
1 Pet.
4:5;
Rev.
20:12

became afraid and answered, Go for the present, and when I have an opportunity, I ^dwill call for you.

25^a
Acts
17:32

26 At the same time also he was hoping that ^{1a}money would be given him by Paul; wherefore also he sent for him more frequently and conversed with him.

26^a
cf.
Exo.
23:8

27 And when ¹two years were completed, Felix was succeeded by Porcius ^{2a}Festus; and wanting to ³gain ^bfavor with the Jews, Felix ^cleft Paul ^dbound.

27^a
Acts
25:1;
26:
24-25

CHAPTER 25

c. Left to Festus, the Successor of Felix 25:1—26:32

(1) The Request of the Leaders of the Jews Rejected 25:1-5

27^e
Acts
25:14

1 ^aFestus therefore, having come into the province, after three days went up to Jerusalem from ^bCaesarea.

27^d
Acts
22:29

2 And the ^achief priests and leading men of the Jews informed him against Paul; and they kept entreating him,

1^a
Acts
24:27

3 Asking for a favor against him, so that he might summon him to Jerusalem, setting an ^aambush to ^bdo away with him on the way.

1^b
Acts
23:33

4 Festus therefore answered *that* Paul was kept in custody in Caesarea, and *that* he himself was about to proceed *there* shortly.

2^a
Acts
25:15;
24:1

5 Therefore, he says, let able men from among you go down with *me*, and if there is anything ¹wrong in the man, let them ^aaccuse him.

3^a
Acts
23:
16, 12
3^b
Acts
23:
15, 21

26¹ This indicated the Roman politician's corruption. See note 1³ in ch. 23.

5^a
Acts
25:11

27¹ Luke does not disclose what the apostle did during these two years. He may have used the time to be with the Lord for His move on earth. If so, this may have influenced the Epistles he wrote during the time of his appeal in Rome—Colossians, Ephesians, and Philippians—which are the most mysterious, most profound, and the richest in the divine revelation.

27² The successor of Felix as the governor of Judea.

27³ This again showed the corruption of Roman politics.

5¹ Or, out of place, amiss.

(2) *Defending Himself before Festus*
25:6-8

6 And having stayed among them not more than eight or ten days, *he* went down to Caesarea; *and* on the next day he sat on the ^ajudgment seat and ordered Paul to be brought.

7 And when he arrived, the Jews who had come down from Jerusalem stood around him, bringing many and serious ^acharges against *him*, which they were ^bnot able to prove;

8 While Paul said in his ^{1a}defense, ^bNeither against the ^claw of the Jews, nor against the ^dtemple, nor against ^eCaesar have I sinned in anything.

(3) *Wanting to Appeal to Caesar*
25:9-12

9 But Festus, wanting to ¹gain ^afavor with the Jews, answered Paul and said, Are you willing to go up to ^bJerusalem and be judged there before me concerning these things?

10 And Paul said, I am standing before Caesar's ^ajudgment seat, where I ought to be judged. I have done ^bnothing wrong to *the* Jews, as you also very well know.

11 If therefore I am doing wrong and have committed anything ^aworthy of death, I do not refuse to die; but if there is nothing in the things of which these ^baccuse me, no one can ¹hand me over to them. I ^{2c}appeal to ³Caesar.

⁸¹ See note 1¹ in ch. 22.

⁹¹ This exposed the corruption of another Roman politician. See note 1³ in ch. 23.

¹¹¹ Or, grant as a favor (also v. 16).

¹¹² For his defense Paul wanted to appeal to Caesar (see notes 1¹ in ch. 22 and 32² in ch. 26). This would fulfill his desire to see Rome for the furtherance of the Lord's testimony (19:21; 23:11). Without this appeal he would have been killed by the plot of the Jews (cf. 23:12-15; 25:1-3, 9), and he would not have been able to write his last eight Epistles. Before his appeal to Rome, he had only written six Epistles: 1 and 2 Thessalonians, Galatians, Romans, and 1 and

^{11c} 26:32;
Acts 28:19
25:
21, 25;

^{6a}
Acts 25:
10, 17;
Matt. 27:19
^{7a}
Acts 25:
18, 11;
cf. Luke 23:
2, 10
^{7b}
Acts 24:13
^{8a}
Acts 24:10;
25:16
^{8b}
Acts 24:12;
28:17
^{8c}
Acts 6:13
^{8d}
Acts 24:6
^{8e}
John 19:12
^{9a}
Acts 24:27
^{9b}
Acts 25:20
^{10a}
Acts 25:
6, 17
^{10b}
Acts 23:9
^{11a}
Acts 25:25;
23:29;
26:31;
28:18
^{11b}
Acts 25:5,
7, 16;
24:19

12 Then when Festus had conferred with the ¹council, he answered, To Caesar you have appealed; to Caesar you shall go.

(4) Referred to King Agrippa
25:13-27

13^a 13 Now when some days had passed, ^{1a}Agrippa the king and ²Bernice arrived at ^bCaesarea and greeted Festus.

13^b 14 And while they were staying more days there, Festus laid before the king the matters regarding Paul, saying, There is a certain man who has been ^aleft a ^bprisoner by ^cFelix,

14^b 15 Concerning whom, when I was in Jerusalem, the ^achief priests and the elders of the Jews informed *me*, asking *that I give* sentence against him;

14^c 16 To whom I answered that it is not a ^acustom with Romans to hand over any man before he who is ^baccused meets the ^caccusers face to face, and has an opportunity *to make* a ^ddefense concerning the charge.

16^a 17 So when they had come together here, *I made* no delay, *but* on the next *day*, sitting on the ^ajudgment seat, I ordered the man to be brought;

16^b 18 Concerning whom the accusers stood and brought no ^acharge of the evil things I was suspecting;

16^c 2 Corinthians. It was during his first imprisonment in Rome that he wrote Colossians, Ephesians, Philippians, and Philemon. It was after his first imprisonment that he wrote 1 Timothy, Titus, and Hebrews. Then during his second imprisonment he wrote 2 Timothy. Without these last eight Epistles, what a lack the divine revelation would have had and what a loss the church would have suffered! His appeal did render a great profit and benefit to the Lord's interest.

18^a 11³ Caesar Nero.

18^b 12¹ The council of the Roman province, composed of the councillors or assessors chosen by the governor of the province, with whom the governor usually consulted concerning an appeal like Paul's.

13¹ Herod Agrippa II, who reigned over the region north and east of Galilee, a Jew by religion, the son of Herod in ch. 12.

13² Sister of Drusilla, wife of Felix (24:24). She was also a sister of Agrippa, with whom she lived incestuously. This again showed the corruption of the politicians in the circle of Roman politics. See note 1³ in ch. 23.

19 But they had certain ^aquestions against him concerning their own ¹religion and concerning a certain Jesus who had died, whom Paul affirmed to be ^balive. 19^a
Acts 23: 9, 29

20 And ¹being at a loss concerning an inquiry into these things, I asked if he was willing to go to ^aJerusalem and be judged there about these things. 19^b
Acts 17:18

21 But when Paul appealed to be kept *in custody* for the decision of the ^aemperor, I ordered him to be kept *in custody* until I should send him up to Caesar. 20^a
Acts 25:9

22 And Agrippa *said* to Festus, I also myself was desiring to hear the man. Tomorrow, he said, you shall hear him. 21^a
Acts 25:25

23 Therefore on the next day, when ^aAgrippa and Bernice came with great pomp and entered into the hall of audience together with *the* ¹commanders and prominent men of the city, Festus gave order and Paul was brought. 23^a
Acts 25:13; 26:32

24 And Festus says, King Agrippa, and all men who are present with us, you behold this man concerning whom all the multitude of ^aJews petitioned me, both in Jerusalem and here, shouting that he ought ^bnot to live any longer. 24^a
Acts 25:2, 7

25 But I perceived *that* he had done nothing ^aworthy of death; and when he himself ^bappealed to the emperor, I decided to send *him*, 24^b
Acts 22:22

26 Concerning whom I have nothing definite to write to my lord; wherefore I brought him before ¹you, and especially before you, King Agrippa, so that when the examination has taken place, I may have something to write. 25^a
Acts 25:11

27 For it seems unreasonable to me, in sending a ^aprisoner, not also to signify the charges against him. 25^b
Acts 25:11

19¹ See note 22¹ in ch. 17.

20¹ Or, being perplexed, i.e., not knowing what to do.

23¹ See note 31¹ in ch. 21.

26¹ Plural, referring to the commanders and prominent men who were present (v. 23).

CHAPTER 26

(5) *Defending Himself before Agrippa*
26:1-291^aActs
24:10;
25:8

1 And Agrippa said to Paul, You are permitted to speak for yourself. Then Paul stretched out his hand and made his ^adefense:

2^aActs
26:7;
25:16
2^b

2 Concerning all *the* things of which I am ^aaccused by *the* Jews, ^bKing Agrippa, I consider myself fortunate *that* I am about to make my ¹defense before you today;

3^aActs
6:14
3^b
Acts
25:19

3 ¹Especially *since* you are an ²expert in all the ^acustoms and ^bquestions among *the* Jews; wherefore I beg *you* to listen to me patiently.

4^aActs
24:17;
28:19

4 Now, therefore, my manner of life from *my* youth, which from the beginning was among my ^anation in Jerusalem, all the Jews know,

5^aActs
22:3

5 Having previously known me from the first, if they were willing to testify, that according to the ^astrictest ^bsect of our religion I lived a ^cPharisee.

5^bActs
15:5

6 And now I stand *here* being judged ¹for *the* ^ahope of the promise made by God to our fathers,

5^cActs
23:6

7 To which our ^atwelve tribes, earnestly serving ^bnight and day, hope to attain; concerning which hope I am ^caccused by *the* Jews, O king.

6^aActs
23:6;
24:15;
28:20

8 Why is it judged incredible by you if God ^araises *the* dead?

7^aMatt.
19:28;

9 I therefore thought to myself *that* I ought to do many things ^acontrary to the name of Jesus the ^bNazarene;

James
1:17^bLuke
2:37

10 Which also I did in Jerusalem; and many of the saints I shut up in ^aprisons, having received ^bauthority from the chief priests; and when they were being done away with, I ^ccast a vote against them.

7^cActs
26:2

11 And in all the ^asynagogues, punishing them often,

8^aActs
2:24;

2¹ See note 1¹ in ch. 22.

1 Cor.
15:12

3¹ Or, Since you are especially expert.

3² A knower, one who is acquainted with.

6¹ Lit. upon, upon, on the ground of.

9^a1 Tim.
1:1310^aActs
8:3;
22:1910^bActs
9:1410^ccf.
Acts
8:1;
22:2011^aActs
22:199^bActs
22:8

I compelled *them* to blaspheme; and being exceedingly enraged against them, I ^bpersecuted *them* even as far as ¹foreign cities.

12 *Engaged* in which, I ^ajourneyed to Damascus with authority and a commission from the chief priests.

13 And at midday, on the way, I saw, O king, a light from heaven beyond the brightness of the sun, shining around me and those who journeyed with me.

14 And when we all fell to the ground, I heard a voice saying to me in the ^aHebrew dialect, Saul, Saul, why are you persecuting ¹Me? *It is hard for you to kick against the goads.*

15 And I said, Who are You, ¹Lord? And the Lord said, I am Jesus whom you are persecuting.

16 But rise up and stand on your feet; for I have appeared to you for this *purpose*, to ^aappoint you a minister and a ^{1b}witness both of the things *in* which you have ^cseen Me, and the things in which I will appear to you;

17 ¹Taking you ^aout from the people and from the ^bGentiles, to whom I send you,

18 To ¹open their ^aeyes, to turn *them* from ^{2b}darkness to ^clight and *from* the ³authority of Satan ⁴to God, that

11¹ Lit. outside.

14¹ See note 4¹ in ch. 9.

15¹ See note 5¹ in ch. 9.

16¹ Not only a minister but also a witness. A minister is for the ministry; a witness, for the testimony. Ministry is mainly related to the work, to what the minister does; testimony is related to the person, to what the witness is (see notes 8³ in ch. 1 and 11³ in ch. 23).

17¹ Or, delivering you from. . . .

18¹ This was to carry out the fulfillment of God's jubilee, the acceptable year of the Lord, proclaimed by the Lord Jesus in Luke 4:18-21 (see note 19¹ there) according to God's New Testament economy. The first item of the spiritual and divine blessings of the New Testament jubilee, which are the blessings of the gospel of God, is to open the eyes of those who are fallen and turn them from darkness to light, that they may see the divine things in the spiritual realm. To see these requires spiritual sight and divine light.

18² Darkness is a sign of sin and death; light, a sign of righteousness and life (John 1:4; 8:12).

18³ The authority of Satan is Satan's kingdom (Matt. 12:26 and note), which belongs to darkness.

18⁴ I.e. to the authority of God, which is God's kingdom belonging to light.

11^b
Acts
8:1;
Gal.
1:13
12^a
vv.
12-18;
Acts
9:3-8;
22;
6-11
14^a
Acts
21:40;
22:2
16^a
Acts
22:14
16^b
Acts
1:8
16^c
Acts
22:15
17^a
Acts
12:11
17^b
Acts
9:15;
Rom.
11:13
18^a
Luke
4:18;
Eph.
1:18
18^b
Isa.
9:2;
Luke
1:79;
John
8:12;
1 Pet.
2:9;
1 John
2:8, 11
18^c
Acts
26:23;
Eph.
5:8;
Col.
1:12;
John
1:4;
9:5

18^a they may receive ^{5d}forgiveness of sins and an ^{6e}inheritance among those who have been ⁷sanctified by faith in Me.

Acts
5:31;
Luke
24:47

18^c 19 Wherefore, King Agrippa, I was not disobedient to the heavenly ¹vision,

Acts
20:32

20^a 20 But declared first to those in ^aDamascus and also in ^bJerusalem and ^call the country of Judea, and to the ^dGentiles, that they should ^erepent and ^fturn to God, doing works ^gworthy of repentance.

Acts
9:
19-20

20^b 21 Because of these things *the* Jews ^aseized me in the temple and tried to slay *me*.

Acts
9:
26-29;
22:

22 Therefore, having obtained the ^{1a}help which *is* from God, I have ^bstood unto this day, ^ctestifying both to small and great, saying nothing apart from the things which both the ^dprophets and ^eMoses said were about to take place,

17-18
20^c
Matt.
3:5;

Acts
1:8

20^d 18⁵ The base of all the blessings of the New Testament jubilee.

Acts
13:46

20^e 18⁶ This divine inheritance is the Triune God Himself with all that He has, all He has done, and all He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9), who is the portion allotted to the saints as their inheritance (Col. 1:12). The Holy Spirit, who has been given to the saints, is the foretaste, the pledge, and the guarantee of this divine inheritance (Rom. 8:23; Eph. 1:14), which we are sharing and enjoying today in God's New Testament jubilee as a foretaste, and will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4). In the type of the jubilee in Lev. 25:8-13, the main blessings were the liberty proclaimed and the returning of every man unto his own inheritance. In the fulfillment of the jubilee here, liberation from the authority of darkness and receiving the divine inheritance are also the primary blessings.

Acts
2:38;
17:30

20^f
Acts
14:15;

1 Thes.
1:9

20^g
Matt.
3:8

21^a
Acts
21:

27, 30

22^a
Heb.
13:6

22^b
Eph.
6:13

22^c
Acts
2:40;

28:23

22^d
Acts
10:43;

24:14

22^e
Luke
24:

27, 44;

Acts
28:23

22^f Or, assistance. The root of the Greek word means alliance.

23 That the Christ ¹should ^asuffer *and* that He ²first, ^{23^a}
from *the* ^bresurrection of *the* dead, should announce ^{Luke}
³light both to the people and to the Gentiles. ^{24:}
^{26: 46:}

24 And as he was saying these things in his defense, ^{Acts}
Festus said with a loud voice, You are ^{1a}insane, Paul! ^{3:18}
Your great learning is ²driving you ¹insane! ^{23^b}
^{Acts}

25 But Paul said, I am not insane, most ^aexcellent ^{2:24;}
^bFestus, but I am uttering words of ^ctruth and ^dsober- ^{3:15}
ness. ^{23^c}
^{Acts}

26 For the king ¹knows about these things, to whom ^{24^a}
also I speak ²freely, for I am persuaded *that* none of ^{Mark}
these things has been hidden from him; for this has not ^{3:21;}
been done in a corner. ^{2 Cor.}
^{5:13}

27 King Agrippa, do you believe the prophets? I know ^{25^a}
that you believe. ^{Acts}
^{24:3}

28 And Agrippa *replied* to Paul, By a little ¹talk are ^{25^b}
you persuading me to ²become a ^aChristian? ^{Acts}
^{24:27}

29 And Paul *said*, I would to God *that* both by little ^{25^c}
and by much, not only you, but also all those who hear ^{Eph.}
me today may become such ^aas even I am, except for ^{1:13;}
these ^bbonds. ^{John}
^{17:17;}
^{8:32}
^{25^d}

(6) *Agrippa's Judgment*
26:30-32

30 And the king rose up, and the ^agovernor and ^{25^e}
^bBernice and ^cthose sitting with them, ^{Eph.}
^{1:13;}
^{John}
^{17:17;}
^{8:32}
^{25^d}
^{2 Tim.}
^{1:7;}
^{Titus}
^{2:6}

This implies that the apostle was allied with God and realized God's assistance in this alliance.

23¹ Lit. was to be subject to suffering.

23² Or, by the resurrection of the dead He should be the first to announce. . . . Or, that He being the first to rise from the dead should announce. . . . ^{29^a}
^{1 Cor.}
^{7:7}

23³ Indicating the enlightenment of God who is light (1 John 1:5), shining in Christ who is the light of the world (John 8:12; 9:5), through the preaching of the gospel of the glory of Christ (2 Cor. 4:4, 6). ^{29^b}
^{Acts}
^{21:33}
^{30^a}
^{Acts}
^{25:14}
^{30^b}

24¹ Or, mad, crazy, beside oneself; the same in the next verse. ^{Acts}
^{25:}

24² Lit. turning.

26¹ Agrippa, as a Jew by religion, knew the things of the Old Testament and of resurrection. ^{13, 23}
^{30^c}

26² Or, boldly, plainly. ^{Acts}
^{25:24}

28¹ Or, time.

28² Lit. make.

31^a And when they had withdrawn, they spoke to one another, saying, This man is doing nothing ^aworthy of death or of bonds.

32^a And ^aAgrippa said to Festus, ¹This man could have been ^breleased if he had ²not ^cappealed to Caesar.

Acts
23:29;
25:25

32^a
Acts
25:23

32^b
Acts
28:18

32^c
Acts
25:11;
28:19

CHAPTER 27

10. *The Fourth Journey* 27:1—28:31

a. To Fair Havens, Foretelling the Danger of the Voyage 27:1-12

1 And when it was decided that ¹we should sail to ^aItaly, they delivered Paul and certain other prisoners to a centurion named Julius of *the* ²Augustan ³cohort.

2 And going on board a ship of Adramyttium, *which* was about to sail to places along *the coast of Asia*, we ¹put out to sea, *and* ^aAristarchus, a Macedonian of Thessalonica, was with us.

3 And on the next *day* we landed at Sidon; and Julius, treating Paul ^akindly, allowed *him* to go to his friends to receive care.

4 And from there we put out to sea and sailed under the shelter of Cyprus because the winds were contrary.

1^a
Acts
18:2

2^a
Acts
19:29

3^a
Acts
24:23

32¹ In this section from 21:27 to 26:32, a long narration of the Jews' ultimate persecution of the apostle, the genuine characteristics of all the involved parties were made manifest as follows: 1) the darkness, blindness, hatred, and hypocrisy of the Jewish religion; 2) the injustice and corruption of Roman politics; 3) the transparency, brightness, faithfulness, and courage of the apostle; and 4) the Lord's encouraging care for His witness and His sovereignty over the entire situation for carrying out His divine purpose.

32² But without his appeal to Caesar, the apostle might have been killed by the Jews through Festus' unjust handling of him (25:9), and thus his life might not have been preserved to that day. See note 11² in ch. 25.

1¹ Including the writer Luke.

1² Perhaps an imperial cohort named by Caesar Augustus (cf. Luke 2:1).

1³ See note 1² in ch. 10.

2¹ This is the beginning of the apostle's fourth ministry journey, which ended in 28:31.

5 And having sailed across the sea which *lies* off Cilicia and Pamphylia, we came down to Myra of Lycia.

6 And there the centurion found an ^aAlexandrian ship sailing for Italy, and he put us aboard it. 6^a
Acts
28:11

7 And when we had sailed slowly for a considerable number of days and came with difficulty off Cnidus, the wind not permitting us to go on, we sailed under the shelter of Crete, off Salmone;

8 And sailing along it with difficulty, we came to a certain place called Fair Havens, near which was *the* city of Lasea.

9 And when considerable time had passed and the voyage was now dangerous, *and* also because the ¹Fast had already passed, Paul advised them,

10 Saying, Men, I perceive that the voyage will be with damage and much loss, not only of the cargo and the ship, but also of our lives.

11 But the centurion was persuaded by the navigator and the ship's ^aowner rather than by what was being said by Paul. 11^a
Rev.
18:17

12 And as the harbor was not suitable for wintering, the majority gave counsel to put out to sea from there, if somehow they might be able to reach Phoenix, a harbor of Crete, facing ¹northeast and southeast, and spend the winter *there*.

b. The Storm and Paul's Prediction of Safety
27:13-26

13 And when a south wind blew gently, supposing that they had obtained their purpose, they weighed anchor and sailed along Crete close inshore.

14 But not long afterward there beat down from ¹the island a hurricane ^awind called a northeaster; 14^a

15 And when the ship was caught *by it* and was not able to face the wind, we gave way *to it* and were driven along. Mark
4:37

⁹ I.e. the day of Atonement (Lev. 16:29-31; 23:27-29; Num. 29:7).

¹² Lit. down the southwest wind and down the northwest wind.

¹⁴ Lit. it, i.e. Crete.

16^a 16 And running under the shelter of a certain little island called Clauda, we were hardly able to ¹get control of the ^asmall boat,

17^a 17 Which having hoisted up, they used ¹helps, ²undergirding the ship; and ^afearing that they might run aground on ³Syrtis, they ⁴lowered the gear and so were driven along.

18^a 18 The next *day*, as we were violently storm tossed, they began to ^ajettison the cargo;

19^a 19 And on the third *day* they threw the ship's ¹gear *overboard* with their own hands.

20^a 20 Now, when neither sun nor stars appeared for many days, and no small storm was assailing *us*, all hope that we might be saved was now abandoned.

21^a 21 And ¹when they had gone a long time without food, Paul then stood in their midst and said, O men, you ²should have listened to me and not set sail from Crete and incurred this damage and loss.

22^a 22 And now I advise you to ^acheer up, for there will be ^bno loss of life among you, but *only* of the ship.

23^a 23 For this very ^anight an ^bangel of the God whose I ^cam and whom I ¹dserve ^estood by me,

24^a 24 Saying, Do ^anot fear, Paul; you must ¹stand before Caesar; and behold, God has ^bgranted you all those who are sailing with you.

25^a 25 Wherefore, ^acheer up, men, for I ^bbelieve God that

2 Tim. 4:17 16¹ I.e. to secure on deck the small boat which, in calm weather, was attached by a rope to the vessel's stern (Vincent).

24^a 17¹ I.e. ropes, chains, etc.

Acts 18:9; 17² Passing cables around the body of the ship.

John 16:33; 17³ A shoal by this name, southwest of the island of Crete.

Isa. 41:10 17⁴ I.e. either lowering the sails or dropping the sea anchor.

24^b 19¹ Or, furniture.

cf. 21¹ Lit. there being much abstinence.

Gen. 18:26; 19: 21² Although Paul was a prisoner in bonds, his behavior displayed much ascendancy with dignity. Luke's narration, as an account of the Lord's move on earth, does not stress doctrine but the testimony of the Lord's witnesses (1:8). Hence, in his narration there are no details of doctrine but of the events which occurred to His witnesses, in order to portray their testimonies in their lives. It is especially so with Paul's voyage in the last two chapters.

22, 36 23¹ Serve as a priest.

2 Tim. 1:12 24¹ This was to fulfill the Lord's promise in 23:11 and the apostle's desire in 19:21.

it shall be so, even in the way in which it has been
 spoken to me.

26 But we must run ^aaground on a certain ^bisland.

*c. The Base Thought and Folly
 of the Sailors and the Soldiers
 and the Ascendant Wisdom and Care of Paul
 27:27-44*

27 But when *the* fourteenth night came, as we were
 being driven about in the Adriatic Sea, about *the*
 middle of the night the sailors suspected *that* they were
 approaching some country.

28 And they ¹took soundings and found *it to be*
 twenty fathoms; and having gone a little farther, they
 sounded again and found *it to be* fifteen fathoms.

29 And ^afearing that we might run ^baground some-
 where on ¹rocky places, they threw four anchors from
the stern and wished for day to come.

30 And when the sailors were seeking to flee out of
 the ship and were lowering the ^asmall boat into the sea
 under pretense of intending to lay out anchors from *the*
 bow,

31 Paul said to the centurion and the soldiers, Unless
 these men remain in the ship, you cannot be saved.

32 Then the soldiers cut away the ropes of the small
 boat and let it fall off.

33 And until day was about to come, Paul was
 encouraging *them* all to take some food, saying, Today
is the fourteenth day that you have continued watching
 without food, taking nothing.

34 Wherefore I encourage you to take some food; for
 this is for your salvation; for not a ^ahair will perish
 from the head of any one of you.

35 And when he had said these things, he took bread
 and gave ^athanks to God before all; and he broke *it* and
 began to ^beat.

36 And all became ^acheerful, and they took food.

37 Now we were in all two hundred *and* seventy-six
 souls in the ship.

28¹ To let down a lead into the sea to discover the depth.

29¹ Lit. rough.

25^c
Luke
 1:45

26^a
Acts
 27:29
 26^b
Acts
 28:1

29^a
Acts
 27:17
 29^b

Acts
 27:26
 30^a
Acts
 27:16

34^a
1 Sam.
 14:45;
2 Sam.
 14:11;
1 Kings

1:52;
Matt.
 10:30;
Luke

21:18
 35^a
Matt.
 15:36

35^b
1 Cor.
 10:
 30-31

36^a
Acts
 27:
 22, 25

38^a And when they were satisfied with food, they lightened the ship, ^athrowing out the wheat into the sea.

Acts
27:18

39 And when day came, they did not recognize the land; but they noticed a certain bay having a beach, into which they resolved, if they were able, to drive the ship.

40 And casting off the anchors, they left *them* in the sea, at the same time loosening the bands of the rudders; and hoisting the foresail to the blowing of the wind, they held course for the beach.

41^a
2 Cor.
11:25

41 But striking a ¹reef with the sea on both sides, they ran the vessel aground; and the bow stuck fast and remained immovable, but the stern was ^abroken up by the violence of the waves.

42^a
cf.
Acts
12:19

42 Now the counsel of the soldiers was that they should ^akill the prisoners, lest anyone should swim away and escape;

43 But the centurion, ¹intending to bring Paul safely through, prevented them from their intention and ordered those who were able to swim to throw themselves overboard first and get to the land;

44^a
Acts
27:22

44 And the rest, some on planks, and others on some of the things from the ship. And so it happened *that* all were brought ^asafely through onto the land.

CHAPTER 28

d. To the Island of Malta, Doing Miracles 28:1-10

1 And having been brought safely through, we recognized then that the ^aisland was called ¹Malta.

1^a
Acts
27:26
2^a
Acts
28:7

2 And the ¹natives showed us extraordinary ^akindness; for, having kindled a fire, they took us all in because of the rain coming on and because of the cold.

3 But when Paul had collected a bundle of sticks

41¹ Lit. place.

43¹ This was again the sovereignty of the Lord to save His servant's life.

1¹ Or, Melita.

2¹ Or, barbarians (so also v. 4); those who spoke neither Greek nor Latin, but not necessarily uncivilized.

and put *them* on the fire, a ^aviper came out ¹because of the heat and fastened on his hand.

3^a
Amos
5:19;
9:3

4 And when the natives saw the ¹snake hanging from his hand, they said to one another, Undoubtedly this man is a murderer, whom, *though* he has been brought safely out of the sea, Justice has not allowed to live.

5 However he shook off the ^asnake into the fire and suffered no harm.

5^a
Mark
16:18;
Luke
10:19

6 But they were expecting *that* he was about to swell up or suddenly fall down dead. But while they were expecting for a long *time* and beheld nothing unusual happen to him, they changed their minds and said that he was a ^{1a}god.

6^a
Acts
14:11

7 Now in the vicinity of that place were *the* lands of the leading man of the island named Publius, who welcomed us and gave *us* hospitality three days in a ^afriendly way.

7^a
Acts
28:2

8 And it came about *that* the father of Publius was lying down sick with ^afever and dysentery; and Paul went in to him, and having ^bprayed and ^claid his hands on him, cured him.

8^a
Matt.
8:14
8^b

9 And when this happened, the rest also in the island who had sicknesses came to *him* and were ¹healed.

Acts
9:40
8^c

3¹ Or. from the heat.

Mark
5:23;
16:18;

4¹ Lit. beast. But medical writers used this term to denote poisonous snakes. (See also v. 5).

Luke
13:13;

6¹ The apostle was not a god in the superstition of the curious natives, but he expressed, in his living and ministry, the very true God, who in Jesus Christ had gone through the processes of the incarnation, human living, crucifixion, and resurrection, and who was then living in him and through him as the all-inclusive Spirit.

Acts
9:12

9¹ On the sea in the storm, the Lord had already made the apostle not only the owner of his fellow voyagers (27:24), but also their life-guarantee and comforter (27:22, 25). Now on the land in peace, the Lord made him further not only a magical attraction in the eyes of the superstitious people (vv. 3-6), but also a healer and joy to the native people (vv. 8-9). All during his long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety, but fully dignified with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that He Himself had lived on the earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the

10 And they honored us with many honors; and when we put out to sea, they put on *board* the things for our needs.

e. To Rome, Ending the Fourth Journey
28:11-31

*(1) Through Syracuse, Rhegium, Puteoli,
the Market of Appius, and Three Inns*
vv. 11-16

11^a And after three months, we put out to sea in an
Acts ^aAlexandrian ship which had wintered in the island,
27:6 with *the* ¹twin sons of ^bZeus for *its* figurehead.

11^b 12 And having ¹landed at Syracuse, we remained
Acts three days.
14:12;
19:35

13 And from there we sailed around and arrived at Rhegium. And after one day a south wind came on, and the second day we came to Puteoli,

14^a 14 Where, having found ^abrothers, we were urged to
Acts remain with them seven days; and thus we came to
21:7 Rome.

15 And from ¹there the ²brothers, having heard the things concerning us, came to meet us as far as the

wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in the Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ! Paul in his voyage lived and magnified Christ (Phil. 1:20-21). No wonder the people honored him and his companions with "many" honors (v. 10), that is, the best respect and highest regard!

11¹ Gk. *Dioscuri*, the twin sons of Zeus, Castor and Pollux, the figure of the guardian deity of the sailors affixed to the stern.

12¹ Some MSS read, weighed anchor.

15¹ I.e. Rome.

15² The warm welcome of the brothers from Rome and the loving care of those in Puteoli (vv. 13-14) show the beautiful Body life in the early days among the churches and apostles. This life was a part of the heavenly kingdom life on the Satan-darkened and man-inhabited earth. Apparently the apostle, as a prisoner in bonds, had entered the area of the dark capital of the Satan-usurped empire; actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in His church's Body life in the kingdom of God on earth. While he was suffering the persecution of religion in the empire of Satan, he was enjoying the church life in the kingdom of God, which was a comfort and encouragement to him.

³Market of Appius and ⁴Three Inns; *and* when Paul saw them, he thanked God and ⁵took courage.

16 And when we entered into Rome, Paul was permitted to remain by himself with the soldier ^aguarding him.

(2) *Contacting the Jewish Leaders*
vv. 17-22

17 And it came about *that* after three days he called together those who were *the* leading men of the Jews; and when they came together, he said to them, Men, brothers, *though* I have done ^anothing against the people or the ^bcustoms of our fathers, I was delivered *as* a prisoner from Jerusalem into the hands of the Romans,

18 Who having examined me, intended to ^arelease me, because there was not one ^bcause of death in me.

19 But when the Jews spoke against *this*, I was compelled to ^aappeal to Caesar, not that *I* had anything of *which* to accuse my ^bnation.

20 For this cause therefore, I called for you to see *you* and to speak to *you*; for on account of the ^ahope of Israel I have this ^bchain around *me*.

21 And they said to him, We have neither received ^aletters from Judea concerning you, nor have any of the brothers come and reported or spoken anything evil concerning you.

22 But we think it is fitting to hear from you what you think; for concerning this ^asect it is known to us that it is ^bspoken against everywhere.

(3) *Ministering in Rome*
vv. 23-31

23 Now when they had appointed a day for him,

15³ Latin, *Appii Forum*, a place over 40 miles from Rome.

15⁴ Latin, *Tres Tabernae*, a place over 30 miles from Rome.

15⁵ This indicates that the apostle was quite human. Although he was encouraged by the Lord directly (23:11) and he was very courageous all the way in his voyage (27:22-25, 33-36), he still took courage at the brothers' warm welcome. It was in his uplifted humanity with its human virtues that Christ with His divine attributes was expressed in his voyage. He magnified Christ all the way in his adverse situation (Phil. 1:20).

16^a
Acts
24:23
17^a
Acts
24:
12-13;
25:8
17^b
Acts
6:14;
15:1
18^a
Acts
26:32
18^b
Acts
23:29;
25:25;
26:31
19^a
Acts
25:11
19^b
Acts
24:17;
26:4
20^a
Acts
26:6-7
20^b
Acts
21:33;
26:29;
Eph.
6:20;
Phil.
1:7,
13-14;
2 Tim.
1:16
21^a
Acts
22:5
22^a
Acts
24:
5, 14
22^b
Luke
2:34;
1 Pet.
2:12;
3:16

23^a
Luke
24:27;
Acts
17:3
 23^b
Acts
2:40
 23^c
Acts
28:31;
1:3
 23^d
Acts
19:8
 23^e
Acts
26:22
 23^f
Acts
24:14
 24^a
Acts
14:4;
17:4
 27^a
Mark
6:52;
John
12:40
 27^b
Rom.
11:8
 28^a
Rom.
11:11;
Isa.
49:6
 28^b
Acts
13:46
 28^c
Acts
13:48;
John
10:16

many came to him in his lodging, to whom he ^aexpounded and solemnly ^btestified the ^{1c}kingdom of God, ^dpersuading them concerning Jesus from both the Law of ^eMoses and the ^fProphets, from morning until evening.

24 And ^asome were persuaded by the things which were said, but others did not believe.

25 And when they disagreed with one another, they *began* to leave, Paul having said one word, The Holy Spirit spoke rightly through Isaiah the prophet to your fathers,

26 Saying, ¹Go to this people and say, Hearing you will hear and by no means understand, and seeing you will see and by no means perceive;

27 For the ^aheart of this people has ¹grown fat, and they hear heavily with their ears, and they have closed their ^beyes, lest at any time they should perceive with their eyes, and hear with their ears, and understand with their heart and turn, and I will cure them.

28 Let it be known to you therefore, that this ^asalvation of God has been sent to the ^bGentiles, and they will ^chear.

29 (See note 29¹.)

30 And he remained ¹two whole years in *his* own

23¹ See note 3⁴ in ch. 1.

26¹ God the Father spoke this word to the stubborn children of Israel in Isa. 6:9-10. God the Son quoted this word to the rejecting Jews in Matt. 13:14-15. And now God the Spirit through the apostle repeated this word again to the hard-hearted people. This indicates that in all the moves of the divine Trinity the children of Israel were disobedient to the God of grace. Then He turned to the Gentiles for the carrying out of His New Testament economy in the spreading of His kingdom for the building up of the churches through the propagation of the resurrected and ascended Christ (v. 28).

27¹ I.e. become dull.

29¹ Some MSS add, And when he had spoken these things, the Jews departed, disputing much among themselves.

30¹ During this time the apostle wrote the Epistles to the Colossians (cf. Col. 4:3, 10, 18), Ephesians (cf. Eph. 3:1; 4:1; 6:20), Philippians (cf. Phil. 1:7, 14, 17), and to Philemon (cf. Philem. 1, 9). In Phil. 1:25; 2:24; and Philem. 22, he was expecting to be released from the imprisonment. Probably after these two years he was released and visited Ephesus and Macedonia (1 Tim. 1:3). He also visited Crete (Titus 1:5), Nicopolis (Titus 3:12), Troas, and Miletus (2 Tim. 4:13, 20). See note 6² in 2 Tim. 4.

rented dwelling, and welcomed all those coming in to him,

31 ¹Proclaiming the ^{2a}kingdom of God, and teaching 31^a
the things concerning the Lord Jesus Christ with all *Acts*
^bboldness, unhindered. 28:23 31^b

31¹ This is the end of the apostle's fourth ministry journey, which began in 27:2. *Acts* 4:29

31² The kingdom of God is one of the emphases of this book. Luke's writing both begins (1:3) and ends with the kingdom of God.

THE EPISTLE OF PAUL TO THE ROMANS

*Written at Corinth in Greece
(cf. ch. 16:23; 1 Cor. 1:14),
on his third journey of ministry
(cf. ch. 15:25-26; Acts 20:2-3).*

CHAPTER 1

I. Introduction— the Gospel of God 1:1-17

*The gospel of God is the theme of this epistle.
The entire book unfolds the gospel, the glad tidings
of God in its fullest way. It is:*

A. Promised through the Prophets in the Holy Scriptures vv. 1-2

1 Paul, a ¹slave of ²Christ ³Jesus, a called ⁴apostle,
separated to the ⁵gospel of God,

¹¹A slave, according to ancient custom and law, was one who was purchased by his master and over whom his master had absolute rights, even to the extent of terminating his life. Paul was such a slave of Christ. See also Romans 6:16, 17, 19, 20. Verb forms of this word are used several times throughout Romans. One, translated serve as a slave, is found in Romans 6:6; 7:6, 25; 9:12; 12:11; 14:18; 16:18. Another, translated enslaved, is found in Romans 6:18, 22. The noun slavery, from the same root as slave, is used in Romans 8:15, 21.

²Christ, equal to the Heb. Messiah, means, The Anointed One —John 1:41; Dan. 9:26.

³Jesus, equal to the Heb. Joshua, means, the salvation of Jehovah, or, Jehovah the Savior —Matt. 1:21; Num. 13:16; Heb. 4:8.

⁴Apostle means the sent one.

⁵Lit. glad tidings or, good tidings. So, through the book.

2 Which He promised before through His prophets in the ¹holy Scriptures,

**B. Concerning Christ—
Come out of the Seed of David
and Designated the Son of God
out of Resurrection
vv. 3-4**

^{3a} 3 Concerning His Son, Jesus Christ our Lord, who
Matt. came ¹out of the ^aseed of David according to the flesh,
1:1;
22:42 4 And was ¹designated the ^aSon of God in power ac-
^{4a} cording to the ²Spirit of ³holiness ⁴out of the resurrection
Acts of the dead.
13:33

**C. Received through Obedience of Faith
by the Called Ones unto Grace and Peace
vv. 5-7**

5 Through whom we received grace and ¹apostle-

²¹, ⁴³, ⁷¹ *The Greek words, hagios, hagnosune, hagiazo, and hagnasmos, used in this book, are of the same root, which fundamentally means separated, set apart. Hagios is translated holy in 1:2; 5:5; 7:12; 9:1; 11:16; 12:1; 14:17; 15:13, 16; 16:16, and saints in 1:7; 8:27; 12:13; 15:25, 26, 31; 16:15. Hagnosune is translated holiness in 1:4. Hagiazo is a verb, used as a participle and is translated sanctified in 15:16. Hagnasmos is translated sanctification in 6:19, 22. Hence, holy means separated, set apart (to God). Saints means the separated ones, the ones set apart (to God). Holiness is the nature and quality of being holy. Sanctification is the practical effect produced, the character in activity, and resultant state of being sanctified (to God).*

³¹, ⁴⁴ *Out of, a literal translation of the Greek ek, is used twice here, referring to the two sources of Christ's being: one, the seed of David, the other, resurrection.*

⁴¹ *Or, marked out.*

⁴² *The Spirit of holiness here is in contrast with the flesh in verse 3. As the flesh in verse 3 refers to the human essence of Christ, so the Spirit in this verse does not refer to the Person of the Holy Spirit of God, but to the divine essence of Christ, which is "the fulness of the Godhead" (Col. 2:9). This divine essence of Christ, being God the Spirit Himself (John 4:24), is of holiness, full of the nature and quality of being holy.*

⁴³ *See note 2¹.*

⁴⁴ *See note 3¹.*

⁵¹ *Apostleship means sending forth or mission.*

ship ²unto ^aobedience of ^bfaith among all the nations on behalf of His name,

5^a
cf.
Rom.
16:26

6 Among whom are you also *the* called of Jesus Christ:

10:16,

7 To all who are in Rome, beloved of God, ^acalled ¹saints: ²Grace to you and ^{2b}peace from God our Father and *the* Lord Jesus Christ.

cf.
John
16:9

5^b
Rom.
1:17;
3:
26-27

***D. Preached with Eagerness
and Partaken of by Faith***

vv. 8-15

8 First, I thank my God through Jesus Christ for you all, that your ^afaith is proclaimed throughout the whole world.

7^a
Rom.
8:28;
9:11,
24:

9 For God is my witness, whom I ¹serve in my spirit in the gospel of His Son, how unceasingly I make mention of you always in my prayers,

7^b
Rom.
15:33;
16:20

10 Requesting, if by any way now at length I may be prospered in the will of God to come to you.

8^a
Rom.
1:5,

11 For I long to see you that I may impart to you some spiritual gift that you may be ^aestablished;

12, 17;
3:26

12 That is, to be encouraged together among you by one another's faith, both yours and mine.

11^a
Rom.
16:25;

13 Now I do not want you to be ignorant, brothers, that often I ^apurposed to come to you (and was hindered until the present), that I might have some fruit among you also, even as among the other nations.

1 Thes.
3:13;
2 Thes.
3:3;
1 Pet.
5:10

14 I am debtor both to Greeks and to barbarians, both to wise and to foolish.

13^a
Acts
19:21

15 So, as far as depends on me, I am ready to preach the gospel to you also who are in Rome.

***E. The Power of God unto Salvation
with the Righteousness of God
Revealed in It out of Faith to Faith
vv. 16-17***

16 For I am not ashamed of the gospel; for it is *the*

⁵Unto may be interpreted to bring about.

⁷See note 2¹.

⁷Grace is the enjoyment, the source; peace is the result, the issue.

⁹Serve, to serve in worship of God as used in Matthew 4:10,
2 Timothy 1:3, Philippians 3:3 and Luke 2:37.

power of God unto salvation to every one who believes, both to Jew first and to Greek.

17^a
Rom.
3:21;
10:3

17 For *the*^{1a} righteousness of God is revealed in it ²out of faith to faith: as it is written, ^bBut the just shall live ³by faith.

17^b
Hab.
2:4;
Gal.
3:11;
Heb.
10:38

II. Condemnation

1:18—3:20

A. On Mankind in General

1:18-32

In contrast to God's righteousness being revealed in the gospel out of faith to faith, God's wrath is revealed from heaven upon the ungodliness and unrighteousness of mankind. They know God by the creation of the world, which makes God's eternal power and divine nature manifest to them, but they hold down the truth in unrighteousness. They do not glorify God as God nor thank Him, but rather they change His glory into the likeness of idols and alter His truth into the lie, worship and serve the creature rather than the Creator, and disapprove of holding God in their knowledge. So they become ungodly to God and unrighteous with man, filled with all shameful and evil things, worthy of death under the righteous judgment of God.

18^a
Rom.
2:5, 8;
5:9;
9:22

18 For *the*^a wrath of God is revealed from heaven upon all ungodliness and unrighteousness of men who hold down ¹the truth in unrighteousness,

17¹In John 3:16 God's love is the source and motive of God's salvation. In Ephesians 2:5 and 8 God's grace is the basic element of God's salvation. But here God's righteousness is the power of God's salvation. Legally speaking, both love and grace can fluctuate, but not righteousness. Even more so with God's righteousness. It is God's righteousness, not ours, that is revealed in the gospel of God. So the gospel is the power of God unto salvation!

17²Out of faith indicates faith as the source of the revelation of God's righteousness; to faith indicates faith as the recipient and retainer of God's righteousness.

17³Lit. out of.

18¹The truth here means all that God is and all the things concerning God and His existence and the knowledge of them.

19 Because that which may be known of God is manifest among them, for God has manifested *it* to them.

20 For the invisible things of Him from *the* creation of *the* world, ^abeing apprehended by the things made, are clearly seen, both His eternal power and divinity, for them to be without excuse, 20^a
Psa.
19:
1-4;
Job
12:
7-9;
Acts
14:17

21 Because knowing God, they glorified *Him* not as God nor thanked *Him*, but became vain in their reasonings, and their senseless heart was darkened. 21^a
Jer.
2:11

22 Professing to be wise, they became fools,

23 And ^achanged the glory of the incorruptible God into *the* likeness of an image of corruptible man and birds and four-footed animals and creeping things. 23^a
Jer.
2:11

24 Wherefore God gave them up in the lusts of their hearts to uncleanness to dishonor their bodies among themselves,

25 Who ¹altered ²the truth of God into the lie, and worshipped and served the creature rather than the Creator, who is ^ablessed ³forever. Amen. 25^a
Rom.
9:5

26 Therefore, God gave them up to passions of dishonor; for even their females changed the natural use into that contrary to nature,

27 And likewise also the males, leaving the natural use of the female, burned in their craving toward one another, males with males, working shame and receiving in themselves the retribution of their error which was due.

28 And as they by testing did not approve of holding God in their full knowledge, God gave them up to a disapproved mind to do the things which are not proper,

29 Being filled with all unrighteousness, wickedness, covetousness, malice; full of envy, murder, strife, deceit, malignity;

30 Whisperers, backbiters, God-haters, insolent, arrogant, boasters, inventors of evil things, disobedient to parents,

25¹Altered . . . into, *or*, exchanged . . . for.

25²The truth of God is the reality of God. God is true and real. What He is, is a reality. But the idols are false. Whatever they are is a lie.

25³Lit. to the ages.

31 Senseless, faithless, without natural affection, merciless:

32 Who, knowing the ¹righteous judgment of God, that those who practice such things are worthy of death, not only do them, but have fellow-delight in those who practice *them*.

CHAPTER 2

B. On the Self-righteous in Particular

2:1-16

They judge the others but they do the same thing as the others. They are hardened and impenitent in their heart, despising God's kindness, which would lead them to repentance, and treasuring up to themselves wrath in the day of God's judgment. They disregard the work of God's law in their heart by nature, the witness of their conscience, and their accusing or excusing reasonings. So to them wrath and anger will be rendered by God in His judgment according to truth.

1 Wherefore you are inexcusable, O man, everyone who judges, for in what you judge another you condemn yourself; for you who judge practice the same things.

2 But we know that the ¹judgment of God is according to ²truth upon those who practice such things.

3 And do you reckon this, O man, who judge those that practice such things, and do the same *yourself*, that you will escape the ¹judgment of God?

4 Or do you despise the riches of His kindness and forbearance and longsuffering, not knowing that the kindness of God leads you to repentance?

32¹ Righteous judgment, *lit.* ordinance.

2¹, 3¹, 5¹ Judgment *here* refers to God's eternal judgment, which will be mainly carried out at the white throne, as revealed in Revelation 20:11-15. See note 10¹ in chapter 14.

2² Truth *here* means the actual situation and condition of man and may also be the terms of God's judgment upon man as mentioned in the following context (vv. 6-15), according to which God will execute His judgment righteously.

3¹ See note 2¹.

5 But, according to your hardness and impenitent heart, treasure up to yourself wrath in *the* day of wrath and revelation of ^a*the* righteous ¹judgment of God,

5^a
Heb.
9:27;
Rev.
20:
11-12

6 Who will render to each according to his works:

7 ¹To those who by endurance in good work seek for glory and honor and incorruptibility, life eternal;

8 But to those who are factious and disobedient to ¹the truth, but obey unrighteousness, wrath and anger;

9 Tribulation and anguish upon every soul of man who works evil, both of Jew first and of Greek;

10 But glory, honor, and peace to every man who works good, both to Jew first and to Greek.

11 For there is no respect of persons with God.

12 For as many as have sinned without law shall perish also without law; and as many as have sinned under law shall be judged by law,

13 (For not the hearers of law *are* just with God, but the doers of law shall be justified.

14 For when *the* nations, who have no law, do by nature the things of the law, these, having no law, are a law to themselves:

15 Who show the work of the law written in their hearts, their conscience bearing joint witness, and their reasonings accusing or else excusing one another.)

16 In *the* day when God shall judge the secrets of men according to my gospel ^aby Jesus Christ.

16^a
John
5:22;
Acts
10:42;
17:31;
2 Tim.
4:1

C. On the Religious Specifically

2:17—3:8

They have the name and knowledge of religion with its outward form in letter, but lack reality in spirit and commit the same evil things as the un-religious. So they will share the just judgment of God.

17 But if you are named a Jew, and rest upon *the* law, and boast in God,

5¹See note 2¹.

7¹From verse 7 through verse 10 are the basic terms of God's eternal judgment.

8¹The truth here means the same as in 1:25.

18 And know the will, and approve discerningly the things that are more excellent, being instructed out of the law;

19 And have confidence that you yourself are a guide of *the* blind, a light of those in darkness,

20 An instructor of *the* foolish, a teacher of babes, having the form of knowledge and of the truth in the law:

21 You therefore who teach another, do you not teach yourself? You who preach not to steal, do you steal?

22 You who say not to commit adultery, do you commit adultery? You who abhor idols, do you rob temples of *the* idols?

23 You who boast in *the* law, do you by transgression of the law dishonor God?

24^a
Isa.
52:5

24 For ^athe name of God is blasphemed among the nations because of you, as it is written.

25 For circumcision indeed profits if you practice the law; but if you are a transgressor of *the* law, your circumcision has become uncircumcision.

26 If therefore the uncircumcision keeps the righteous requirements of the law, shall not his uncircumcision be reckoned for circumcision?

27 And the uncircumcision by nature, fulfilling the law, shall judge you who by *the* letter and circumcision are a transgressor of *the* law.

28^a
Rom.
9:6;
John
8:39-
40
28^b
Gal.
6:15
29^a

28 For he is ^anot a Jew who *is* one outwardly; neither the ^bcircumcision which is outward in *the* flesh:

29 But he *is* a Jew *who is* one inwardly; and circumcision *is* of *the* heart, ^ain *the* spirit, not in *the* letter, whose praise *is* not ¹from men, but ¹from God.

Rom.
7:6;
2 *Cor.*
3:6

CHAPTER 3

1 What then *is* the advantage of the Jew? Or what *is* the profit of circumcision?

2 Much in every way: first indeed that to them were entrusted the oracles of God.

29¹ *Lit.* out of.

3 For what if some disbelieved? Shall their unbelief make the faithfulness of God of none effect?

4 Certainly not! But let God be true and every man a liar, as it is written, ^aThat You should be justified in Your sayings and will overcome when You are judged. 4^a
Psa.
51:4

5 But if our unrighteousness commends *the* righteousness of God, what shall we say? Is God unrighteous who inflicts wrath? I speak according to man.

6 Certainly not! Otherwise how shall God judge the world?

7 But if the ^atruthfulness of God abounded in my lie unto His glory, why still am I also judged as a sinner? 7^a
Rom.
15:8

8 And not, as we are slanderously charged and as some affirm that we say, Let us do evil, that good may come? Whose judgment is just.

D. On All the World Totally **3:9-20**

All have turned aside and they have together become useless. There is none who seeks God; there is none righteous or good, not even one. So all the world becomes subject to the judgment of God.

9 What then? Are we better? Not at all: for we have before charged both Jews and Greeks that they are all under sin; 10^a
Psa.
14:
1-3;
53:
1-3

10 As it is written, ^aThere is none righteous, not even one; 13^a
Psa.

11 There is none who understands, there is none who seeks God. 5:9
13^b
Psa.

12 All have turned aside, they have together become useless; there is none who does good, not even one. 140:3

13 ^aTheir throat *is* an open grave, with their tongues they work deceit; ^b*the* poison of asps *is* under their lips; 14^a
Psa.
10:7

14 ^aWhose mouth *is* full of cursing and bitterness; 15^a
Isa.

15 ^aTheir feet *are* swift to shed blood; 59:
7-8

16 Ruin and misery *are* in their ways; 18^a
Psa.

17 And *the* way of peace they knew not; 36:1

18 ^aThere is no fear of God before their eyes.

19 Now we know that whatever things the law says it speaks to those *who are* under the law, that every mouth may be stopped and all the world may become subject to the judgment of God;

20^a Because ^aby the works of law no flesh shall be justified before Him; for ^bby law is knowledge of sin.

Gal.
2:16
20^b
Rom.
7:7;
5:13.
20

III. Justification

3:21—5:11

A. The Definition

3:21-31

The righteousness of God without law is manifested through the redemption in Christ to all who are of faith.

21 But now without law *the* righteousness of God has been manifested, being witnessed by the law and the prophets;

22 Even *the* righteousness of God through faith of Jesus Christ to all those who believe; for there is no difference;

23^a For ^aall have sinned and come short of the ¹glory of God;

1 Kings
8:46

24 Being justified freely by His grace through the redemption in Christ Jesus:

25^a Whom God set forth a ^{1a}propitiation-cover through faith in His blood, for *the* showing forth of His

Exo.
25:
16-22;
Lev.
16:
12-16;
Heb.
9:4-5

23¹God's glory is *God Himself expressed*. Whenever God is expressed, His glory is seen. Man was made by God in His image that man may express Him for His glory. But man has sinned. Instead of expressing God, man expresses sin and his sinful self. So now man is short of God's glory. We sinners are not only under the requirements of God's righteousness but also under the demand of God's glory. We all have broken God's righteous law, and we all are short of God's glory. Therefore we all are under God's condemnation. But in the next verse God's grace has prepared for us a redemption that we may be justified

25¹*The Greek word for propitiation is hilasterion, different from hilasmos in 1 John 2:2 and 4:10 and hilaskomai in Hebrews 2:17. Hilasmos is "that which propitiates," that is, a propitiatory sacrifice. In*

righteousness in respect of the passing by of the sins that occurred before in the forbearance of God;

26 For *the* showing forth of His righteousness in the present time, that He should be just and justify the one who is ¹of *the* faith of Jesus.

27 Where then is boasting? It is excluded. By what law? Of works? No, but by *the* law of faith.

28 For we reckon that ^aa man is justified by faith without works of law. 28^a
Gal.
2:16

29 Or is He the God of Jews only? Is He not of *the* nations also? Yes, also of *the* nations:

30 Since *it* is one God who shall justify *the* circumcision ¹out of faith and ^auncircumcision ²through faith. 30^a
Gal.
3:8

31 Do we then make *the* law of none effect through faith? Certainly not! Rather, we establish *the* law.

1 John 2:2 and 4:10 the Lord Jesus is the propitiatory sacrifice for our sins. Hilaskomai means "to appease, to reconcile one by satisfying the other's demand," that is, to propitiate. In Hebrews 2:17 the Lord Jesus makes propitiation for our sins to reconcile us to God by satisfying God's righteous demands on us. But hilasterion is "the place of propitiation." So in Hebrews 9:5 it is used for the cover, the lid of the ark (translated by the King James Version "mercy seat") within the holiest of holy. And in Exodus 25:16-22 and Leviticus 16:12-16, the Septuagint also uses this word for the cover of the ark. The law of the Ten Commandments was in the ark, exposing and condemning by its righteous requirement the sin of the people who came to contact God. By the lid of the ark with the atoning blood sprinkled upon it on the day of atonement, the whole situation on the sinner's side is fully covered. So, it was upon this lid that God could meet with people who broke His righteous law without, governmentally, any contradiction to His righteousness, even under the observing of the cherubim that bore His glory overshadowing the lid of the ark. The propitiatory or expiatory sacrifice, which foreshadowed Christ, satisfied all the requirements of God's righteousness and glory. Hence, He could pass by the people's sin that occurred at that time. And, in order to show forth His righteousness, He must do this. This is just what Romans 3:25 refers to; so it uses the same word, hilasterion, to reveal that the Lord Jesus is the propitiation place, the propitiation-cover, whom God set forth for showing forth His righteousness by passing by the sins of the Old Testament saints, for, as the propitiatory sacrifice, He has made the full propitiation on the Cross for their sins and has fully satisfied the requirements of God's righteousness and glory.

26¹ Lit. out of.

30^{1,2} Faith is the source for the circumcision to be justified by God, so it is out of faith; but for the uncircumcision to be justified by God, faith is the way, so it is through faith.

CHAPTER 4

B. The Example**4:1-25**

Abraham's faith in God, not the works of himself, was reckoned to him as righteousness before God while he was yet in uncircumcision.

1 What shall we say then that Abraham our father according to *the* flesh has found?

2 For if Abraham was justified by works, he has something to boast *in*, but not toward God.

3^a For what does the Scripture say? ^aAnd Abraham believed God, and it was reckoned to him as righteousness.

4 Now to the one who ^aworks, the reward is not reckoned according to grace, but according to debt.

5 But to the one who works not, but believes on Him who justifies the ungodly, his faith is reckoned as righteousness.

6 Even as David also speaks the blessedness of the man to whom God reckons righteousness without works,

7 ^aBlessed *are they* whose lawlessnesses have been forgiven, and whose sins have been covered.

8 ^aBlessed *is the* man to whom *the* Lord shall by no means reckon sin.

9 Is this blessedness then upon the circumcision *only*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham as righteousness.

10 How then was it reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision.

11^a And he ^areceived *the* sign of circumcision, a seal of the righteousness of faith which *he had* while in uncircumcision, that he might be *the* father of all those who believe, being in uncircumcision, that righteousness might be reckoned to them;

12 And *the* father of circumcision not only to those who are of *the* circumcision, but also to those who

Gen.
15:6;
Rom.

4:9,
22;
Gal.

3:6;
James
2:23

4^a
Rom.
11:6

7^a
Psa.
32:1

8^a
Psa.
32:2

11^a
Gen.
17:10,
23

^{1a}walk in the steps of that faith of our father Abraham ^{12"}*which he had in uncircumcision.* Gal. 6:16;

13 For not through *the* law was ^athe promise to Abraham or to his seed ^bthat he should be the heir of *the* world, but through *the* righteousness of faith. Phil. 3:16

14 For ^aif the heirs *are* of *the* law, faith has been made void, and the promise made of none effect; Rom. 9:8; Gal. 3:16

15 For ^a*the* law works wrath; but ^bwhere no law is, neither *is there* transgression. Gen. 17:4-7;

16 Therefore, *it is* out of faith that *it might be* according to ^agrace, so that the promise may be sure to all the seed, not to that only *which is* out of the law, but to that also *which is* out of Abraham's faith, who is *the* father of us all, 22:17

17 (As it is written, ^aI have appointed you a father of many nations,) before *the* God whom he believed, ^bwho gives life to the dead and calls the things not being as being. 14^a Gal. 3:18

18 Who beyond hope believed ¹in hope, that he might become *the* father of many nations, according to that which was spoken, ^aSo shall your seed be. 15^a 1 Cor. 15:56

19 And not being weakened in faith, he considered his own body ^aalready become dead, ^bbeing about a hundred years old, and ^cthe deadening of Sarah's womb; 15^b Rom. 3:20; 5:20; 7:7

20 He wavered not at the promise of God through unbelief, but was empowered by faith, giving glory to God; 16^a Rom. 3:24

21 And being fully persuaded that ^awhat He had promised He was able also to do. 17^a Gen. 17:5

22 Wherefore also it was reckoned to him as righteousness. 17^b Heb. 11:19

23 Now it was not written for his sake only that it was reckoned to him, 18^a Gen. 15:5

24 But for ours also to whom it is about to be reckoned who believe on Him who has raised Jesus our Lord from among the dead, 19^a Heb. 11:12

25 Who was delivered because of our offenses and ¹was raised ^abecause of our justification. 19^b Gen. 17:17

¹²*I.e., to observe the elements of the faith in the steps, to walk according to the elements of the faith in the steps.* 19^c Gen. 18:11; Heb. 11:11

¹⁸*Lit. on.* 21^a Gen. 18:14

²⁵*The death of Christ has fully fulfilled and satisfied God's righteous requirements, so that we are justified by God through His death (Rom.* 25^a John 16:10

CHAPTER 5

C. *The Result*

5:1-11

1^a

Rom.

3:28

1^b

Rom.

1:7;

8:6;

14:17;

15:13;

16:20

1 Therefore, having been ^ajustified ¹by faith, we have ^bpeace toward God through our Lord Jesus Christ,

2^a

Rom.

1:7;

3:24;

5:

15, 17,

20, 21;

6:14;

16:20;

John

1:

14, 16;

Eph.

1:6, 7;

2:5,

7, 8;

1 Tim.

1:14;

Phil.

1:7;

1 Pet.

1:2;

3:7;

4:10;

2 Pet.

3:18;

2 Tim.

2:1;

1 Cor.

15:10;

2 Cor.

12:9;

13:14;

Gal.

5:4;

6:18

2^b

Rom.

8:

24-25;

Col.

1:27;

Titus

2:13

2 Through whom also we have the access by faith into this ^agrace in which we stand, and ¹boast ²in ^bhope of the ^cglory of God.

3 And not only so, but we also ¹boast in tribulations, knowing that tribulation works endurance;

4 And endurance, ¹approvedness; and approvedness, ^ahope:

5 And hope does not put to shame, because the ^alove of God has been ^bpoured out in our ^chearts through *the* Holy Spirit who has been given to us.

6 For while we were yet weak, in due time Christ ^adied for the ungodly.

7 For scarcely for a righteous man will one die; though perhaps for the good man someone would even dare to die.

3:24). His resurrection is a proof that God is satisfied with His death for us and that we are justified by God because of His death and in Him, the resurrected One, we are accepted before God. Not only so, but, as the resurrected One, He is also in us to live for us a life that can be justified by God and is always acceptable to God. Therefore it says here that He was raised because of our justification.

1¹Lit. out of.

2¹, 3¹, 11¹ Boast also has the meaning of exult and glory.

2²Lit. on.

3¹See note 2¹.

4¹Approvedness is an approved quality resulting from the endurance of tribulation and testing

2^c

Col.

4^a5^a, 8^a5^b6^a, 8^b

Rom.

3:4;

Rom.

Rom.

Titus

1 Cor.

8:17-18;

1 Thes.

15:4,

8:39;

3:6

15:3

9:23;

2:12;

13

2 Cor.

5^c

1 Cor.

1 Pet.

13:14

Gal.

2:7;

5:10

4:6

8 But God commends His own ^alove to us in that while we were yet sinners Christ ^bdied for us. 8ⁿ
See 5^a
8^b
See 6ⁿ
9^a
Rom.
3:25
9^b
Rom.
1:18
10^a; 11^a
2 Cor.
5:19-
20
10^b
Rom.
5:17,
18, 21;
6:4;
8:2,
6, 10;
John
10:10

9 Much more then, having now been justified in His ^ablood, we shall be saved through Him from the ^bwrath.

10 For if, while we were enemies, we were ^areconciled to God through the death of His Son, much more, having been reconciled, we shall be ¹saved in His ^blife.

11 And not only so, but we also *are* ¹boasting in God through our Lord Jesus Christ, through whom we have now received the ^areconciliation.

IV. Sanctification

5:12—8:13

A. The Gift in Christ of Righteousness unto Life Surpassing the Heritage in Adam of Sin unto Death

Two Men, Two Acts, and Two Results with Four Reigning Things 5:12-21

Through Adam and his offense sin entered to reign unto condemnation and death to all, that death may reign over all men; but through Christ and His righteous act grace came to reign through righteousness unto justification and life to all, that the believers may reign in life.

12 Therefore, as through ^aone man ^{1b}sin entered into

¹⁰¹Reconciliation to God through Christ has been accomplished already, but to be saved in His life from so many negative things is still a daily matter.

¹¹¹See note 2¹ in this chapter.

¹²¹Up to chapter 5:11 sins (plural) have been dealt with. From chapter 5:12 sin (singular) is dealt with. It seems that sin is mentioned in Romans 5 through 8 in a personified way. It is like a person who can reign (5:21), who can lord it over people (6:14), who can deceive and kill people (7:11), who can dwell in people and do things against their will (7:17, 20). It is quite alive (7:9) and exceedingly active; so it must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind.

12^a
1 Cor.
15:21

12^b
Rom.
5:13,
20;
6:1, 2,
7, 10,
11, 12,
13, 14,
17, 20,
22, 23;
7:7, 8,
9, 11,
13, 14,
17, 20,
23;
8:2,
3, 10

12^c the world and ^cdeath through sin; and so ^adeath passed to all men because all have sinned:

James 1:15; 1 Cor. 15:55. 13 (For until *the* law sin was in *the* world, but sin is not reckoned when there is no ^alaw.

56; Heb. 2:14. 14 But death ^areigned from Adam until Moses, even over those who had not sinned in the likeness of Adam's transgression, ^bwho is *the* ¹type of the coming One.

5:14, 17, 21; 6:9, 16. 15 But not as the offense, so also *is* the free gift; for if through the offense of the ^aone the many died, much more the grace of God and the gift in grace of the One 21, 23; 7:5, 10. ^bMan Jesus Christ have abounded to the many. 13, 24;

8:2, 6; Heb. 2:9, 15. 16 And not as through one who sinned *is* the gift; for the judgment *was* out of one offense ¹unto condemnation, but the free gift *is* out of many offenses ¹unto ^ajustification. 1 Cor. 15:54, 26;

Rev. 20:14. 17 For if by the offense of the one death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness shall reign in ¹life through the One, Jesus Christ.) 12^a 1 Cor. 15:22

13^a Rom. 3:20; 4:15; 5:20; 7:7, 13. 18 So then, as *it was* through one offense ¹unto condemnation to all men, so also through one righteous act ¹unto justification of life to all men.

14^a Rom. 5:17; 6:9. 19 For as through the disobedience of one man the many were constituted sinners, so through the obedience of the One shall the many be constituted righteous.

14^b 1 Cor. 15:45. 20 But *the* ^alaw entered that the offense might abound; but where sin abounded grace has more abounded,

15^a 1 Cor. 15:22. 21 That as ^asin reigned in death, so also grace might

15^b 1 Cor. 15:47. 14¹ *Adam was the head of the old collective man (mankind). Whatever he did and whatever happened to him is participated in by all mankind. In this respect he is the type of Christ, who is the Head of the new corporate man (the church, Eph. 2:15-16). Whatever He did and whatever happened to Him is also participated in by all the members of His Body, the church (Eph. 1:22-23).*

4:25. 16¹, 18¹, 21¹ *Unto may be interpreted resulting in.*

20^a Rom. 3:20; 4:15; 7:7. 17¹ *Life here, and in verses 10, 18, 21; 6:4; 8:2, 6, 10, refers to the eternal, divine, uncreated life of God (zoe), which is Christ Himself as life to us (John 11:25; 14:6; Col. 3:4). It is different from both our physical life (bios, Luke 8:14) and from our soulish life (psuche, Matt. 16:25-26; John 12:25).*

21^a Rom. 6:14. 18¹ *See note 16¹.*

reign through righteousness ¹unto ^beternal life through Jesus Christ our Lord.

21^b
Rom.
6:22,
23;
John
3:16;
17:2,3;
1 John
5:11,20

CHAPTER 6

B. Identification with Christ in His Death and Resurrection unto Sanctification in Life 6:1-23

1. Identified vv. 1-5

We have been baptized into the death of Christ by being baptized into Him, and are growing together with Him in the likeness of His resurrection.

1^a
Rom.
6:15
1^b
Rom.
5:20
2^a
Rom.
6:11;
1 Pet.
2:24
3^a
Gal.
3:27

1 What then shall we say? ^aShould we continue in sin that ^bgrace may abound?

4^a
Col.
2:12

2 Certainly not! We who have ^adied to sin, how shall we still live in it?

4^b
Eph.
2:6;

3 Or are you ignorant that as many as have been ^abaptized into Christ Jesus have been baptized into His death?

Col.
3:1

4 We have been ^aburied therefore with Him through baptism into death that as Christ was ^braised from among the dead through the ^cglory of the Father, even so we also should walk in ^dnewness of ^elife.

4^c
Matt.
16:27;
John
11:40
4^d
Rom.
7:6;

5 For if we have ¹grown together with *Him* in ²the likeness of His death, we shall be also in ²the likeness of *His* resurrection,

2 Cor.
5:17
4^e
Rom.
5:10,

21¹See note 16¹ in this chapter.

17,
18, 21;

5¹To have an organic union in which the growth takes place that one partakes of the life and characteristics of the other. This is grafting (Rom. 11:24) that: 1) discharges all our negative elements; 2) resurrects our faculties created by God; 3) uplifts our faculties; 4) enriches our faculties; and 5) saturates our entire being to transform us.

8:2, 6

5²As we have grown together with *Him* in the likeness of His death, that is, in the baptism as mentioned in verse 4, so we shall also grow together with *Him* in the likeness of His resurrection, that is, in the newness of life as mentioned in verse 4.

2. *Knowing*

vv. 6-10

*We should know that we have died with Christ
and are living with Him*

6^a 6 ¹Knowing this, that our old man has been
Gal. ^acrucified with *Him* that the ^bbody of sin might be made
2:20 of none effect, that we should no longer serve sin as
6^b slaves;

cf.
Rom.
7:24

7 For he who has died is justified from sin.

8^a

Col.
3:3

8^b

John
14:19;

Gal.
2:20

9^a

Rev
1:18

8 But if we have ^adied with Christ, we believe that
we shall also ^blive with Him,

9 ¹Knowing that Christ having been raised from
among *the* dead ^adies no more; death lords it over Him
no more.

10 For in that He died, He died to sin once for all; but
in that He lives, He lives to God.

3. *Reckoning*

v. 11

*We should reckon ourselves dead to sin but alive
to God in Christ.*

11^a

Rom.
6:2

11 So also reckon yourselves to be ^adead indeed to sin
but alive to God in Christ Jesus.

6¹, 9¹ *In the New Testament two Greek words are used for knowing. One is ginosko, which signifies the outward, objective knowledge. The other is oida, referring to the inward, subjective consciousness. The difference between these two words is illustrated in John 8:55, where the Lord Jesus told the Pharisees that they have not known (ginosko) God the Father (even in the outward, objective knowledge), but He knows (oida) the Father (in the inward, subjective consciousness). This is also seen in Hebrews 8:11, which says that the New Testament believers do not need to know (ginosko) God by the outward teaching, for they all know (oida) God by the inward consciousness of the law of life mentioned in the previous verse. Here in Romans 6:6 the knowing is ginosko, but in verse 9 and verse 16 the knowing is oida. The same word, oida, is used in Romans 7:14, 18 and 2 Timothy 1:12; 3:14, 15 to denote a deep inward consciousness.*

9¹ See note 6¹.

4. Presenting vv. 12-23

We should present ourselves to God and our members to righteousness unto sanctification.

12 Let not ^asin therefore reign in your mortal body to obey its ^blusts. 12^a
Rom. 6:14;

13 Neither present your members as weapons of unrighteousness to sin, but ^apresent yourselves to God as alive from among the dead, and your ^bmembers as ^cweapons of righteousness to God. 5:21
12^b
Gal. 5:16

14 For ^asin shall not lord it over you, for you are not under law but under ^bgrace. 13^a
Rom. 12:1

15 What then? ^aShould we sin because we are not under law but under grace? Certainly not! 13^b
Rom. 6:19

16 Do you not know that to whom you present yourselves slaves ¹unto obedience, his slaves you are whom you obey, whether of sin unto death or of obedience unto righteousness? 13^c
2 Cor. 6:7;
Rom. 13:12;

17 But thanks be to God that you were ^aslaves of sin, but you have obeyed out from the heart the form of teaching into which you were delivered. cf.
Rom. 7:23

18 And having been ^afreed from sin, you were enslaved to righteousness. 14^a
Rom. 6:12;
5:21

19 I speak humanly because of the weakness of your flesh. For as you presented your members as slaves to uncleanness and lawlessness unto lawlessness, so now 14^b
Rom. 5:2, 15;
17, 20
21

16¹Unto may be interpreted, resulting in, and so in the following verses. 15^a
Rom. 6:1

19¹, 22¹Sanctification (being made holy, see note 4^a in chapter 1) is not only a matter of position, that is, to be separated from a common, worldly position to a position for God, as illustrated in Matthew 23:17, 19 (where the gold is sanctified by the temple, and the gift by the altar, in changing their position), and in 1 Timothy 4:3-5 (where food is sanctified by the saints' prayer). Sanctification is also a matter of disposition, that is, to be transformed from the natural disposition to a spiritual one, as mentioned in Romans 12:2 and 2 Corinthians 3:18. This is a matter of a long process, beginning from regeneration (1 Pet. 1:2-3, Titus 3:5), passing through the whole Christian life (1 Thes. 4:3; Heb. 12:14; Eph. 5:26), and being completed at the time of rapture, at the maturity of life (1 Thes. 5:23) 17^a
Rom. 6:20
18^a
Rom. 6:22;
8:2

19^a ^apresent your members *as* slaves to righteousness unto
Rom. ^{1b}sanctification.
 6:13

19^b, 22^b 20 For when you were ^aslaves of sin, you were free *as*
Rom. to righteousness.

15:16; 21 What fruit then had you in the things of which you
1 Cor. are now ashamed? For the end of those things is death.
 6:11;

1 *Thes.* 22 But now, having been ^afreed from sin and having
 4:7; been enslaved to God, you have your fruit unto ^{1b}sanc-
 1 *Pet.* tification, and the end ^ceternal life.
 1:2

20^a 23 For the wages of sin *is* ^adeath, but the free gift of
Rom. God *is* ^beternal life in Christ Jesus our Lord.
 6:17

22^a
Rom.
 6:18

22^b
See 19^b

CHAPTER 7

22^c, 23^b

Rom.
 5:21;

John

3:16;

1 *John*

5:11

23^a

Rom.

5:12;

6:16,

21;

1:32

C. Bondage in the Flesh under the Law by the Indwelling Sin unto Death and Wretchedness 7:1-25

1. Two Husbands vv. 1-6

*We have been freed from the law of the dead hus-
 band and married to the living one to bear fruit to
 God and to serve in newness of spirit.*

1 Or are you ignorant, brothers, (for I speak to those who know *the* law,) that the ¹law lords it over the man as long as he lives?

2 For the married woman is bound by *the* law to her husband as long as he lives; but if the husband dies, she is discharged from the law of the husband.

3 So then if, while the husband lives, she ¹marries another husband, she will be called an adulteress; but if

22¹ *See note* 19¹.

¹Chapter 7:1-6 continues chapter 6:14 to explain how we "are not under law."

³¹, ⁴² *Lit.* becomes to.

the husband dies, she is free from the law, so that she is not an adulteress, though she ¹marries another husband.

4 So that, my brothers, ¹you also ^ahave been made ^{4a} dead to the law through the body of Christ, that you ^{Rom. 6:6; Col. 2:20} might ²marry ^banother, even Him who has been raised from among *the* dead, that we might bear fruit to God.

5 For when we were in the flesh, the passions of sins, ^{4b} which *were* through the law, operated in our members to ^{2 Cor. 11:2} bear fruit to death.

6 But now we are discharged from the law, having died *to that* in which we were held, that we should serve as slaves in newness of spirit and not in oldness of letter.

2. Three Laws vv. 7-25

The law of God outside of me makes demands on me and the law of good in my mind responds to it, but the law of sin in my members wars against the law of good and makes me captive in the body of death unto death and wretchedness.

7 What shall we say then? *Is the law sin?* Certainly ^{7a} not! But ¹I had not ^aknown sin except through *the* law; ^{Rom. 7:13; 3:20; 5:13, 20} for I had not known coveting except the law had said, ^bYou shall not covet.

8 But sin, taking occasion through the commandment, wrought in me coveting of every kind. For without law sin is dead. ^{7b Exo. 20:17; Deut. 5:21}

9 For I was alive without the law once; but when the commandment came, sin revived, and I died.

10 And the commandment which was ¹unto life, this was found to me *to be* unto death.

⁴*Since our old man, who was the old husband, has been crucified with Christ (6:6), we are freed from his law and married to the new Husband, Christ the living One.*

⁴*See note 3¹.*

⁷*In chapter 7:7-25 Paul uses his own experience, which he had before he became a Christian, to illustrate what wretchedness it is when one is under the law trying to do good to please God.*

¹⁰*I.e., to result in life (if man keeps it—Rom. 10:5, cf. Gal. 3:21).*

11^a 11 For sin, taking occasion through the command-
Rom. ment, ^adeceived me, and ^bthrough it killed me.
 7:8

11^b 12 So that the law *is* holy, and the commandment
1 Cor. holy and just and good.
 15:56

13 Did then that which is good become death to me? Certainly not! But sin, that it might appear sin, working death to me through that which is good; that sin through the commandment might become exceedingly sinful.

14 For we ¹know that the law is spiritual; but I am fleshly, sold under sin.

15 For what I do, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do.

16 But if what I do not will, this I do, I agree with the law that *it is* good.

17^a, 20^a 17 So now *it is* ^ano longer I *that* do it, but sin *that*
cf. dwells in me.
Gal.

18 For I ¹know that in me, that is, in my ²flesh, nothing good dwells; for to will is present with me, but to do the good *is* not.
2:20;
1 Cor.
 15:10

19 For the good which I will, I do not; but the evil I do not will, this I practice.

20 But if what I do not will, this I do, *it is* ^ano longer I that do it but sin *that* dwells in me.

21 I find then the law that, at my willing to do the good, the evil is present with me.

22 For I delight in the law of God according to the inner man,

23^a 23 But I see a different ¹law in my members, ²warring
Rom. against the law of my mind and making me a captive in
 7:25;
 8:2 the ^alaw of sin which is in my members.

14¹Gk. oida. See note 6¹, 9¹ in chapter 6.

18¹Gk. oida. See note 6¹, 9¹ in chapter 6.

18²Flesh here is the fallen and corrupted human body with all its lusts.

23¹There are three different laws in the three different parts of the believer's being, as revealed in chapters 7 and 8: the law of sin and death in his members (7:23), that is, in his body; the law of good in his mind (7:23), that is, in his soul; and the law of the Spirit of life in his spirit (8:2, cf. v. 16). Besides these three laws, there is the law of God outside of him (7:22, 25).

23²The warfare here in Romans 7 is one between the law of sin in the members of our body and the law of good in the mind of our soul. It is ab-

24 Wretched man that I *am*! Who will deliver me from ¹the body of this death? 25^a
1 Cor.
15:57

25 ^aThanks *be* to God through Jesus Christ our Lord. So then with the mind I myself serve as a slave *the* law of God, but with the flesh *the* law of sin.

CHAPTER 8

D. Freedom in the Spirit without Law by the Indwelling Christ unto Life and Peace 8:1-13

1. The Law of the Spirit of Life vv. 1-6

It frees us from the law of sin and death when we set the mind on the mingled spirit unto life and peace, and walk according to this spirit, thus fulfilling the righteous requirement of the law.

1 There is ¹now then no ²condemnation to those who are in Christ Jesus.

solutely related to sin in our flesh fighting against good in our natural being, nothing related to our spirit nor the Spirit of God. Hence, it is different from the warfare in Galatians 5:16-25, which is between our spirit, mingled with the Spirit of God, and the flesh.

24¹In chapter 6:6 our fallen body is called the body of sin. Here it is termed the body of this death. The body of sin is strong in sinning against God, but the body of death is weak in doing things to please God. Sin is energizing the fallen body to sin; whereas death is utterly weakening and disabling the corrupted body from keeping God's commandments.

¹The word, now then no condemnation to those who are in Christ Jesus, is a strong proof that the experience illustrated in chapter 7 is that of a person when he was without Christ.

¹The condemnation implied in 1:18 through 3:20 and mentioned in 5:16, 18 is the objective one under God's righteous law due to our outward sins. The condemnation mentioned here is the subjective one in our conscience due to our inward defeat by the evil law of the indwelling sin, as described in 7:17-18, 20-24.

2^a For the ¹law of the Spirit of ²life in Christ Jesus has freed ³me from the ^alaw of sin and of death.

Rom.
7:23,
25

3^a For, the law being impossible in that it was ^aweak through the flesh, God sending His own Son in the ¹likeness of the flesh of sin and concerning sin, condemned sin in the flesh,

Heb.
7:18;
Rom.
7:18

4^a That the righteous requirement of the law might be ¹fulfilled in us, who do not ^{2a}walk according to flesh, but according to ³spirit.

Gal.
5:16,
25

2¹Life is the contents and issue of the Spirit, and the Spirit in this chapter is the ultimate and consummate manifestation of the Triune God after being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit Who is life to all the believers in Christ. The law which has freed us from the law of sin that dwells in the members of our fallen body (Rom. 7:23, 17) is of this Spirit. It is this law, not God nor the Spirit, that works in us to deliver us from the working of the law of sin in our flesh. Such a law of nature works under the condition that fulfills its requirements. Both Satan and God, after entering into our being and dwelling in us, work within us not by activities but by law.

2²The spiritual life in this chapter is fourfold. Firstly it was the divine life in the Spirit (v. 2). Secondly it became life in our spirit through regeneration (v. 10). Then from our spirit it saturates our mind for the transformation of our soul (v. 6). Eventually it will permeate our body (v. 13), and the ultimate issue will be the transfiguration of our body (Phil. 3:21), which will be the redemption of our body (Rom. 8:23).

2³Some ancient MSS read you.

3¹The flesh is of sin, and the Son of God did indeed become flesh (John 1:14; Heb. 2:14; 1 Tim. 3:16). However, He was only in the likeness of the flesh, and had no participation in the sin of the flesh (2 Cor. 5:21; Heb. 4:15). This was typified by the brass serpent lifted up by Moses for sinful Israelites (Num. 21:9; John 3:14). The brass serpent was in the form, the likeness, of the actual serpent, without its poison. It was such a brass serpent that bore God's judgment for the poisoned Israelites and dealt with the serpent that poisoned them.

4¹Not kept by us through our outward endeavor, but fulfilled by the in-working of the Spirit of life.

4²The requirements that we must fulfill for the law of the Spirit of life (which has already been installed in us) to work are: 1) to walk according to spirit (v. 4); 2) to mind the things of the Spirit — to set the mind on the spirit (vv. 5-6); 3) to put to death, by the Spirit, the practices of the body (v. 13); 4) to be led by the Spirit as sons of God (v. 14); 5) to cry to the Father in the spirit of sonship (v. 15); 6) to witness that we are the children of God (v. 16); and 7) to groan for the full sonship, the redemption of our body (v. 23).

4³It is difficult to discern the word spirit used in this chapter, in Galatians 5, and in other places in the New Testament, unless it is clearly designated to denote God's Holy Spirit or our human spirit, as in Romans 8:9 and 16. According to the usage of the New Testament, the

5 For those who are according to flesh mind the things of the flesh; but those who are according to spirit, the things of the Spirit.

6 For ¹the mind set on the flesh is death, but ²the mind set on the spirit is ^alife and ^bpeace.

6^a
Rom.
5:10;
17, 18,
21
6^b
Rom.
1:7;
5:1;
14:17;
16:20

2. The Indwelling Christ

vv. 7-13

Christ as the indwelling, life-giving Spirit imparts life to us in our spirit and even to our mortal body.

7 Because ¹the mind set on the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be.

8 And those who are in *the* flesh cannot please God.

9 But you are not in *the* flesh, but in *the* spirit, if indeed *the* ¹Spirit of God ²dwells in you. But if anyone has not *the* ^aSpirit of Christ, he is not of Him.

9^a
Acts
16:7
and
cf.
Acts
16:6;
Phil.
1:19;
1 Pet.
1:11

10 And if ^aChrist is in you, though the body is dead because of sin, yet the spirit is life because of righteousness.

11 But if the Spirit of Him who raised Jesus from among *the* the dead ^{1a}dwells in you, He who raised Christ Jesus from among *the* dead will also ^bgive life to your mortal bodies through His Spirit who in ¹dwells you.

10^a
2 Cor.
13:5;
Col.
1:27

12 So then, brothers, we are debtors not to the flesh to live according to flesh.

13 For if you live according to flesh, you are about to die; but if by *the* Spirit you ^aput to death the practices of the body, you will live.

11^a
1 Cor.
3:16;
6:19;
John

word spirit, as used in this verse, means our human spirit mingled with God's Holy Spirit (cf. Rom. 8:16). This corresponds with 1 Corinthians 6:17, "He that is joined to the Lord (who is the Spirit) — 2 Cor. 3:18; 1 Cor. 15:45) is one spirit" — one mingled spirit.

14:17
11^b
John
6:63;
1 Cor.
15:45;
2 Cor.
3:6

6¹. 7¹Lit. the mind of the flesh.

6²Lit. the mind of the spirit.

7¹See note 6¹.

9 This chapter unveils to us how the Triune God, the Father (v. 15), the Son (v. 3, 29, 32) and the Spirit (vv. 9, 11, 13-14, 16, 23, 26), dispenses Himself as life (vv. 2, 6, 10, 11) to make us sons (vv. 14, 15, 19, 23, 29, 17) for the constitution of the Body of Christ (12:4-5).

9 To house, to reside (cf. Eph. 3:17).

11¹See note 9².

13^a
Col.
3:5

14^aGal.
3:26;

4:7

15^a

cf.

Gal.

4:6

15^b

Gal.

4:6

16^a

Rom.

9:1

16^b

Zech.

12:1;

Job

32:8;

Prov.

20:27;

John

4:24;

1 Thes.

5:23;

Heb.

4:12;

Rom.

1:9;

1 Cor.

5:4;

16:18;

2 Tim.

4:22;

Gal.

6:18

16^c

Rom.

8:21;

John

1:12;

1 John

3:1;

Rom.

9:8

17^a

Gal.

4:7;

Titus

3:7

17^b

Phil.

3:10;

Rev.

1:9

17^c

Rom.

8:30

V. Glorification**8:14-39****A. Heirs of Glory****in Hope of****the Freedom of Glory****vv. 14-27**

We are the children and heirs of God, led by the Spirit, who witnesses with our spirit and intercedes for us with groanings. While the creation is still subject to vanity and we, with the whole creation, are still under the slavery of corruption, we enjoy the Spirit as the firstfruit, the foretaste of what God is to us, eagerly expecting in hope the freedom of glory and full sonship, the redemption of our body.

14 For as many as are led by the Spirit of God, these are ^{1a}sons of God.

15 For you have not received a spirit of slavery to fear again, but you have received a ^aspirit of sonship in which we ^bcry, Abba, Father.

16 The Spirit Himself ^awitnesses with our ^bspirit that we are the ^cchildren of God.

17 And if children, ^aheirs also; heirs of God and joint heirs of Christ, if indeed we ^bsuffer with *Him* that we may also be ^cglorified with *Him*.

18 For I reckon that the sufferings of this present time *are* not worthy *to be* compared with the coming ^aglory to be revealed to us.

19 For the anxious watching of the creation eagerly expects the revelation of the sons of God.

20 For the creation was subjected to ^avanity, not of its own will, but because of Him who subjected it,

14¹ *The central thought of the book of Romans is that God's salvation makes sinners His sons with His life and nature to express Him that they may become constituents of the Body of Christ for His expression. Hence, sonship is stressed very much in this chapter (vv. 15, 23).*

18^a

Rom.

5:2;

8:21;

9:23;

1 Cor.

2:7;

2 Cor.

4:17;

Eph.

1:18;

Col.

1:27;

3:4;

1 Thes.

2:12;

2 Tim.

2:10;

Heb.

2:10;

1 Pet.

1:7;

5:10

20^a

Eccl.

1:2

21 In hope that the creation itself will also be freed from the slavery of corruption into the freedom of the ^aglory of the children of God.

21^a
Rom.
8:18

22 For we know that the whole creation groans together and travails in pain together until now.

23^a
Gal.
4:5;

23 And not only so, but we ourselves also, having ¹the firstfruit of the Spirit, even we ourselves groan in ourselves, eagerly expecting ^asonship, ²the ^bredemption of our body.

Eph.
1:5
23^b
Luke
21:28;

24 For we have been saved in ^ahope; but hope that is seen is not hope; for what anyone sees, why does he also hope?

Eph.
1:14;
4:30;
1 Cor.
1:30

25 But if we hope for what we do not see, we eagerly expect it through endurance.

24^a
Rom.
5:2;

26 And in like manner the Spirit also joins in to help us in our weakness; for we do not know for what we should pray as is fitting, but the Spirit Himself ^aintercedes for us with groanings which cannot be uttered;

Eph.
1:12;
Col.
1:5, 27;
1 Thes.
5:8;

27 But He who searches the hearts knows what is the mind of the Spirit, because He intercedes for *the* saints according to God.

2 Thes.
2:16;
Titus
2:13;
3:7;
1 Pet.
1:3

B. Heirs Conformed for Glorification ***vv. 28-30***

26^a
Rom.
8:34

God causes all things to work together for us who love God, who have been foreknown, predestinated, called, and justified by God, and who are being conformed to the image of Christ, the Firstborn, to be glorified with Him.

28 And we know that ¹God causes all things to work together for good to those who love God, to those who are ^acalled according to *the* purpose.

28^a
Rom.
1:6, 7;
8:30;
1 Cor.
1:2, 24

23¹The firstfruit of the Spirit is simply the Spirit Himself as the firstfruit of the coming harvest of what God is to us. We enjoy Him as the foretaste of the full blessing to come. He is the foretaste of God for our enjoyment. Hence, to have the firstfruit of the Spirit is to enjoy the Spirit as the firstfruit.

23²The redemption of our body is the full sonship.

28¹Some ancient MSS read all things work together for good.

29^a 29 Because whom He foreknew, He also ^apredestinated *to be* conformed to the ^bimage of His Son, that He should be *the* ^cFirstborn among many ^dbrothers;

29^b 30 And whom He predestinated, these He also called; and whom He called, these He also ^ajustified; and whom He justified, these He also ^bglorified.

2 Cor.
3:18;
1 Cor.
15:49;
Phil.
3:21;
1 John
3:2

C. Heirs Inseparable from God's Love

vv. 31-39

Heb.
1:6;
Col.
1:18;
Rev.
1:5

We more than conquer in all things through Christ, who loves us with the love from which none can separate.

29^a 31 What shall we then say to these things? If God is for us, who *can be* against us?

John
20:17;
Matt.
28:10;
Heb.
2:11-12, ^agive us ^ball things?

cf.
Heb.
2:10 33 Who shall bring a ^acharge against God's chosen ones? *It is* God who ^bjustifies.

30^a 34 Who *is* he that condemns? *It is* Christ Jesus who ^adied, but rather who ^bwas raised, who is even ^cat *the* right *hand* of God, who also ^dintercedes for us.

Rom.
3:24 30^b 35 Who shall separate us from the ^alove of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

32^a 36 As it is written, ^aFor Your sake we are being ^bput to death all day long, we have been reckoned as sheep *for* slaughter.

Rom.
4:25 32^b 37 But in all these things we more than conquer through Him who loved us.

1 Cor.
3:22 33^a 38 For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers,

Rom.
3:26, 30 34^a 39 Nor height, nor depth, nor any other creature, shall be able to separate us from the ^alove of God, which *is* in Christ Jesus our Lord.

Rom.
5:8 34^b

Rom.
4:25

34^c

1 John
2:1

34^a

Rom.
8:26

34^c

35^a

2 Cor.
5:14

35^b

36^a

Psa.
44:22

36^b

36^b

2 Cor.
4:10

36^c

39^a

Rom.
5:5,8.

39^b

2 Cor.
13:14

CHAPTER 9

VI. Selection

9:1—11:36

A. God's Selection, Our Destiny

9:1—10:21

1. Of God Who Calls

9:1-13

Not all who are born of Israel are Israelites, nor are all who are the seed of Abraham the children of God. Only the children of the promise, not the children of the flesh, are reckoned, being selected by God according to His purpose, not of their works, but of Him who calls.

1 In Christ I speak *the* truth, I lie not, my conscience bearing witness with me in *the* Holy Spirit,

2 That I have great grief and unceasing pain in my heart.

3 For I was praying *that* I myself would be a curse, separated from Christ for my brothers, my kinsmen according to *the* flesh,

4 Who are Israelites, whose *are* the ^asonship, and the ^bglory, and the ^ccovenants, and the ^dgiving of *the* law, and ^{1e}the service, and the ^fpromises;

5 Whose are the fathers, and out of whom according to flesh *is* the Christ, who is ^aover all, ^bGod ^cblessed ¹forever. Amen.

6 Not, however, as though the word of God has come to naught. For ^anot all *are* Israel who *are* out of Israel;

7 Neither because they are *the* seed of ^aAbraham,

⁴¹The service *in the tabernacle, or in the temple, instituted according to the law of Moses.*

⁵¹Lit. to the ages.

4^a

Exo.

4:22

4^b

Exo.

40:34;

1 Kings

8:11

4^c

Gen.

17:2;

Deut.

29:14;

Acts

3:25;

Eph.

2:12

4^d

Deut.

4:13;

Psa.

147:19

4^e

Heb.

9:1, 6

4^f

Rom.

15:8;

Deut.

29:13;

Acts

13:32;

Eph.

2:12

5^a

Col.

1:15-18

5^b

John

1:1;

Heb.

1:8;

1 John

5:20

5^c

Rom.

1:25

6^a

Rom.

2:28

7^a

John

8:39-

40;

Matt.

3:9

7^b *are they* all children, but, ^bIn Isaac shall your seed be called.

Gen.
21:12

8^a That is, Those *who are* the children of the flesh *are* not the ^achildren of God, but the ^bchildren of the promise are reckoned as *the* seed.

John
1:12;
1 John
3:1

9 For this *is* the word of promise, ^aAbout this time *next year* I will come, and Sarah shall have a son.

Gal.
3:29;

10 And not only so, but ^aRebecca also having conceived ¹of one, Isaac our father,

4:28
9^a

11 *The children* not yet being born, nor having done anything good or bad (that *the* purpose of God according to ^aselection might remain, not ¹of works, but ¹of Him who ^bcalls),

Gen.
18:10
10^a
Gen.
25:21

12 It was said to her, ^aThe greater shall ¹serve the less;

11^a

13 As it is written, ^aJacob I loved, but Esau I hated.

Rom.
11:5, 28
11^b

1 Cor.
1:9;

2. Of God's Mercy

9:14-18

Rom.
11:29

12^a

Gen.
25:23

13^a

Mal.

1:2-3

God will have mercy on whom He will have mercy. So it is not of him who wills, nor of him who runs, but of God who shows mercy.

14 What shall we say then? *Is there* unrighteousness with God? Certainly not!

15^a

Exo.
33:19

15^b

Matt.

9:13;

Eph.

2:4

15^c

Rom.

12:1

17^a

Exo.

9:16

15 For He says to Moses, ^aI will have ^bmercy on whom I will have mercy, and I will have ^ccompassion on whom I will have compassion.

16 So then, *it is* not of the one who wills, nor of the one who runs, but of God, the One who shows mercy.

17 For the Scripture says to Pharaoh, ^aFor this very thing I have raised you up, that I might show forth My power in you, and that My name should be proclaimed in all the earth.

18 So then, He has mercy on whom He wills, and He hardens whom He wills.

10¹ *Lit.* out of.

11¹ *Lit.* out of.

12¹ *Lit.* serve as a slave.

**3. Of God's Sovereignty
to Make His Glory Known
by Vessels of Mercy
to Contain Himself
9:19-29**

God is the Maker, the Creator of all. As the Potter He has sovereign authority to make vessels of mercy unto honor, which He had before prepared for the fulfillment of His purpose to contain Himself unto glory, and whom He has called not of Jews only but also of the nations. They are sovereignly selected, chosen to be the people, the sons of the living God, from among the nations and from Israel; those from Israel are the saved remnant and the preserved seed.

19 You will say to me then, Why does He still find fault? For who has resisted His purpose?

20 But, ^aO man, who are you that replies against God? Shall the thing formed say to him who formed it, Why did you make me thus?

21 Or has not the ^apotter authority over the clay, out of the same lump to make one ^bvessel to honor and another to dishonor?

22 What if God, willing to show forth His ^awrath and to make His power known, endured with much longsuffering vessels of wrath fitted for destruction?

23 And *what if* He should make known ^athe riches of His glory upon ^bvessels of ^cmercy, which He had before prepared unto ^dglory,

24 *Even* us, whom He has also ^acalled, not only from among *the* Jews, but also from among *the* nations?

25 As He says also in Hosea, ^aI will call those who *were* not My people My people, and her who was not beloved Beloved;

26 And it shall be in the place where it was said to them, ^aYou are not My people, there shall they be called Sons of *the* living God.

27 And Isaiah cries concerning Israel, ^aThough the number of the sons of Israel be as the sand of the sea, the remnant shall be saved;

20^a
Isa.
29:16;
45:9
21^a
Isa.
64:8;
Jer.
18:6
21^b
2 Tim.
2:20
22^a
Rom.
1:18;
2:5, 8
23^a
Eph.
3:16
23^b
2 Cor.
4:7;
2 Tim.
2:20
23^c
Rom.
9:15, 16,
18;
11:31.
32;
15:9
23^d
Rom.
8:18;
1 Cor.
2:7;
1 Thes.
2:12;
Col.
3:4;
1 Pet.
5:10;
Heb.
2:10
24^a
1 Cor.
1:9
25^a
Hosea
2:23
26^a
Hosea
1:10
27^a
Isa.
10:22-
23

28 For *the* Lord will execute His word upon the earth, finishing *it* and cutting *it* short.

29 And as Isaiah said before, ^aUnless *the* Lord of hosts had left us a seed, we would have become as ^bSodom and been made like Gomorrah.

29^a
^cIsa.
1:9
29^b
Gen.
19:
24-25;
^d2^ePet.
2:6
Jude
7

4. By the Righteousness of Faith 9:30—10:3

The nations shared in God's selection by attaining the righteousness of God, even the righteousness which is out of faith; but Israel pursued righteousness, not by faith but by the works of the law. Being ignorant of God's righteousness and not submitting themselves to the righteousness of God, but seeking to establish their own righteousness, they stumbled at the Stone of stumbling which is Christ, the Rock of offense, on whom he that believes shall not be put to shame.

30 What shall we say then? That *the* nations who did not pursue righteousness have attained righteousness, but righteousness *which* is out of faith.

31 But ^aIsrael, pursuing a law of righteousness, did not arrive at *that* law.

32 Why? Because *it was* not ^aout of faith, but as *it were* out of works; they stumbled at the ^bStone of stumbling,

33 As it is written, ^aBehold, I lay in Zion a Stone of stumbling, a Rock of offense, and he who believes on Him shall not be put to shame.

31^a
Rom.
11:7
32^a
Rom.
1:17
32^b
Isa.
8:14;
1^c Pet.
2:8
33^a
Isa.
28:16;
1^c Pet.
2:6

CHAPTER 10

1 Brothers, the delight of my heart and *my* supplication to God for them *is* for *their* ^asalvation.

2 For I bear them witness that they have a zeal for God, but not according to full knowledge.

3 For they, being ignorant of God's righteousness, and seeking to establish their own *righteousness*, did not submit to the ^arighteousness of God.

3^a
Rom.
1:17;
3:21

5. Through Christ 10:4-21

a. Christ, the End of the Law v. 4

Christ who is the very God over all, blessed forever, came out of Israel according to flesh; whoever believes on Him shall not be put to shame. Yet, He is the Stone of stumbling, a Rock of offense, to those who seek their own righteousness by works of the law. This Christ is the end, the completion, the termination of the law, resulting in God's righteousness to every one who believes.

4 For Christ is the ^aend of the law unto righteousness to everyone who believes. 4^a
Matt.
5:17

b. Christ, Incarnated and Resurrected vv. 5-7

Christ, having descended from heaven to mingle Himself with humanity for the accomplishment of redemption, and having ascended from the abyss, resurrected from among the dead, for justification unto life to those who receive Him by believing, is now available to all.

5 For Moses writes that ^athe man who does the righteousness which is out of the law shall live ¹in it. 5^a
Lev.
18:5

6 But the righteousness which is out of faith speaks in this way, ^aDo not say in your heart, Who will ascend into ^bheaven? That is, to bring Christ down. 6^a
Deut.
30:12

7 Or, Who will descend into the ¹abyss? That is, to bring Christ up from among the dead. 6^b
John
3:13;
6:38

5¹Or, by.

⁷Gk., abyssos. This word is used in Luke 8:31 (translated "deep" in KJV) referring to the dwelling place of the demons. It also occurs in Revelation 9:1, 2, 11 (always translated "bottomless pit" by KJV in Revelation) denoting the place out of which the "locusts," whose king is Apollyon (antichrist), will come; in Revelation 11:7 and 17:8 signifying the place out of which the beast which is the antichrist will ascend; and in Revelation 20:1, 3 specifying the place into which Satan will be cast and imprisoned during the Millennium. The Septuagint, the Greek transla-

c. *Christ, Near to You*

v. 8

^{8a}
Deut. 30:14
^{9a}
Phil. 2:11
^{9b}
1 Cor. 12:3;
Acts 2:36
^{9c}
Acts 2:32;
Rom. 8:11
11^a
Isa. 28:16
12^a
Rom. 3:29;
2:10-11
12^b
Acts 10:36
12^c
Eph. 3:8
12^d
Acts 7:59;
9:14;
22:16;
1 Cor. 1:2;
2 Tim. 2:22;
Gen. 4:26;
12:8;
Deut. 4:7;
Psa. 99:6;
116:17;
145:18;
Isa. 12:2-4;
55:6;
64:7;
Lam. 3:55-57

This resurrected Christ, as the living Word, is near you, even in your mouth and in your heart that you may receive Him.

8 But what does it say? ^aThe word is near you, in your mouth and in your heart: that is, the word of the faith which we preach,

d. *Christ, Believed In and Called Upon*

vv. 9-13

If you believe in your heart that God has raised Christ from among the dead, God's righteousness will be reckoned to you. And if you confess with your mouth the Lord Jesus, calling upon His name, you will be saved and enjoy all His riches.

9 That if you ^aconfess with your mouth, ^bLord Jesus, and believe in your heart that God has ^craised Him from among the dead, you shall be saved;

10 For with *the heart man* believes unto righteousness, and with *the mouth man* confesses unto salvation.

11 For the Scripture says, ^aAll who believe on Him shall not be put to shame.

12 For there is no difference between ^aJew and Greek; for the same ^bLord of all is ^crich to all who ^dcall upon Him.

13 For, ^aWhoever calls upon the name of the Lord shall be ^bsaved.

tion of the Old Testament, uses this word for the word "deep" in Genesis 1:2. Here in Romans 10:7 it points to the place Christ visited after His death and before His resurrection, which place, according to Acts 2:24, 27, is Hades. For Acts 2:24, 27 reveals that Christ went into Hades after He died and rose from that place in His resurrection. So, according to biblical usage, the word abyss always refers to the region of death and of Satan's power of darkness into which Christ after His death descended as into the lower parts of the earth (Eph. 4:9), which He conquered, and from which He ascended in His resurrection.

13^a

Joel 2:32;

Acts

2:21

13^b

Acts 16:31;

Eph.

2:5, 8

e. Christ, Preached and Heard
vv. 14-15

Christ has been preached as the glad tidings of good things by God's sent ones, and has been heard by both Jews and the nations.

14 How then shall they call upon *Him* in whom they have not believed? And how shall they believe *in Him* of whom they have not heard? And how shall they hear without one who preaches?

15 And how shall they preach unless they are sent? As it is written, ^aHow beautiful *are* the ^bfeet of those who announce glad tidings of good things!

15^a
Isa.
52:7
15^b
Eph.
6:15
16^a
Rom.
1:5;

f. Christ, Received and Rejected
vv. 16-21

Some of the nations, chosen by God, obeyed the preaching concerning Christ by believing in Him; so they have obedience of faith unto salvation. But most of the Jews rejected this preaching by disbelieving in Christ; so they have disobedience of unbelief unto destruction (cf. Acts 13:45-48).

16:26
16^b
Isa.
53:1
17^a
John
5:24;
Gal.
3:2;
Eph.
1:13

16 But not all ^aobeyed the gospel; for Isaiah says, ^bLord, who has believed what he has heard from us?

17 So faith *comes out of* ^ahearing, and hearing through *the* ^bword of Christ.

18 But I say, Have they not heard? Yes surely, ^aTheir voice has gone out into all the earth and their words to the ends of the inhabited earth.

19 But I say, Did not Israel know? First, Moses says, ^aI will ^bprovoke you to jealousy by *them who are not a nation*, by a nation without understanding I will anger you.

17^b
Col.
3:16
18^a
Psa.
19:4
19^a
Deut.
32:21
19^b
Rom.
11:11
20^a
Isa.
65:1
21^a
Isa.
65:2

20 But Isaiah is very bold and says, ^aI was found by those who did not seek Me, I became manifest to those who did not ask for Me.

21 But to Israel he says, ^aAll day long I have stretched out My hands to a disobedient and contradicting people.

CHAPTER 11

B. God's Economy in His Selection
11:1-32

1. A Remnant Reserved by Grace
vv. 1-10

God has not cast away His people whom He foreknew; rather He has reserved to Himself a remnant according to the selection of His grace. Since it is by grace, it is no longer of works. Israel did not obtain what they sought for because of their unbelief. Only the chosen ones have obtained it; the rest were hardened and stumbled and were given the spirit of deep sleep, eyes unable to see, and ears unable to hear.

^{1a}
Phil.
 3:5

^{3a}
1 Kings
 19:10

^{4a}
1 Kings
 19:18

^{4b}
Jer.
 19:5;
 32:29

^{5a}
Rom.
 11:28;
 9:11

^{6a}
Rom.
 4:4

^{7a}
Rom.
 9:31

^{7b}
Rom.
 11:25;
 2 Cor.
 3:14

^{8a}
Deut.
 29:4;

Isa.
 29:10;
Matt.
 13:
 13-15

1 I say then, Has God cast away His people? Certainly not! For ^aI also am an Israelite out of *the* seed of Abraham, of *the* tribe of Benjamin.

2 God has not cast away His people whom He foreknew. Do you not know what the Scripture says in *the case of* Elijah, how he pleads with God against Israel?

3 ^aLord, they have killed Your prophets, they have torn down Your altars, and I am left alone, and they seek my life.

4 But what does the divine answer say to him? ^aI have reserved for Myself seven thousand men who have not bowed *the* knee to ^{1b}Baal.

5 So then at the present time also there is a remnant according to *the* ^aselection of grace.

6 But if by ^agrace, it is no longer out of works; otherwise grace is no longer grace.

7 What then? That which ^aIsrael is seeking for he has not obtained, but those who were chosen have obtained *it*, and the rest were ^bhardened;

8 As it is written, ^aGod gave them a spirit of deep

⁴Baal, *which means* master, possessor, *is the name of a chief idol of the Phoenicians and Canaanites.*

sleep, eyes to see not and ears to hear not, until this very day.

9 And David says, ^aLet their table become a snare and a trap and a cause of falling and a just retribution to them; 9^a
Psa.
69:22

10 ^aLet their eyes be darkened to see not, and let them bend their back continually. 10^a
Psa.
69:23

2. The Nations Saved through Israel's Stumbling vv. 11-22

Israel stumbled, yet did not fall. But through their false step, their unbelief, salvation has come to the nations. Thus, their false step is the riches of the world, and their casting aside is the reconciliation of the world. By this, the nations have participated in the holy lump, and, as the branches of the wild olive tree, have been grafted into the olive tree cultivated by God to partake of its root of fatness. God is severe to Israel in that they have been cut off because of their unbelief, and kind to the nations in that they have been grafted in because of their faith. However, the nations must continue in God's kindness and not boast over Israel; otherwise they will be cut off also.

11 I say then, Have they stumbled that they might fall? Certainly not! But by their false step salvation has come to the nations to provoke them to jealousy.

12 Now if their false step is *the* riches of *the* world, and their loss *the* riches of *the* nations; how much more will their fullness *be*?

13 For I speak to you, the nations. Since I am indeed an apostle of *the* nations, I glorify my ministry,

14 If somehow I may provoke *those* of my flesh to jealousy and save some of them.

15 For if their casting aside is *the* reconciliation of *the* world, what *will be* their receiving back but life from among the dead?

16 Now if *the* ^adough offered as the firstfruit is holy, the lump is also; and if the root is holy, so are the branches. 16^a
Num.
15:
18-21

17^a 17 But if some of the branches were broken off, and
Jer. you, being a wild olive tree, were grafted in among them
11:16 and became a fellow partaker of the root of the fatness of
 the ^aolive tree,

18 Do not boast over the branches; but if you boast,
remember that you do not bear the root, but the root
 you.

19 You will say then, Branches were broken off so
 that I might be grafted in.

20^a 20 Right. They were broken off because of ^aunbelief,
Rom. and you stand by faith. Do not be high-minded, but
11:23 fear;

21 For if God did not spare the natural branches,
 neither will He spare you.

22^a 22 Behold then the kindness and severity of God; on
Rom. those who fell, severity; but on you *the* ^akindness of God,
2:4 if you continue in His kindness; otherwise you also will
 be cut off.

3. Israel Restored through the Nations' Mercy vv. 23-32

If Israel will not continue in unbelief, they will be grafted in again, for God is able to do this. Hardness has come upon a part of Israel until the fullness of the nations comes in; then all Israel will be saved. The Deliverer will come out of Zion and turn away ungodliness from them. According to the gospel they are enemies, but according to the selection they are beloved. The free gifts and the calling of God are irrevocable. The nations obtained mercy through Israel's disobedience, and Israel will obtain mercy through the nations' mercy, for God has shut up all in disobedience that He might show mercy to all.

23^a 23 And they also, if they do not continue in ^aunbelief,
Rom. 'will be grafted in; for God is able to graft them in again.
11:20

24 For if you were cut off from what is by nature a
 wild olive tree and were grafted contrary to nature into a
 cultivated olive tree, how much more shall these who *are*

the natural *branches* be grafted into their own ^aolive tree?

25 For I do not want you, brothers, to be ignorant of this mystery, lest you be wise in yourselves, that ^ahardness has come upon a part of Israel until the fullness of the nations comes in.

26 And so all Israel will be saved, as it is written, ^aThe Deliverer will come out of Zion; He will turn away ungodliness from Jacob.

27 ^aAnd this is the covenant from Me to them, when I take away their sins.

28 According to the gospel *they are* enemies for your sake, but according to the ^aselection *they are* beloved for the fathers' sake.

29 For the ^afree gifts and the ^bcalling of God are irrevocable.

30 For just as you once disobeyed God, but now have obtained ^amercy through their disobedience,

31 So these also now have disobeyed that through your mercy they also now may obtain mercy.

32 For God has ^ashut up all in disobedience that He might show ^bmercy to all.

C. A Praise for God's Selection

vv. 33-36

God's riches, wisdom, and knowledge are deep. His judgments are inscrutable and His paths untraceable. No one has known His mind or has been His counselor. No one has first given Him and been repaid by Him. All things are out of Him and through Him and to Him. He is worthy of glory forever.

33 O the ^adepth of the ^briches and the ^cwisdom and the ^dknowledge of God! How ^einscrutable are His judgments, and untraceable His paths!

Eph.
3:8, 16;
Col.
1:27;
Phil.
4:19

33^c
Eph.
3:10;
1 Cor.
1:21

33^d
Psa.
139;
1-6;
1 Sam.
2:3

33^e
Job
5:9;
11:7

24^a
Jer.
11:16
25^a
Rom.
11:7
26^a
Isa.
59:20
27^a
Isa.
59:21;
27:9
28^a
Rom.
11:5;
9:11
29^a
Rom.
5:15;
6:23
29^b
Rom.
8:30;
9:11;
1 Cor.
1:9, 24;
Eph.
1:18
30^a
Rom.
9:15, 16,
18, 23;
15:9
32^a
cf.
Gal.
3:22
32^b
Eph.
2:4;
Matt.
9:13
33^a
1 Cor.
2:10;
Eph.
3:18
33^b
Rom.
2:4;
9:23;
Eph.
1:7;
2:4, 7;

34^a 34 ^aFor who has known *the* mind of *the* Lord, or who
 1 Cor. has been His counselor?
 2:16;
 Isa.

35 Or who has first given to Him, and it will be repaid
 40:13 to him?

36^a 36 Because out ^aof Him and ^bthrough Him and ^cto
 1 Cor. Him *are* all things. ^dTo Him *be* the glory ¹forever.
 8:6;
 11:12; Amen.
 Heb.

2:10

36^b

John

1:3;

Col.

1:16

36^c

Col.

1:16;

Heb.

1:2

36^d

Rom.

16:27;

Eph.

3:21;

1 Tim.

1:17;

2 Tim.

4:18;

2 Pet.

3:18;

Rev.

1:6;

5:13;

7:12

1^a

Rom.

15:30;

16:17

1^b

Rom.

9:15;

Lam.

3:22-

23

1^c

Rom.

6:13,

19

1^d

1 Pet.

2:5;

Heb.

13;

15-16

CHAPTER 12

VII. Transformation

12:1—15:13

A. In Practicing the Body Life

12:1-21

1. By the Presenting of Our Bodies

v. 1

We are begged to present our bodies to God as a living, holy, and well-pleasing sacrifice as our most reasonable service.

1 I ^abeg you therefore, brothers, through the ^bcom-
 passions of God to ^cpresent your bodies a living
^dsacrifice, holy, ^ewell-pleasing to God, *which* is your
 most ¹reasonable ^{2^t}service.

2. By the Renewing of Our Mind

vv. 2-3

Do not be conformed to this age, but be transformed by the renewing of our mind to test and prove what is the good, well-pleasing and perfect will of God, and not to think highly of

36¹Lit. to the ages.

1¹Or, intelligent, logical, rational, in harmony with the highest reason.

1²Service in worship of God. See note 9¹ in chapter 1.

1^e

Rom.

12:2;

14:18

1^f

Rom.

9:4

ourselves, but to think soberly according to the measure of faith which God has allotted to each one of us.

2 And do not be ^aconformed to this ^bage, but be ^ctransformed by the ^drenewing of the ^emind, that you may ^fprove by testing what the ^gwill of God is, *that which is good and ^hwell-pleasing and perfect.*

3 For I say through the ^agrace given to me to every one among you, not to think more ^bhighly of himself than he ought to think, but to think so as to be ^csober-minded, as God has allotted to each a ^dmeasure of faith.

3. By the Exercising of Our Gifts

vv. 4-8

We, being many, are one body in Christ. As members of the Body, we all have gifts differing according to the grace given to us, so we all have different functions to exercise our gifts according to the proportion of faith.

4 For as in ^aone body we have ^bmany members, and all the members do not have the ^csame function,

5 So we, *being many*, are one body in Christ, and severally ^amembers one of another.

6 And having ^agifts that differ according to the ^bgrace given to us, *let us exercise them accordingly:* whether ^cprophecy, according to the ^dproportion of faith;

7 Or ¹service, in the service; or he who ^ateaches, in teaching;

⁷*Service of the deacons and deaconesses in the local churches. See Romans 16:1; 1 Timothy 3:8-13; and Philippians 1:1.*

3 ^a Rom. 1:5; 15:15; Eph. 3:7; 1 Cor. 3:10; 15:10; Gal. 2:9	3 ^b Rom. 12:16; Phil. 2:3 3 ^c 2 Tim. 1:7 3 ^d Eph. 4:7, 16	4 ^a Eph. 2:16; 4:4; 1 Cor. 12:12, 13 4 ^b 1 Cor. 12:12, 14, 20	4 ^c 1 Cor. 12:15- 17, 21-22 5 ^a Eph. 4:25 6 ^a 1 Cor. 12:4;	Eph. 4:7; 1 Pet. 4:10 6 ^b 1 Pet. 4:10; cf. Eph. 4:7	6 ^c 1 Cor. 12:10; 14:3, 4 6 ^d Rom. 12:3 7 ^a 2 Tim. 2:2; 1 Tim. 5:17	2 ^a 1 Pet. 1:14; cf. Rom. 8:29 2 ^b Eph. 2:2; 2 Cor. 4:4; Gal. 1:4; Titus 2:12 2 ^c 2 Cor. 3:18 2 ^d Eph. 4:23; Titus 3:5 2 ^e Rom. 8:6-7; 1 Cor. 1:10; Phil. 4:2; Rom. 15:5; 1 Cor. 2:16; Phil. 2:5 2 ^f Eph. 5:10; 1 Thes. 5:21; 2 Cor. 8:8, 22; 13:5 2 ^g Eph. 1:9, 11; 5:17; Col. 1:9; Matt. 6:10; 7:21; Heb. 13:21 2 ^h Rom. 12:1
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8^a 8 Or he who ^aexhorts, in exhortation; he who ^bgives, in simplicity; he who ^cleads, in diligence; he who shows ^dmercy, in cheerfulness.

Acts
11:23

8^b

2 Cor.

9:7

8^c

1 Tim.

5:17;

Heb.

13:17

8^d

Matt.

5:7

9^a

2 Cor.

6:6;

1 Pet.

1:22

9^b

1 Thes.

5:21-22

10^a

1 Thes.

4:9;

Heb.

13:1;

2 Pet.

1:7;

John

13:34;

15:12;

1 Pet.

1:22

11^a

Acts

18:25

11^b

Rom.

14:18;

Acts

20:19

12^a

Rom.

5:3

12^b

Eph.

6:18

13^a

Rom.

15:25;

Heb.

6:10

13^b

1 Pet.

4:9;

Heb.

13:2

4. *By the Living of a Life of the Highest Virtues of the Divine Life and Love*

vv. 9-21

Love without hypocrisy. Abhor the evil and cleave to the good. Love one another warmly in brotherly love, vying with one another in showing honor, not slothful in zeal, burning in spirit, serving the Lord as a slave, rejoicing in hope, enduring in tribulation, persevering in prayer, communicating to the saints' need, and pursuing hospitality. Bless the persecutors, and do not curse. Rejoice with those who rejoice, and weep with those who weep. Be of the same mind, minding not high things, but being led away to the lowly, and be not wise in ourselves, repaying no one evil for evil, taking forethought for honorable things before men, living in peace with all men, not avenging ourselves, but loving our enemy, feeding him, and watering him, to heap fiery coals of love upon him. Be not conquered by evil, but conquer evil with good.

9 Let ^alove be without hypocrisy. Abhor what is evil; ^bcleave to what is good.

10 ^aLove one another warmly in brotherly love, vying with one another in showing honor,

11 Not slothful in zeal, ^aburning in spirit, ^{1b}serving the Lord as a slave,

12 Rejoicing in hope, ^aenduring in tribulation, ^bpersevering in prayer,

13 ^aCommunicating to the needs of the saints, pursuing ^bhospitality.

14 ^aBless those who persecute you; bless and do not curse.

15 Rejoice with those who rejoice, and weep with those who weep.

11¹ See note 1¹ in chapter 1.

14^a

Matt.

5:44;

1 Cor.

4:12

16^a

Rom.

15:5;

Phil.

2:2;

2 Cor.

13:11;

1 Pet.

3:8

16 Be of the ^asame mind toward one another, not ^bminding high things, but being led away to the lowly. Do not be ^cwise in yourselves,

17 ^aRepaying no one evil for evil, ^btaking forethought for things honorable in the sight of all men,

18 If possible, as far as it depends on you, living in ^apeace with all men,

19 Not avenging yourselves, beloved, but giving place to the wrath of God, for it is written, ^aVengeance is Mine, I will repay, says *the Lord*.

20 ^aBut if your enemy is hungry, feed him; if he is thirsty give him a drink; for in doing this you will heap coals of fire upon his head.

21 Do not be conquered by the evil, but conquer the evil ¹with the good.

CHAPTER 13

B. In Subjecting Ourselves to Authorities ***13:1-7***

Subject ourselves to authorities appointed by God and do not resist them that we may not receive judgment. Pay the taxes. Fear those to whom fear is due; honor those to whom honor is due.

1 Let every ¹person be ^asubject to *the* authorities over *them*. For ^bthere is no authority except ²from God, and those which exist are appointed by God.

2 Therefore he who resists the authority opposes what God has appointed, and those who oppose will receive to themselves judgment.

3 For the ^arulers are not a terror to the good work, but to the evil. Would you have no fear of the authority? Do the good, and you will have praise ¹from him.

21¹ *Lit.* in.

1¹ *Lit.* soul.

1² *Lit.* by.

3¹ *Lit.* out of.

16^b
Rom.
12:3
16^c
Prov.
3:7
17^a
Matt.
5:39
17^b
2 *Cor.*
8:21
18^a
Rom.
14:
17, 19;
Heb.
12:14;
Mark
9:50;
Eph.
4:3;
Col.
3:15
19^a
Deut.
32:35;
Heb.
10:30
20^a
Prov.
25:
21-22

1^a
Titus
3:1;
1 *Pet.*
2:13
1^b
Dan.
4:17
3^a
1 *Pet.*
2:14

4 For he is a ¹servant of God to you for ²your good. But if you do evil, fear; for he does not bear the sword in vain; for he is a ¹servant of God, an avenger for wrath to him who practices evil.

5 Wherefore it is necessary to be subject, not only because of wrath, but also because of conscience.

6 For because of this you also pay taxes; for they are God's ¹officers, attending constantly to this very thing.

7 ^aRender to all their dues: tax to whom tax is *due*, revenue to whom revenue, fear to whom fear, honor to whom honor.

8^a

Rom.
12:10;

John
13:34;

15:12

8^b

Rom.
13:10;

Gal.
5:14;

James
2:8

9^a

Exo.
20:

13-15.

Deut.
5:

17-19.

21

9^b
Matt.
22:39;

Gal.
5:14

10^a
1 Cor
13:4-

7, 13

10^b
Gal.
5:14;

James
2:8

11^a
1 Thes
5:1;

1 Pet.
4:7

C. In Practicing Love

13:8-10

Owe no man anything but love. Love fulfills the law, for all the commandments are summed up in loving our neighbor as ourself.

8 Owe nothing to anyone except to ^alove one another; for he who loves another has ^bfulfilled *the* law.

9 For, ^aYou shall not commit adultery, You shall not murder, You shall not steal, You shall not covet, and if *there is* any other commandment, it is summed up in this word, ^bYou shall love your neighbor as yourself.

10 ^aLove does not work evil to ¹his neighbor; therefore love is the ^bfulfillment of *the* law.

D. In Waging the Warfare

13:11-14

Be raised out of sleep, cast off the works of darkness, put on the weapons of light, walk becomingly as in the day, put on the Lord Jesus, and make no provision for the flesh to fulfill its lusts.

11 And this, knowing the ^atime, that now is the hour

⁴Servant, in Gk. is the same word as deacon in chapter 16:1; 1 Timothy 3:8.

⁴²Lit. the.

⁶¹Lit. public servant.

¹⁰¹Lit. the.

for you to be ^braised out of sleep; for now our salvation is ^cnearer than when we believed.

12 The night is far advanced, and the ^aday is near. Let us therefore cast off the ^bworks of darkness, and let us put on the ^cweapons of light.

13 Let us walk becomingly as in *the* ^aday; not in ^brevelling and ^cdrunkenness, not in immorality and debauchery, not in ^dstrife and ^ejealousy.

14 But ^aput on the Lord Jesus Christ, and make no provision for the ^bflesh to *fulfill its* lusts.

CHAPTER 14

E. In Receiving the Believers 14:1—15:13

1. According to God's Receiving, Not according to Doctrinal Concepts 14:1-9

Receive him who is weak in faith, for God has received him. Do not judge one another in the matter of eating and observing of days, but do everything to the Lord, who died and lived again that He might be Lord of all.

1 Now him who is ^aweak in faith ^breceive, not with a view to passing judgment on reasonings.

2 One believes that he may eat all things, but he who is weak ^aeats vegetables.

3 Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats, for God has received him.

4 Who are you that judges another's household servant? To his own lord he will stand or fall. But he will be made to stand, for the Lord is able to make him stand.

1^a
Rom.
15:1;
1 Cor.
8:9;
9:22

1^b
Rom.
14:3;
15:7

2^a
Col.
2:16

11^b
Eph.
5:14;
1 Thes
5:6;
Mark
13:33
11^c
Luke
21:28;
James
5:8
12^a
Heb.
10:25;
Rev.
22:10
12^b
Eph.
5:11
12^c
Rom.
6:13;
2 Cor.
6:7;
10:4;
Eph.
6:
11, 13;
1 Thes.
5:8
13^a
1 Thes.
5:5
13^b
Luke
21:34
13^c
Eph.
5:18;
1 Pet.
4:3
13^d
Phil.
2:3
13^e
Gal.
5:26
14^a
Gal.
3:27
14^b
Gal.
5:16;
1 Pet.
2:11

5^a 5 One judges one ^aday above another, another judges every day *alike*. Let each be fully ^bpersuaded in his own mind.

Gal. 4:10;
Col. 2:16
5^b 6 He who observes the day, observes *it to the* Lord; and he who eats, ^aeats to *the* Lord, for he gives ^bthanks to God; and he who does not eat, to the Lord he does not eat, and gives thanks to God.

14:23
6^a 7 For none of us ^alives to himself, and none dies to himself;

1 Cor. 10:31
1 Cor. 10:30;
1 Tim. 4:3-4
7^a 8 For whether we live, we ^alive to the Lord, or if we die, we die to the Lord. Therefore, whether we live or die, we are ^bthe Lord's.

2 Cor. 5:15
8^a 9 For Christ ^adied and lived *again* for this, that He might be ^bLord both of *the* dead and of *the* living.

1 Thes.

5:10;

Luke

20:38

8^b

Rom.

8:9;

1 Cor.

3:23

9^a

Rev.

1:18;

2:8

9^b

Phil.

2:11;

Acts

2:36

10^a

2 Cor.

5:10;

2. In the Light of the Judgment Seat 14:10-12

Do not judge and despise your brother, for we shall all stand before the judgment seat of God and give account of ourselves to God.

10 But you, why do you judge your brother? Or you, why do you despise your brother? For we shall all stand before the ^{1a}judgment-seat of God.

10¹ The judgment at the judgment-seat of God is different from the eternal judgment of God mentioned in chapter 2:2, 3, 5, 16 and chapter 3:8, which will be mainly carried out at the white throne revealed in Revelation 20:11-15. The eternal judgment at the white throne will be (1) after the Millennium, (2) to judge all the dead unbelievers, and (3) for eternal punishment in the lake of fire. Since this judgment will be executed upon all the condemned sinners, it is mentioned in the section on Condemnation in this book. It is also mentioned in Acts 10:42; 17:31; 2 Timothy 4:1; 1 Peter 4:5. However, the judgment at the judgment-seat of God, or the judgment-seat of Christ, will be (1) before the Millennium, immediately after Christ's coming back, (2) to judge all the resurrected and raptured believers, (3) for reward in the millennial kingdom. Since this judgment will take account of how the believers have lived before the Lord and what they have worked for the Lord after they were saved, and since the transformation of the believers has very much to do with this judgment, it is mentioned here in this section on Transformation. It is also clearly revealed in 2 Corinthians 5:10; 1 Corinthians 4:4-5; 3:13-15; 2 Timothy 4:8; Matthew 16:27; Revelation 22:12; Luke 14:14; Matthew 25:19; Luke 19:15.

11 For it is written, ^aAs I live, says *the* Lord, every knee shall bow to Me, and every tongue shall confess to God. 11^a
Isa.
45:23

12 So then, each one of us shall ^agive account of himself to God. 12^a
cf.
Matt.
12:36;
1 *Pet.*
4:5

3. *In the Principle of Love* 14:13-15

Do not judge one another anymore, but judge this, that no man put a stumbling block or a cause of falling before his brother. Walk in love and do not grieve and destroy with our eating the brother for whom Christ died.

13 Therefore, let us ^ajudge one another no longer, but rather judge this, ^bnot to put a stumbling block or a cause of falling before the brother. 13^a
Rom.
14:3
13^b

14 I know and am persuaded in *the* Lord Jesus that there is ^anothing common in itself; but to him who reckons anything to be common, to that man *it is* common. 13^b
1 *Cor.*
8:13
14^a
Rom.
14:20;
1 *Tim.*
4:3-4

15 But if because of food your brother is grieved, you no longer ^awalk according to love. Do not ^bdestroy by your food that man for whom Christ died. 15^a
Eph.
5:2
15^b
Rom.
14:20;
1 *Cor.*
8:11

4. *For the Kingdom Life* 14:16-23

Let not our good be slandered, for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. He who serves Christ in this way is well-pleasing to God and approved by men. Pursue the things of peace and the things which build one another. Do not break down the work of God. All things are clean, but it is evil to eat so as to be a stumbling block. Eating meat, drinking wine, or doing anything that stumbles is not good. Have faith to yourselves before God, and do things without condemnation to yourselves. Eat without doubt, for whatever is not of faith is sin.

16 Therefore, ^ado not let your good be slandered; 16^a
1 *Cor.*
10:30

17^a 17 For ^{1a}the ^akingdom of God is not eating and drinking, but ^brighteousness and ^cpeace and ^djoy in the Holy Spirit.

18 For he who in this ^{1a}serves Christ as a slave is well-pleasing to God and approved by men.

19 So let us ^apursue the things of peace, and things which ^bbuild one another.

20 Do not ^abreak down the work of God for the sake of food. ^bAll things indeed are clean, but *it is* evil for a man to eat so as to be a ^cstumbling block.

21 *It is good* ^anot to eat meat, nor drink wine, nor to do anything by which your brother stumbles.

22 The faith which you have, have it to yourself before God. Blessed is he who does not judge himself in what he approves.

23 But he who ^adoubts is condemned if he eats, because *it is* not out of faith, for all which is not out of faith is sin.

17^c 17¹ This verse is a strong proof that the church in the church age is the kingdom of God, because the context here is dealing with the church life in the present age. John 3:3, 5 reveals that regeneration is the present entrance into the kingdom of God. Acts is a book concerning the spreading of the gospel and the establishing of the church, yet in Acts 1:3 the Lord Jesus spoke with His disciples for forty days concerning the kingdom of God to prepare them for this work. Following this, in Acts 8:12; 20:25; 28:23, 31, the disciples preached the kingdom of God along with their preaching of Jesus Christ for the establishing of the churches. Then in 1 Corinthians 6:10; Galatians 5:21; and Ephesians 5:5, the Apostle, according to the context, considered the kingdom of God equivalent to the church. He and his workers were working for the church, yet in Colossians 4:11 he says that they were laboring for the kingdom of God. The word of the Lord Jesus in Matthew 16:18, 19 also reveals clearly that the kingdom is the church. The only difference is that the church is a matter of grace and life, whereas the kingdom is a matter of exercise and discipline. In Revelation 1:9 John says that he and the other believers were in the kingdom already for exercise in tribulation and patience.

19^b 18¹ Serve as a slave. See note 1¹ in chapter 1.

Rom.
15:2;
1 Cor.
10:23;
8:1
20^a
Rom.
14:15

20^b
Rom.
14:14;
1 Tim.
4:3, 4

20^c
Rom.
14:13;
1 Cor.
8:9

21^a
1 Cor.
8:13

23^a
Rom.
14:5

CHAPTER 15

5. According to Christ
15:1-13

We who are strong ought to bear the weaknesses of the weak, and not to please ourselves, but to please our neighbor unto his good for building, even as Christ did not please Himself, as it is written in the Scriptures for our instruction. May the God of endurance and encouragement grant us to be likeminded one toward another according to Christ, that we may with one accord and one mouth glorify God. Wherefore receive one another as Christ also received us to the glory of God. Christ was a servant of the circumcision for the truth of God to confirm the promises given to the fathers, and for the nations to glorify God for His mercy; for Christ is the root of Jesse, rising to rule the nations, in whom the nations will hope. Finally, the God of hope fills us with all joy and peace in believing, that we may abound in hope in the power of the Holy Spirit.

1 Now we who are strong ought to bear the weaknesses of those who are ^{1a}weak, and not to please ourselves.

2 Let each of us please his neighbor unto *what* is good for ^abuilding.

3 For even Christ did not please Himself, but as it is written, ^aThe reproaches of those who reproached You fell upon Me.

4 For whatever was ^awritten before was written for our instruction, that through endurance and the encouragement of the Scriptures we may have ^bhope.

5 Now the ^aGod of endurance and encouragement grant you to be ^blikeminded one toward another according to ^cChrist Jesus,

6 That you may with ^aone accord and with ^bone mouth ^cglorify the God and Father of our Lord Jesus Christ.

¹*Lit.* not strong.

^{1a}
Rom.
14:1;
1 Thes.
5:14
^{2a}
Rom.
14:19;
1 Cor.
10:23;
8:1
^{3a}
Psa.
69:9
^{4a}
1 Cor.
10:11
^{4b}
Rom.
5:4, 5;
15:13
^{5a}
2 Cor.
1:3
^{5b}
Rom.
12:16;
1 Cor.
1:10;
Phil.
2:2;
4:2.
^{5c}
1 Cor.
1:13
^{6a}
Acts
1:14;
4:24
^{6b}
1 Cor.
1:10
^{6c}
1 Cor.
10:31

7^a 7 Wherefore ^areceive one another, as Christ also received us to *the* glory of God.

Rom.
14:1, 3;
16:2

8^a 8 For I say that Christ has become a ¹servant of *the* circumcision for *the* ^atruthfulness of God, to confirm the ^bpromises *given* to the fathers,

Rom.
3:7

8^b 9 And *for* the nations to glorify God for His ^amercy, as it is written, ^bTherefore I will confess to You among *the* nations and I will sing praise to Your name.

Rom.
4:16;
9:4;

Gal.
3:18

9^a 10 And again he says, ^aRejoice, nations, with His people.

Rom.
9:23;
11:

31-32
9^b

11 And again, ^aPraise the Lord, all the nations, and let all the peoples praise Him.

12 And again, Isaiah says, ^aThere shall be the ^broot of Jesse, even He who arises to rule *the* nations; ^{1c}in Him *the* nations will hope.

Psa.
18:49

10^a

Deut.
32:43

11^a

Psa.
117:1

12^a

Isa.
11:10

12^b

cf.
Rev.

5:5;
22:16

12^c

Matt.
12:21

13^a

Rom.
14:17;
12:18;
16:20

13^b

Rom.
5:2,
4-5

13^c

Rom.
15:19

14 But I myself also have been persuaded concerning you, my brothers, that you yourselves also are full of

VIII. Conclusion— the Consummation of the Gospel 15:14—16:27

In the introduction Paul indicated that he would unfold the full gospel of God. Now in the conclusion of his writing he implies what the consummation of the gospel is, which includes:

A. The Offering of the Nations, through the Ministering of Christ in the Widespread Preaching of the Gospel, Sanctified and Accepted 15:14-24

⁸Servant, in Gk. is the same word as deacon in chapter 16:1;
1 Timothy 3:8.

¹²Lit. on.

goodness, filled with all knowledge, able also to admonish one another.

15 But I have written rather boldly to you on some points to remind you through the ^agrace given to me from God

16 That I should be a ¹minister of Christ Jesus to the nations, ministering as a ^apriest the gospel of God, that the ^boffering of the nations might be acceptable, having been ^csanctified in the Holy Spirit.

17 I have therefore my ^{1a}boast in Jesus Christ ^bin the things pertaining to God.

18 For I will not dare to speak anything of the things which ^aChrist has not accomplished by me unto the ^bobedience of the nations, by word and work,

19 In the power of ^asigns and wonders, in the ^bpower of the Spirit; so that ^cfrom Jerusalem and round about to Illyricum, I have ^{1d}fully preached the gospel of Christ.

20 And so have I aspired to preach the gospel not where Christ has been named, that I might not build upon ^aanother's foundation;

21 But as it is written, ^aThey shall see to whom nothing concerning Him was announced, and those who have not heard shall understand.

22 For this reason also I have been often ^ahindered from coming to you.

23 But now, having no longer any place in these regions, and having these many years a desire to ^acome to you,

24 Whenever I take a journey to ^aSpain, for I am hoping to see you in passing and be ^bset forward there by you, if first in some measure I shall be ^csatisfied with your company.

16¹ *Lit.* public servant, as in chapter 13:6.

17¹ See note 2¹, 3¹, 11¹ in chapter 5.

19¹ Fully preached, *lit.* fulfilled.

23^a
Rom.
1:10, 13

24^a
Rom.
15:28

24^b
Acts
15:3

24^c
Rom.
1:12

15^a
Rom.
12:3
16^a
1 Pet.
2:5, 9;
Rev.
1:6;
5:10;
Phil.
2:17
16^b
1 Pet.
2:5
16^c
1 Pet.
1:2;
1 Cor.
6:11
17^a
2 Cor.
11:16-18
17^b
Heb.
2:17;
5:1
18^a
Acts
15:12;
21:19
18^b
Rom.
1:5;
16:26
19^a
Acts
4:30;
Heb.
2:4
19^b
Rom.
15:13
19^c
Acts
22:17-21
19^d
Rom.
1:14
20^a
2 Cor.
10:15-16
21^a
Isa.
52:15
22^a
Rom.
1:13

**B. The Communication in Love
between the Gentile and Jewish Saints
for the Sharing in the Fullness
of the Blessing of Christ
15:25-33**

25^aActs
19:21;
20:2-325^bActs
24:1726^a2 Cor.
8:1-426^b2 Cor.
9:227^a

1 Cor.

9:11

28^aRom.
15:2429^aRom.
15:32;

1:13

30^aRom.
12:1;

16:17

30^bGal.
5:22;

Col.

1:8

30^c

2 Cor.

1:11

31^aRom.
15:2532^aRom.
1:1032^b1 Cor.
16:18;

2 Cor.

7:13

33^aRom.
16:20;

Phil.

4:9;

1 Thes.

5:23;

Heb.

13:20

25 But now I am ^agoing to Jerusalem to ^bminister to the saints.

26 For ^aMacedonia and ^bAchaia have been pleased to make some contribution for the poor among the saints in Jerusalem.

27 They were pleased *to do it*, and their debtors they are. For if the nations have shared in their ^aspiritual things, they ought also to do ¹service to them in material things.

28 When therefore I have finished this, and have sealed to them this fruit, I will go on by way of you to ^aSpain.

29 And I know that when I come to you, I will ^acome in the fullness of the blessing of Christ.

30 Now I ^abeg you, brothers, through our Lord Jesus Christ and the ^blove of the Spirit, that you ^cstrive together with me in prayers to God on my behalf,

31 That I may be delivered from those who are disobedient in Judea, and that my ^{1a}service for Jerusalem may be acceptable to the saints,

32 That coming to you in joy by the ^awill of God, I may be ^brefreshed and rest with you.

33 Now the ^aGod of peace *be* with you all. Amen.

25¹Minister to, *lit. serve as a deacon.*

27¹Service, *lit. the service performed by priests and Levites in the temple, as used in Hebrews 10:11. In verse 16 Paul's thought was that he was a priest. Here he might have thought that the nations were serving as Levites.*

31¹Service, *lit. service of a deacon. In verse 25 and in this verse Paul might have had the thought that he was serving as a deacon.*

CHAPTER 16

**C. The Fellowship of Concern
among the Saints between the Churches
for the Crushing of Satan by God
and for the Grace of Christ to All the Saints
16:1-24**

1 I commend to you our sister Phoebe, who is a^{1a} deaconess of the ²church which is at ^bCenchrea,

^{1a}Lit. deacon.

¹²The term "church" has not been used in this book until chapter 16:1. In this one chapter the "church" and the "churches" are mentioned five times (vv. 1, 4, 5, 16, 23). In the fifteen foregoing chapters many matters are covered for the producing and building of the church, such as: the Triune God Himself (8:31), as the Father (1:7; 8:15), as the Son (1:4; 8:3), (the Son as the Lord — 1:3, 7; 10:12; 14:9, as Jesus — 3:26; 4:24; as Christ — 5:6; 6:4; 8:34; 6:3; 8:10; 13:14; as the Man — 5:15; and as the root of Jesse — 15:12), and as the Spirit (5:5; 8:16, 26) (the Spirit as the Firstfruit — 8:23); His mercy (9:23; 11:32), His compassion (9:15; 12:1), His love (5:5; 8:35, 39), His kindness (2:4; 11:22), His grace (5:2, 15), His free gifts (5:15; 11:29), His gifts (5:16; 12:6), His righteousness (1:17; 3:21), His holiness (1:4), His faithfulness (3:3), His peace (15:33; 16:20), His hope (15:13), His joy (15:13), His endurance (15:5), His encouragement (15:5), His riches (10:12; 11:33), His wisdom (11:33), His knowledge (11:33), His power (1:16), His authority (9:21), His life (5:21), His law of life (8:2), His sonship (8:15), His honor (9:21), His glory (5:2; 9:23), and His kingdom (14:17); His foreknowing (8:29), His selection (9:11; 11:5), His predestination (8:29), His preparation (9:23), His reserving (11:4-5), His calling (8:30; 11:29), His grafting (11:17), His redemption (3:24), His propitiation (3:25), His salvation (1:16), His justification (3:26, 30), His reconciliation (5:10-11), His freedom (8:2), His sanctification (6:19, 22), His transformation (12:2), His renewing (12:2), His conformation (8:29), His redemption of our body (8:23), and His glorification (8:30); His receiving (14:3; 15:7), His indwelling (8:11), His life giving (8:11), His leading (8:14), His witnessing (8:16), His helping (8:26), His interceding within us (8:26), His interceding in the heavens (8:34), His giving all things to us (8:32), and His causing all things to work for us (8:28); plus His incarnation (1:3; 10:6), His crucifixion (5:8; 6:6), His blood (3:25), His ending of the law (10:4), His resurrection (4:25; 10:7), and His ascension (8:34); all have been made available and all these have been applied to the producing and building of the church for the fulfillment of God's purpose (8:28) according to His will (12:2).

^{1a}
Phil.
1:1;
1 Tim.
3:8, 11
^{1b}
Acts
18:18

2^a That you may ^areceive her in *the* Lord in a manner worthy of the saints and stand by her in whatever she may have need of you; for she has been a ¹patroness of many and of myself as well.

3^a Greet ^aPrisca and ^aAquila, my ^bfellow workers in Christ Jesus,

4 Who risked their own necks for my life, to whom not only I give thanks, but also all the ^achurches of the nations;

5 And greet ¹the ^achurch in their house. Greet Epäenetüs, my beloved, who is the firstfruit of Asia unto Christ.

6 Greet Mary, who has labored for us.

7 Greet Andronicus and Junia, my ^akinsmen and my ^bfellow prisoners, who are notable among the apostles, who also were in Christ before me.

8 Greet Ampliatus, my beloved in *the* Lord.

9 Greet Urbanus, our ^afellow worker in Christ, and Stachys, my beloved.

10 Greet Apelles, approved in Christ. Greet those who belong to Aristobulus.

11 Greet Herodion, my ^akinsman. Greet those belonging to Narcissus, who are in *the* Lord.

12 Greet Tryphaena and Tryphosa, who labor in *the* Lord. Greet Persis, the beloved, who has labored much in the Lord.

13 Greet ^aRufus, ^bchosen in the Lord, and his mother and mine.

14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brothers with them.

15 Greet Philologus, and Julia, Nereus and his sister, and Olympas, and all the saints with them.

16 Greet one another with a holy kiss. The churches of ^aChrist greet you.

17 Now I ^abeg you, brothers, keep a ^bwatchful eye on

2¹*Or. protectress. It is a word of dignity, denoting one who helps, sustains, and supplies. It indicates the high esteem with which she was regarded.*

5¹*The church in their house was the church in Rome. When they (Prisca and Aquila) were living in Ephesus (Acts 18:18-19), the church in Ephesus was also in their house (1 Cor. 16:19).*

those who make ^cdivisions and causes of falling contrary to the ^dteaching which you have learned, and ^eturn away from them.

18 For such men do not ^aserve as slaves our Lord Christ, but their own ^bappetites; and by ^csmooth and flattering speech deceive the hearts of the ²simple.

19 For *the report* of your ^aobedience has reached to all; therefore I rejoice over you, but I want you to be wise to what is good and pure to what is evil.

20 Now the ^aGod of peace will soon ^bcrush Satan ^cunder your feet. The ^dgrace of our Lord Jesus *be* with you. Amen.

21 ^aTimothy, my ^bfellow worker, and Lucius and Jason and Sosipater, my ^ckinsmen, greet you.

22 I, Tertius, who write this epistle, greet you in *the* Lord.

23 ^aGaius, my host, and of the whole church, greets you. ^bErastus, the city-treasurer, greets you, and Quartus, the brother.

24 [See note 24¹.]

D. The Concluding Praise for the Gospel of God's Mystery 16:25-27

25 ^aNow to Him who is of power to ^bestablish you according to ^cmy gospel and the ^dpreaching of Jesus

18¹Appetites, *Lit.* belly, *or* the entire physical cavity, *a derivative of the word meaning hollow.*

18²*Or,* unsuspecting, innocent.

24¹*Some ancient MSS add verse 24, The grace of our Lord Jesus Christ be with you all. Amen.*

20^a
1 Cor.
16:23;
Gal.
6:18;
2 Tim.
4:22
21^a
Acts
16:1;

18:5;
19:22;
20:4
21^b
Rom.
16:3, 9¹
21^c
Rom.
16:7, 11

23^a
1 Cor.
1:14
23^b
Acts
19:22;
2 Tim.
4:20
25^a
Eph.
3:20

25^b
Rom.
1:11;
1 Thes.
3:13;
2 Thes.
3:3;
1 Pet.
5:10

17^c
Titus
3:10-11;
1 Cor.
1:10-11;
Acts
20:30
17^d
1 Tim.
1:3;
6:3-4
17^e
cf.
2 John
9-10;
Titus
3:10;
2 Thes.
3:6, 14
18^a
Rom.
12:11;
14:18
18^b
Phil.
3:19
18^c
Col.
2:4
19^a
Rom.
15:18;
1:5;
16:26
20^a
Rom.
15:33;
Phil.
4:9;
1 Thes.
5:23;
Heb.
13:20
20^b
cf.
Gen.
3:15;
Heb.
2:14;
1 John
3:8
20^c
Luke
10:19

25^c Christ, according to *the* revelation of *the* ^{1e}mystery, which has been kept in silence in times eternal,

26 But now has been manifested, and by the ^aScriptures of the prophets, according to *the* command of the ^beternal God, has been made known to all the nations unto ^cobedience of faith,

27 To *the* ^aonly wise God through Jesus Christ be the ^bglory ¹forever and ever! Amen.

25¹ *The mystery of God kept silent in the ages is mainly of two aspects: one is the mystery of God (Col. 2:2 ASV) which is Christ, who is in the believers (Col. 1:26-27) as their life and their everything, that they may become the members of His Body; another is the mystery of Christ (Eph. 3:4-6) which is the church as His Body to express His fullness (Eph. 1:22-23). Therefore, Christ and the church are the great mystery (Eph. 5:32). This book firstly tells us how the believers have been baptized into Christ (Rom. 6:3), how Christ has been wrought into the believers (8:10), and how the believers have put on Christ (13:14). Then it reveals how all these believers are built together into one body (12:4-5) to express Christ. Thus the churches have come into existence in many cities in a local and practical way, with all the saints loving one another and fellowshiping with one another among all the churches, to express the Body of Christ for the fulfillment of God's mystery. This is the ultimate consummation of the full gospel of God. It is through this that Satan is crushed under the feet of the saints (16:20), that the grace of Christ is dispensed to all the saints (15:24), and that the glory is and will be to God unto the ages of the ages (16:27). Now let us all say, as the concluding and eternal praise, To Him, the only wise Triune God, who is of power not only to produce and build the church, but also to establish it, be the glory forever and ever! Amen!*

27^b *Lit. to the ages of the ages.*

Eph.
3:21;
Phil.
4:20;
2 Tim.
4:18;
1 Pet.
5:11;
2 Pet.
3:18;
Rev.
1:6;
5:13;
7:12

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

CHAPTER 1

I. Introduction—the Initial Gifts and the Participation in Christ 1:1-9

1 Paul, a ^{1a}called apostle of Christ Jesus through *the* ^{2b}will of God, and ³Sosthenes the brother,

2 To the ^{1a}church of God which is ²in ^bCorinth,

¹ An apostle is a sent one. Paul was such a one, not self-appointed but called by the Lord. His apostleship was authentic (9:1-5; 2 Cor. 12:11-12; cf. 2 Cor. 11:13; Rev. 2:2), having the authority of God's New Testament government (2 Cor. 10:8; 13:10). Based upon this position with this authority the apostle wrote this Epistle, not only to nourish and build the saints in Corinth, but also to regulate and adjust the church there.

¹ The will of God is His determination for the carrying out of His purpose. Through this will Paul was called to be an apostle of Christ. This assertion strengthens his apostolic position and authority.

¹ Sosthenes here was probably not the same Sosthenes as in Acts 18:17, because this Epistle was written in Ephesus (16:8) not long after the apostle left Corinth, where the other Sosthenes was a ruler of the synagogue when Paul was persecuted there. This Sosthenes, as a brother in the Lord, must have joined the apostle in his traveling ministry. The mention of him here strengthens Paul's apostleship and indicates the principle of the Body.

² The church of God! What an expression! Not the church of Cephas, of Apollos, of Paul, nor of any practice or doctrine, but of God. In spite of all the division, sin, confusion, abusing of gifts, and heretical teaching in the church in Corinth, the apostle still called it the church of God, because the divine and spiritual essence which makes the assembled believers the church of God was actually there. Such a spiritual address by the apostle was based upon his spiritual view in looking upon the church in Christ. Such a simple address alone should eliminate all the division and confusion both in practice and in doctrine.

² The church was constituted of the universal God but existed in Corinth, a definite locality on this earth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament also stresses the local aspect of the church (Acts 8:1; 13:1; Rev. 1:11; etc.).

^{1a}
Rom.
1:1
^{1b}
2 Cor.
1:1;
Eph.
1:1;
2 Tim.
1:1
^{2a}
1 Cor.
4:17;
6:4;
7:17;
10:32;
11:16;
18, 22;
12:28;
14:4,
5, 12,
19, 23,
28, 33,
34, 35;
15:9;
16;
1, 19;
2 Cor.
1:1;
Acts
8:1;
13:1;
Rev.
1:11
^{2b}
Acts
18:1;
19:1

^{2c} ^{1 Cor.} ^{1:30;} ^{6:11;} ^{1 Pet.} ^{1:2} ^{2^a} ^{1 Cor.} ^{1:} ^{9, 24;} ^{Rom.} ^{1:7;} ^{2 Tim.} ^{1:9} ^{2^a} ^{Acts} ^{2:21;} ^{9:} ^{14, 21;} ^{Rom.} ^{10;} ^{12-13;} ^{2 Tim.} ^{2:22} ^{2^r} ^{Col.} ^{1:12;} ^{S. S.} ^{2:16;} ^{6:3;} ^{cf.} ^{Gal.} ^{3:28} ^{3^a} ^{Eph.} ^{1:2} ^{4^a} ^{Rom.} ^{1:8} ^{4^b} ^{1 Cor.} ^{15:10;} ^{2 Cor.} ^{12:9;} ^{Rom.} ^{5:2.} ^{15, 17,} ^{20, 21;} ^{Titus} ^{2:} ¹¹⁻¹²

³to *those* who have been ^{4c}sanctified ⁵in Christ Jesus, ^{6d}called saints, ⁷with all those who ^{8e}call upon the name of our Lord Jesus Christ in every place, ^{9f}theirs and ours:

3 ^aGrace to you and peace from God our Father and the Lord Jesus Christ.

4 I give ^athanks to God always concerning you ¹based upon the ^bgrace of God which was given to you in Christ Jesus,

2^a "To the church of God" equals "to those who have been sanctified in Christ Jesus." This strongly indicates that the church is a composition of the saints, and the saints are the constituents of the church. The two should not be considered separate entities. Individually, we are the saints; corporately, we are the church.

2^a Made holy, separated unto God for the fulfillment of His purpose. See note 2¹ in Romans 1.

2^a In the element and sphere of Christ. Christ is the element and sphere that separated us, made us holy, unto God when we believed in Him, that is, when we were brought into organic union with Him through our faith in Him.

2^a The believers in Christ are the called saints, not called *to be* saints (as in KJV). This is a positional matter, a sanctification in position with a view to sanctification in disposition. See note 19¹ in Romans 6.

2^r Not *and* all those . . . but *with* all those . . . indicates that: 1) a local church, like the church in Corinth, is composed only of those believers in that locality, not of all believers in every place; 2) this Epistle was intended not only for the believers in that one church in Corinth, but for all believers in every place. This Epistle is for all believers of whatever place or time.

2^b To call upon the name of the Lord implies to believe in Him (Rom. 10:14). All believers in the Lord should be His callers (Acts 9:14, 21; 22:16). We have been called to call, called by God to call upon the name of the Lord Jesus.

2^b Christ as the all-inclusive One belongs to all believers. He is our portion given to us by God (Col. 1:12). The apostle added this special phrase at the end of this verse to stress the crucial fact of Christ's being the unique center of all believers in whatever place or situation. In this Epistle the apostle's intention was to solve the problems existing among the saints in Corinth. For all the problems, especially the matter of division, the only solution is the all-inclusive Christ. We have all been called into the fellowship, the participation, in Him (v. 9). All believers should be focused on Him, not distracted by any gifted person, any overstressed doctrine, or any particular practice.

4¹ The apostle's thanksgiving to God for the Corinthian believers was based upon the grace of God given to them in Christ, not upon their condition in themselves.

5 That in everything you were ^aenriched in Him, in all ¹expression and all ^bknowledge,

6 Even as the ^{1a}testimony of Christ was confirmed ²in you,

7 So that you are not lacking in any ^{1a}gift, awaiting the ^{2b}unveiling of our Lord Jesus Christ,

8 ¹Who will also ^{2a}confirm you till *the* end, ^bunreprovable in the ^{3c}day of our Lord Jesus Christ.

5¹ Gk. *logos*, the word that expresses the thought formed in the mind. The word of the gospel preached by the apostle conveys the thought of God to our understanding. Hence, the word is the expression of the divine thought. Knowledge is the apprehension, the realization, of what is conveyed and expressed in the word. The Corinthian believers were enriched by the grace of God in all the expression of the divine thought concerning Christ and in all apprehension and realization in knowing Christ.

6¹ This is the preaching of Christ by the apostle, not merely with objective doctrines but with subjective experiences, as a witness bearing a living testimony of Christ. Such a testimony of Christ was confirmed within and among the Corinthian believers by their being enriched in Christ, as mentioned in verses 4 and 5.

6² Or, among.

7¹ Gift here refers to the inward gifts issuing from grace, such as the free gift of eternal life (Rom. 6:23) and the gift of the Holy Spirit (Acts 2:38) as the heavenly gift (Heb. 6:4), not the outward, miraculous gifts, such as healing, speaking in tongues, etc., in chapters 12 and 14. All the inward gifts are parts of grace. They are the initial things of the divine life received of grace. All these need to grow (3:6-7) to their full development and maturity. The Corinthian believers were not lacking in the initial gifts in life, but they were desperately short of the growth in life. Hence, however much they were initially enriched in grace, they were still infants in Christ, soulish, fleshly, and even fleshy (2:14; 3:1, 3).

7² Referring to the Lord's appearing, His second coming. To await the appearing of the Lord is a normal sign of true believers.

8¹ Referring to God in verse 4. The very God who has initially given you grace will also confirm you till the end.

8² This indicates the need of growth after the initial receiving of grace.

8³ See note 16³ in Philippians 2.

8^c
1 Cor.
3:13;
5:5;

2 Cor.
1:14;
Phil.
1:6

5^a
cf.
2 Cor.
9:11
5^b
2 Cor.
8:7;
Rom.
15:14
6^a
1 Tim.
2:6;
2 Tim.
1:8;
2 Thes.
1:10;
Rev.
1:2, 9
7^a
Acts
2:38;
10:45;
11:17;
Rom.
1:11;
5;
15, 17;
6:23;
11:29;
cf.
1 Cor.
12:4;
9, 28;
Rom.
12:6;
2 Cor.
9:15
7^b
Luke
17:30;
Heb.
9:28;
2 Tim.
4:1;
Titus
2:13
8^a
Rom.
16:25;
1 Pet.
5:10
8^b
1 Thes.
3:13;
Col.
1:22

9^a 9 ¹God is ^afaithful, through whom you were ^bcalled into *the* ^{2c}fellowship of His Son, Jesus Christ our Lord.

1 Cor.
10:13;
1 Thes.

5:24;
2 Thes.

3:3;
Heb.

10:23;
Deut.

7:9;
Isa.

49:7
9^b

Rom.
8:28;
Heb.

3:1;
Eph.

1:18;
4:4;

1 Pet.
5:10

9^c

1 John
1:3, 7;

2 Cor.
13:14;

Acts
2:42;

cf.
1 Cor.

10:16

10^a
Acts

2:38;
8:16;

19:5;
cf.

1 Cor.
1:

13, 15

II. Dealing with Divisions

1:10—4:21

A. Christ and His Cross, the Unique Solution to All Problems in the Church

1:10-31

1. Christ Not Divided

vv. 10-17

10 But I beseech you, brothers, through the ^{1a}name

9¹ This word is a continuation of verse 8, strengthening the thought with the assurance of God's faithfulness. In His faithfulness He will confirm the believers till the end, making them unprovable in the day of the Lord's return.

9² The partaking of, the participation in, His Son, i.e., to partake of, to participate in, the all-inclusive Christ. God has called us into such a fellowship that we may partake of, participate in, Christ and enjoy Him as our God-given portion. This word, like the word of Christ's being theirs and ours in verse 2, stresses again the crucial fact of Christ's being the unique center of the believers for the solving of the problems among them, especially that of division.

This book unveils to us that the very Christ, who is the portion of all believers, and into whose fellowship we all have been called, is all-inclusive. He is God's power and God's wisdom as righteousness, sanctification, and redemption to us (1:24, 30). He is our glory for our glorification (2:7; Rom. 8:30), hence, the Lord of glory (2:8). He is the depths (deep things) of God (2:10). He is the unique foundation of God's building (3:11). He is our Passover (5:7), the unleavened bread (5:8), the spiritual food, the spiritual drink, and the spiritual rock (10:3-4). He is the Head (11:3) and the Body (12:12). He is the first-fruit (15:20, 23), the second Man (15:47), and the last Adam (15:45); and as such He became the life-giving Spirit (15:45). This all-inclusive One, with the riches of at least nineteen items, God has given to us as our portion for our enjoyment. We should concentrate on Him, not on any persons, things, and matters other than Him. We should focus on Him as our unique center appointed by God, that all the problems among the believers may be solved. It is into the fellowship of such a One that we have been called by God. This fellowship of Him becomes the fellowship the apostles shared with the believers (Acts 2:42; 1 John 1:3) in His Body, the church, and should be the fellowship we enjoy in the partaking of His blood and His body at His table (10:16, 21). Such a fellowship, which is carried out by the Spirit (2 Cor. 13:14), must be unique, because He is unique; it forbids any division among the members of His unique Body.

10¹ From this verse the apostle begins to deal with the divisions among the Corinthians. First, he beseeches them through the name of

of our Lord Jesus Christ, that you all ^{2b} speak the same thing, and *that* there be no ^{3c} divisions among you, but *that* you be ⁴ attuned in the ^d same mind and in the same ^{5e} opinion.

11 For it was made clear to me concerning you, my brothers, by those of *the household of* ¹Chloe, that there are ^a strifes among you.

12 Now I mean this, that each of you says, ^{1a} I am of ^b Paul, and I of ^c Apollos, and I of ^d Cephas, and I of ² Christ.

our Lord, which is the name above all names (Phil. 2:9) and should be the unique name among all His believers. However, the divisive Corinthians ranked the names of Paul, Apollos, and Cephas with the name of Christ, just as Peter did on the mount of transfiguration, ranking Moses and Elijah with Christ (Matt. 17:1-8). To keep the oneness in the Lord and to avoid divisions, we need to uplift and exalt the unique name of our Lord by dropping all names other than this highest name.

10² Due to their different speakings in their strife, as condemned by the apostle in verses 11-12.

10³ In this Epistle the apostle deals with eleven problems among the believers in Corinth. The first is the matter of division. Division is nearly always the leading problem, bringing in all other problems among believers. It may be considered the root of the problems among believers. Hence, in dealing with all the problems in the church at Corinth, the apostle's axe first touches the root, that is, the divisions among them. The first virtue of the walk worthy of God's calling is the keeping of the oneness of the Spirit in the Body of Christ (Eph. 4:1-6).

10⁴ The same word in Greek that is translated mending in Matthew 4:21. It means to repair, to restore, to adjust, to mend, making a broken thing thoroughly complete, joined perfectly together. The Corinthian believers as a whole were divided, broken. They needed mending to join them perfectly together that they might be in harmony, having the same mind and the same opinion to speak the same thing, that is, Christ and His cross (vv. 17-18, 22-24; 2:2).

10⁵ Or, judgment.

11¹ A female name, hence, a sister in the Lord.

12¹ This is exactly similar to saying I am a Lutheran, I am a Wesleyan, I am a Presbyterian, I am an Episcopalian, I am a Baptist, etc. All such designations should be condemned and rejected. They can only be eliminated and terminated by taking Christ as the unique center among all the believers.

12² To say "I am of Christ" in the way of excluding the apostles and their teachings or of excluding other believers is as divisive as to say "I am of" this or of that.

10^b
Rom.
15:6
10^c
1 Cor.
11:
18-19;
Gal.
5:20;
Titus
3:10;
1 Cor.
1:11;
3:3
10^d
Rom.
15:5;
Phil.
2:2;
4:2
10^e
1 Cor.
7:
25, 40
11^a
1 Cor.
3:3;
Phil.
1:15;
Gal.
5:20;
1 Cor.
1:10
12^a
1 Cor.
3:4
12^b
1 Cor.
3:5
12^c
1 Cor.
3:5, 6;
Acts
18:24;
19:1;
Titus
3:13
12^d
1 Cor.
3:22;
9:5;
15:5;
John
1:42;
Gal.
2:8-9,
11, 14

13^a 13 Has ¹Christ been ^adivided? Was Paul ²crucified for you? Or were you ^bbaptized into the name of Paul?

cf. Eph. 4:4-6;
Gal. 3:28
13^b 14 I am thankful that I baptized none of you except ^aCrispus and ^bGaius,

15 That no one may say that you were baptized into my name.

cf. Matt. 28:19;
Acts 2:38;
8:16;
19:5
14^a 16 Now I baptized also the household of ^aStephanas; beyond that I do not know if I baptized any other.

17 For Christ did not ¹send me to baptize, but to preach the gospel, not in ^{2a}wisdom of speech, that the ^{3b}cross of Christ should not be made void.

Acts 18:8

14^b **2. Christ Crucified, God's Power and God's Wisdom**
Rom. 16:23;
cf. **vv. 18-25**

18 For the ^{1a}word of the cross is to those who are

13¹ Christ is unique and is not divided. This unique and undivided Christ, taken as the unique center among all the believers, should be the termination of all divisions.

16^a 13² The One who was crucified for us should be the One to whom all the believers belong. This surely is Christ, not anyone else. All believers were baptized into the name, that is, into the Person of the crucified and resurrected Christ. This issues in an organic union with Him. His unique name and unique Person cannot be replaced by the name and person of any of His servants.

17¹ The Apostle Paul was not sent to baptize people in a formal way, but to preach the gospel, ministering Christ to others for the producing of the church as an expression of Christ.

17² Referring to philosophical speculations.

Gal. 3:1;
5:11;
6;
12, 14
18^a 17³ The cross of Christ is the center in the accomplishment of God's New Testament economy, which is to have a church produced through the redemption of Christ. Paul preached Christ crucified (v. 23; 2:2; Gal. 3:1) and boasted in the cross of Christ (Gal. 6:14), not the law with circumcision, which the Jews and some of the Jewish believers fought for (Gal. 3:11; 5:11; 6:12-13), nor the philosophy which was promoted by the Greeks and some of the Gentile believers (Col. 2:8, 20). The cross of Christ abolished the ordinances of the law (Eph. 2:15; Col. 2:14), and we the believers have died to philosophy, an element of the world (Col. 2:20). But Satan instigated the Judaizers and philosophers to preach their isms of worldly wisdom that the cross of Christ might be made void. The Apostle Paul was alert in this matter. In dealing with the divisions among the Corinthian believers, which came mostly from the background of Jewish religion and Greek philosophy, the apostle stressed Christ and His cross. When Christ is taken to replace religious opinions and philosophical wisdom, and His cross is working to deal with the flesh attached to any background, divisions will be terminated. The exaltation of natural preference and human wisdom cannot stand before Christ and His cross.

1 Cor. 1:23

^bperishing ^cfoolishness, but to us who are being ^dsaved it is *the* ^epower of God.

19 For it is written, ^aI will destroy the wisdom of the ^bwise, and the understanding of the prudent I will set aside.

20 Where is *the* ^awise? Where is *the* ^bscribe? Where is *the* disputer of ^cthis age? Has not God made ^dfoolish the wisdom of the world?

21 For since, in the wisdom of God, the world through wisdom did not know God, God ¹was pleased through the ^afoolishness of ²the preaching to ^bsave those who believe.

22 Since Jews indeed ask for ^{1a}signs and Greeks seek wisdom,

23 But we ^apreach Christ ^bcrucified, to Jews an ^coffense, and to *the* nations ^dfoolishness,

24 But to ¹those who are ^acalled, both ^bJews and Greeks, Christ, ²God's ^cpower and God's ^dwisdom.

18¹ The same word in Greek that is translated expression in 1:5 (see note there). The word of the cross is the expression, the speech, the preaching, of the cross. Such preaching is despised and considered foolishness by those who are perishing, but honored and received as the power of God by us who are being saved. Paul, in his ministry, stressed the cross as the center of God's salvation (Gal. 2:20; 3:1; 5:11, 24; 6:14; Eph. 2:16; Phil. 2:8; 3:18; Col. 2:14).

21¹ Lit. thought well.

21² The preaching here differs from preaching. Preaching is the means to minister the word. The preaching here is the thing preached, i.e., the message.

22¹ A sign is a miraculous token (Matt. 12:38-39) to substantiate what is preached. Religion needs signs, and the Jews kept requiring them. Wisdom pertains to philosophy and was constantly sought by the Greeks.

24¹ Those who are called are the believers who were chosen by God in eternity (Eph. 1:4) and who believed in Christ in time (Acts 13:48).

24² The crucified Christ preached by the apostles is God's power and God's wisdom. Wisdom is for planning, purposing; power is for carrying out, accomplishing what is planned and purposed. In God's economy Christ is both.

21 ^a 1 Cor. 1:18	22 ^a Matt. 12:38; 16:1	23 ^b 1 Cor. 2:2; Gal. 3:1	Rom. 9: 32-33; 1 Pet. 2:8; Luke 2:34	23 ^d 1 Cor. 1:18	24 ^b Rom. 1:16	24 ^d 1 Cor. 1:30; Col. 2:3; Matt. 11:19	18 ^b 2 Cor. 2:15; 4:3 18 ^c 1 Cor. 1:21, 23, 25; 2:14; 4:10 18 ^d 1 Cor. 15:2; Acts 2:47 18 ^e 1 Cor. 1:24; 2:5; Rom. 1:16 19 ^a Isa. 29:14 19 ^b Job 5: 12-13; Jer. 8:9; 49:7; Matt. 11:25 20 ^a Isa. 19:12; 1 Cor. 1:26 20 ^b Isa. 33:18; Matt. 23: 2, 13 20 ^c 1 Cor. 2:6, 8; 3: 18-19 20 ^d Isa. 44:25; Rom. 1:22; 1 Cor. 3: 18-19
21 ^b Acts 16:31	23 ^a 1 Cor. 1:18	23 ^c Isa. 8:14;		24 ^a 1 Cor. 1:2; Rom. 8:28	24 ^c 1 Cor. 1:18		

25^a 25 Because the ^afoolishness of God is wiser than men, and the weakness of God is stronger than men.

1 Cor.
1:18;
21, 23;
2:14

**3. Christ, Our Wisdom:
Righteousness, Sanctification, and Redemption
vv. 26-31**

26^a 26 For you see your calling, brothers, that *there are* not many ^awise according to flesh, not many powerful, not many ¹wellborn.

27^a 27 But God has ^{1a}chosen the foolish of the ^bworld that He might shame the wise, and God has chosen the weak of the ^bworld that He might shame the strong,

28^a 28 And the ¹lowborn of the world and the ²despised has God chosen, ³things which ^{4a}are not, that He might ^{5b}bring to naught ⁶things which are,

29^a 29 ¹So that all flesh should not ^{2a}boast before God.

28^a *Rom.* 4:17
28^b 28¹ Or, highborn, noble, i.e., born of a noble or royal family. The church of God is composed not mainly of the upper class, but of the lowborn of the world and the despised. To appreciate the upper class is against God's mind and a shame to the church.

29^a 29¹ God's calling (vv. 24-26) is based upon God's choosing, God's selection. Both are according to His purpose (*Rom.* 9:11; *2 Tim.* 1:9). God's choosing was ordained before the foundation of the world (*Eph.* 1:4); His calling is accomplished in time to carry out His choosing. God's calling and choosing are the initiation of His predestinated people's salvation. We did not choose Him; He chose us. We did not call upon Him until He called us. He is the Initiator. All the glory should be to Him!

28¹ Or, base, ignoble, i.e., born of common people.

28² Or, contemptible.

28³ Referring to the lowborn and the despised.

28⁴ I.e., as good as have no existence. The lowborn and the despised are of no account in the world.

28⁵ I.e., destroy, as in *2 Thessalonians* 2:8 and *Hebrews* 2:14.

28⁶ The threefold repetition of "God has chosen" in verses 27 and 28 unveils to us God's sovereign dealing with the three kinds of people of the world—the wise, the strong (the powerful), and the wellborn in verse 26. Hence, "things that are" refer to the wellborn who are counted much in the world but brought to naught by God in His economy.

29¹ This declares the reason for God's particular favor in His choosing of us, that is, that no flesh, no human being, may have any boast, any glory, before Him.

29² Or, glory.

30 ¹But ^{2a}of Him you are ^bin Christ Jesus, who became ^cwisdom to us from God: ³both ^drighteousness and ^esanctification and ^fredemption;

31 That according as it is written, ^aHe who boasts, let him ^bboast in *the* Lord.

CHAPTER 2

B. Christ Crucified, the Focus of the Apostle's Ministry 2:1-16

1. The Way of the Apostle's Ministry vv. 1-5

1 And I, when I ^acame to you, brothers, came not ¹with excellence of ^bspeech or wisdom, announcing to you the ^{2c}mystery of God.

2 For I determined not to know anything among you

30¹ But indicates a strong contrast.

30² What we believers, as the new creation, are and have in Christ is of God, not of ourselves. It is God who has put us in Christ, transferring us from Adam into Christ. It is God who has made Christ wisdom to us.

30³ Christ became wisdom to us from God as three vital things in God's salvation: 1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); 2) sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life (Rom. 6:19, 22); and 3) redemption (for our future), i.e., the redemption of our body (Rom. 8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). It is of God that we participate in such a complete and perfect salvation, making our entire being—spirit, soul, and body—organically one with Christ, and making Christ everything to us. It is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves.

¹ Lit. according to elevation or superiority. Paul came to Corinth not to display excellent speech or philosophical wisdom in the testimony of God.

² Some ancient authorities read, testimony. What the apostle announced was the mystery of God which is Christ as the embodiment of God and the church as the expression of Christ (Rom. 16:25-26; Col. 1:26-27; 2:2; 4:3; Eph. 3:4-6, 9).

30^a
Rom.
11:36;
1 Cor.
8:6;
11:12
30^b
1 Cor.
4:15;
2 Cor.
5:17;
Rom.
8:1
30^c
1 Cor.
1:24;
2:7;
Col.
2:3
30^d
Jer.
23:5-6;
33;
15-16;
Phil.
3:9;
Rom.
3:22;
2 Cor.
5:21
30^e
John
17;
17, 19;
Heb.
2:11
30^f
Eph.
1:7;
Rom.
3:24
31^a
Jer.
9;
23-24
31^b
2 Cor.
10:17
1^a
Acts
18:1
1^b
1 Cor.
1:17;
2:4, 13
1^c
Col.
1;
26-27

^{2a} except Jesus ^aChrist, and this One ^{2b} crucified.

Phil. 3:7-8 ³ And I was with you in ^{1a} weakness and in ^{2b} fear and in much trembling;

^{2b} *1 Cor.* 1:23; *Gal.* 3:1; 6:14 ⁴ And my ^aspeech and my preaching *were* not in ¹persuasive words of wisdom, but in demonstration of *the* ^bSpirit and of ^cpower,

^{3a} *1 Cor.* 4:10; *2 Cor.* 11:30; 12:5; 9:10; 13:4, 9 ⁵ That your faith may not be in ¹men's wisdom, but in God's ^apower.

**2. God's Wisdom in Mystery,
Christ as the Deep Things of God
vv. 6-10**

^{2b} *2 Cor.* 7:15; *Phil.* 2:12; *Eph.* 6:5 ⁶ But we speak wisdom among those who are ^afull-grown, yet a ^bwisdom not of this age, neither of the rulers

^{4a} ^{2¹} The crucified Christ was the unique subject, the center, the content, and the substance of the apostle's ministry. For this he determined not to know anything but the all-inclusive Christ when he was going to minister the word of the testimony of God to the excellent-speech-exalting and wisdom-worshipping Greeks. What a determination! It should be a pattern to us all.

^{4b} ^{2²} This indicates Christ's humiliation and abasement. His resurrection in glory (Luke 24:26) and ascension in exaltation (Acts 2:33, 36) are not referred to here in order to overturn the pride of the Greeks in their elevated wisdom.

^{4c} ^{3¹} Referring to the apostle's physical weakness, due, perhaps, to his physical sufferings in his persecutions for the gospel. He did not display himself as a physically strong man among the Greeks, who sought to be strong not only psychologically in their philosophies but also physically in their gymnastics.

^{5a} ^{3²} Fear is the inward feeling; trembling is the outward appearance. The apostle was in fear of missing Christ in his ministry to the wisdom-seeking Greeks, and in trembling lest he be influenced by their prevailing aspiration. By such fear and trembling he stood faithfully and steadfastly in his God-appointed ministry according to the heavenly vision, avoiding any deviation. The religious Jews were proud of their traditional religion, and the philosophical Greeks were haughty in their worldly wisdom. In ministering Christ to both, the apostle was in fear and in much trembling. What a contrast between him and them!

^{6a} ^{4¹} Persuasive words of wisdom issue from the human mind; demonstration of the Spirit comes forth from our spirit. The apostle's speech and preaching were not from his mind with words of speculation, but from his spirit with the release and exhibition of the Spirit, hence of power.

^{6b} ^{5¹} Men's wisdom is the elementary philosophy; God's power is the all-inclusive Christ (1:24).

1 Cor. 1:20; 3:19; *James* 3:15

of this age, who are being ^{1c}brought to naught;

7 But we speak ¹God's wisdom in a ^amystery, the wisdom which has been hidden, which God ^bpredestined ²before the ^cages for our ^{3d}glory;

8 Which not one of the ^arulers of this age has known; for if they had known, they would not have ^bcrucified the ^cLord of glory;

9 But even as it is written, ^aThings which ¹eye has not seen and ear has not heard, and *which* have not ^bcome up ²in man's heart, how much God has ^cprepared for those who ^{3d}love Him.

6¹ I.e., destroyed (2 Thes. 2:8; Heb. 2:14).

7¹ God's wisdom is Christ (1:24), who is the hidden mystery (Col. 1:26-27). predestined, predesignated, and foreordained before the ages for our glory.

7² I.e., in eternity.

7³ Christ, who is the Lord of glory (v. 8). Christ is our life today (Col. 3:4) and our glory in the future (Col. 1:27). To this glory God has called us (1 Pet. 5:10), and into it He will bring us (Heb. 2:10). This is the goal of God's salvation.

9¹ The sphere of what the eye can see is narrow; the sphere of what the ear can hear is broader; and the sphere of what the heart can realize is without limitation. God in His wisdom (that is, in Christ) has ordained and prepared for us many deep and hidden things, such as justification, sanctification, and glorification. All these the human eye has never seen, the human ear has never heard, and the human heart has never realized.

9² Lit. on or upon.

9³ To realize and participate in the deep and hidden things God has ordained and prepared for us requires us not only to believe in Him, but also to love Him. To fear God, to worship God, and to believe in God, that is, to receive God, are all inadequate; to love Him is the indispensable requirement. To love God means to set our entire being—spirit, soul, and body, with the heart, soul, mind, and strength (Mark 12:30)—absolutely on Him, that is, to let our entire being be occupied by Him and lost in Him, so that He becomes everything to us and we are one with Him practically in our daily life. In this way we have the closest and most intimate fellowship with God. It is thus we are able to enter into His heart and apprehend all its secrets (Psa. 73:25; 25:14). Thus, we not only realize, but also experience, enjoy, and fully participate in these deep and hidden things of God.

9^b
Isa.
65:17
9^c
cf.
Matt.
25:34

9^d
James
1:12;
2:5;
1 Cor.
8:3;

Exo.
20:6;
Matt.
22:37;
1 John
4:21

6^c
1 Cor.
1:28
7^a
Rom.
16:
25-26;
Eph.
1:9;
3:4, 5, 9;
Col.
1:
26-27;
2:2;
4:3
7^b
Rom.
8:
29-30;
9:23;
Eph.
1:5, 11
7^c
Heb.
1:2;
11:3
7^d
Rom.
8:
21, 30;
Col.
3:4;
1 Thes.
2:12;
1 Pet.
5:10;
Heb.
2:10
8^a
Acts
3:17
8^b
1 Cor.
2:2;
Luke
24:20;
Acts
2:23
8^c
James
2:1;
Psa.
24:
7-10
9^e
Isa.
64:4;
52:15

10^a 10 But God has ^{1a}revealed *them* to us through the
Matt. ^bSpirit; for the Spirit ²searches all things, even the
11:25; ^{3c}depths of God.
13:11;
16:17;

Gal.
1:12;

Eph.
3:3, 5;

Rev.
1:1

10^b
1 Cor.

2:11;
John

14:26
 10^c

Rom.
11:33

11^a
1 Thes.

5:23;
Zech.

12:1;
Job

32:8;
Prov.

20:27;
Rom.

8:16
 12^a

Gal.
3:2, 14

12^b
1 Cor.

1:
27-28

12^c
1 Cor.

6:19;
John

14:26
 12^d

1 John
2:

20, 27;
John

16:
13-15

12^e
Philem.

6
 13^a

1 Cor.
1:17;

2:1, 4
 13^b

3. Communicating Spiritual Things by Spiritual Words to Spiritual Men

vv. 11-16

11 For who among men knows the things of man, except the ^{1a}spirit of man which is in him? So also the things of God no one has known except the Spirit of God.

12 Now we have ^{1a}received not the spirit of the ^bworld, but the ^cSpirit which is from God, that we may ^dknow the ^ethings which have been freely given to us by God;

13 Which also we speak, not in ^awords taught by human wisdom, but in *words* ^btaught by *the* Spirit,

10¹ Different from taught. To teach is related to our mind; to reveal, to our spirit. To realize the deep and hidden things God has prepared for us, our spirit is more necessary than our mind. When our entire being becomes one with God through loving Him in intimate fellowship. He shows us, in our spirit through His Spirit, all the secrets of Christ as our portion. This is to reveal the hidden things planned by His wisdom concerning Christ, which have never come up in man's heart.

10² The Greek word means active research, implying accurate knowledge not in discovering but in exploring. The Spirit of God explores the depths of God concerning Christ and shows them to us in our spirit for our realization and participation.

10³ Referring to the deep things of God, which are Christ in many aspects as our eternal portion, foreordained, prepared, and given to us freely by God. These have never arisen in man's heart, but are revealed to us in our spirit by God's Spirit. Hence, we must be spiritual in order to partake of them. We must move, act, and live in our spirit that we may enjoy Christ as everything to us.

11¹ The spirit of man is the deepest part of his being. Its faculty can penetrate the innermost region of the things of man, whereas the mind of man is capable only of knowing superficial things. So also, only the Spirit of God can know the deep things of God.

12¹ Praise the Lord that we, those who have been born of God by His Spirit, have received the Spirit of God. Hence, we are well able to know the deep things of God which He has freely given to us for our enjoyment.

13^b
John

14:26;
15:26;

16:
13-15

¹communicating ²spiritual *things* by spiritual things.

14 ¹But a ^{2a}soulish man does ^bnot receive the ^{3c}things of the Spirit of God, for they are ^dfoolishness to him; and he is ⁴not able to know *them*, because they are ⁵spiritually ^{6e}discerned.

15 But he who is ^{1a}spiritual discerns all things, and he is discerned by no one.

16 For who has known *the* ^amind of *the* Lord? Who will ^binstruct Him? But we ¹have *the* ^cmind of Christ.

13¹ Lit. mixing or putting together, as interpreting or expounding. It is common in the Septuagint: Genesis 40:8; 41:12, 15.

13² The thought here is to speak spiritual things by spiritual words. The stress is not on the person to whom the speaking is done, but rather on the means by which the spiritual things are spoken. The apostle speaks the spiritual things, which are the deep things of God concerning Christ, by the spiritual things, which are the spiritual words taught by the Spirit.

14¹ Verse 13 stresses the spiritual means, that is, the spiritual words by which the spiritual things are spoken. Verses 14 and 15 stress the spiritual object, that is, a spiritual man, not a soulish one, who is able to discern the spiritual things. Both the means and the object need to be spiritual. The spiritual things must be spoken by the spiritual words to the spiritual man.

14² A soulish man is a natural man, one living in his soul, not in his spirit. Such a man does not receive the things of the Spirit of God. Rather, he rejects them. The religious Jews who required signs and the philosophical Greeks who sought wisdom (1:22) were such natural men, to whom the things of the Spirit of God were foolishness (1:23).

14³ Referring to the deep things of God concerning Christ as our portion.

14⁴ A soulish man does not have the constitutional capacity for spiritual perception. Hence, he is not able to know spiritual things.

14⁵ By spiritual persons with spiritual means.

14⁶ Or, examined, investigated.

15¹ To be spiritual is to move, act, and live in our spirit by the Spirit of God, Who dwells in our spirit. See note 1¹ in chapter 3.

16¹ Because we are organically one with Christ, we have all the faculties He has. The mind is the intelligence faculty, the understanding organ. We have such an organ of Christ so we can know what He knows. We have not only the life, but also the mind of Christ. Christ must saturate our mind from our spirit, making our mind one with His.

14^a
Jude
19;
1 Cor.
15;
44, 46;
James
3:15;
cf.
Heb.
4:12
14^b
cf.
John
14:7
14^c
1 Cor.
2:11
14^d
1 Cor.
1:18
14^e
Heb.
4:12
15^a
1 Cor.
3:1;
14:37;
Gal.
6:1
16^a
Rom.
11:34
16^b
Isa.
40:13
16^c
Phil.
2:5

CHAPTER 3

C. The Church, God's Farm and God's Building
3:1-23**1. Growth in Life Needed****vv. 1-9**

1 And I, brothers, was not able to speak to you as to ^{1a}spiritual, but as to ^{2b}fleshy, as to ^{3c}infants in Christ.

2 I ¹gave you ^{2a}milk to drink, not ²solid ^bfood; for you

¹ A spiritual man is one who does not behave according to the flesh nor act according to the soulish life, but lives according to the spirit, that is, his spirit mingled with the Spirit of God. Such a one is dominated, governed, directed, moved, and led by such a mingled spirit.

² This is a stronger and more gross expression than fleshly in verse 3. Fleshly denotes being made of flesh; fleshly denotes being influenced by the nature of the flesh, partaking of the character of the flesh. In verse 1 the apostle considers the Corinthian believers to be totally of the flesh, made of the flesh, and just the flesh. What a strong word! Then in verse 3 the apostle condemns their behaving in jealousy and strife as fleshly, being under the influence of their fleshly nature and partaking of the character of the flesh.

This book reveals clearly that a believer may be one of three kinds of men: 1) a spiritual man, living in his spirit under the anointing of the Holy Spirit (Rom. 8:4; Gal. 5:25); 2) a soulish man, living in his soul under the direction of the soul, the natural life (2:14); and 3) a fleshy and fleshly man, of the flesh and living in the flesh under the influence of the nature of the flesh. The Lord desires that all His believers may take His grace to be the first kind of man—a spiritual man. This is the goal of this book—to motivate the Corinthian believers who are soulish, fleshy, and fleshly to aspire to the growth in life that they may become spiritual (2:15; 3:1; 14:37). As we have been called by God into the fellowship of Christ (1:9), who is now the life-giving Spirit (15:45), and as we are one spirit with Him (6:17), we can only experience and enjoy Him when we live in our spirit under the leading of the Holy Spirit. When we live in the soul or in the flesh, we are off from participating in Him.

³ Although the Corinthian believers received all the initial gifts in life and were lacking in none of them (1:7), they did not grow in life after receiving them, but rather remained as infants in Christ, not spiritual but fleshy. The apostle here points out their deficiency and their need, that is, to grow in life to maturity, to be full grown (2:6; Col. 1:28).

² To give milk to drink or food to eat is to feed others. Feeding refers to the matter of life, differing from teaching, which refers to knowledge. What the apostle ministered to the Corinthian believers seemed to be knowledge; actually it was milk (not yet solid food), and it should have nourished them.

² Milk is mainly for infants; solid food is for the mature. See notes 12³ and 13¹ in Hebrews 5.

^{1a}
1 Cor.
2:15;
14:37
^{1b}
1 Cor.
3:3;
Rom.
7:14, 5;
Eph.
2:3
^{1c}
Heb.
5:13;
1 Pet.
2:2;
Eph.
4:14
^{2a}
1 Pet.
2:2;
Heb.
5:
12-13;
Isa.
28:9
^{2b}
Heb.
5:14;
Jer.
15:16;
Matt.
4:4

were ^cnot then able *to receive it*. But ³neither yet now ^{2c}are you able,

3 For you are still ^afleshly. For whereas *there is* ^{1b}jealousy and ^cstrife among you, are you not fleshly and walking according to ²man?

4 For whenever one says, ^aI am of Paul, and another, I of Apollos, are you not ¹men?

5 What then is Apollos? And what is Paul? ^aMinisters through whom you believed, even as the Lord gave to ^beach one.

6 ^aI ¹planted, ^bApollos watered, but ^cGod made to grow;

7 So that ¹neither is the one who plants ^aanything nor the one who waters, but the One who makes to grow, God.

²³ This indicates that the Corinthian believers were not growing in life: they were still not able to receive solid food.

³¹ Jealousy and strife are expressions, characteristics, of the nature of the flesh. Hence, they characterize those who are in the flesh, fleshly.

³² Every fallen man is just the flesh (Rom. 3:20; Gal. 2:16 and note). Hence, according to man is according to the flesh.

⁴¹ That is, men of the flesh.

⁶¹ Planted, watered, and made to grow are all related to the matter of life. This indicates that the believers are God's farm to grow Christ. The ministers of Christ can only plant and water. God is the only One that can make to grow. The Corinthian believers overestimated the planter and the waterer, but neglected the One who makes to grow. Hence, they did not grow in Christ as their life.

The Corinthian believers, under the prevailing influence of Greek philosophical wisdom, paid too much attention to knowledge, neglecting life. In this chapter Paul's intention is to turn their attention from knowledge to life, pointing out that to them he is a feeder and a planter, Apollos is a waterer, and God is the Giver of growth. In 4:15 he even tells them that he is their spiritual father, who begot them in Christ through the gospel. From the view of life, the divine view, they are God's farm to grow Christ. This is totally a matter of life, a matter which is utterly missed by believers who are dominated by their soulish, natural life under the influence of their natural wisdom.

⁷¹ As far as the growth in life is concerned, all the ministers of Christ, whether a planter or a waterer, are nothing, but God is everything. We must turn our eyes from them to God alone. This delivers us from the divisiveness which results from appreciating one minister of Christ above another.

^{2c} Mark

4:33;

John

16:12

^{3a}

1 Cor.

3:1

^{3b}

Rom.

13:13;

Gal.

5:20

^{3c}

1 Cor.

1:11

^{4a}

1 Cor.

1:12

^{5a}

2 Cor.

3:6;

Eph.

3:7;

Col.

1:

23, 25;

1 Tim.

4:6;

cf.

1 Cor.

4:1

^{5b}

Rom.

12:3, 6

^{6a}

Acts

18:

1-11

^{6b}

Acts

18:

24-28

^{6c}

cf.

1 Cor.

15:10;

2 Cor.

3:5

^{7a}

2 Cor.

12:11

8^a Now he who plants and he who waters are one, and
Rom. each one shall receive his own ^{1b}reward according to his
 14:12 own ^clabor.

8^b 9 For we are ¹God's ^afellow workers; you are God's
1 Cor. ^{2b}farm, God's ^cbuilding.
 3:14;
 9:17;

2 *John*
 8;
cf.
Matt.
 25;

**2. Built with Transformed Materials,
 Not with Natural Things
 vv. 10-17**

21, 23 10 According to the ^agrace of God given to me, as a
 8^c wise master ¹builder I have ^blaid a ^cfoundation, but
1 Cor. ^danother ^ebuilds upon it. But let each one ²take heed
 15:58 how he ^fbuilds upon it.

9^a

2 *Cor.* 8¹ The reward is an incentive to the ministers of Christ who labor
 6:1; by planting or watering on God's farm.

Mark 9¹ This indicates that God is also a worker. While the ministers of
 16:20 Christ, His fellow workers, are working on His farm, He is also
 9^b working. What a privilege and glory that men can be God's fellow
cf. workers, working together with God on His farm to grow Christ!
Matt.

13: 9² Lit. cultivated land. The believers who have been regenerated in
 3: 8; Christ with God's life are God's cultivated land, a farm in God's new
Rev. creation to grow Christ, that precious materials may be produced for
 14:4; God's building. Hence, we are not only God's farm but also God's
 15-16 building. Corporately, we as the church of God have Christ planted in
 9^c us. Christ must also grow in us and out of us produce, in the sense of
1 Pet. this chapter, not the fruit, but the precious materials of gold, silver, and
 2:5; precious stones for the building of God's habitation on earth. Thus,
Eph. the building of God, the house of God, the church, is the increase of
 2: Christ, the enlargement of Christ in His unlimitedness.
 20-22;

Col. 10¹ In Matthew 16:18 the Lord says He will build His church; yet
 2:7; here the apostle says he is a builder, even a wise master builder. This
Matt. indicates that the Lord builds the church not directly but through His
 16:18; ministers, even through every member of His Body, as revealed in
cf. Ephesians 4:16. Although in verses 6 and 7 the apostle admits that he
Psa. is nothing, he frankly and faithfully makes clear here that by the grace
 127:1 of God he is a wise master builder who has laid the unique founda-
 tion. Christ, for others to build upon.

10^a

Rom. 10² The church, the house of God, must be built with gold, silver,
 1:5; and precious stones, precious materials produced from Christ growing
 12:3; in us. Yet there is much possibility that we may build with wood,
1 Cor. grass, and stubble produced by us in the flesh. Hence, each of us, in-
 15:10 cluding every member of the Body, must take heed how he builds, that
 10^b is, with what material he builds.
cf.

1 Cor.
 3:6a
 10^c
Eph.
 2:20

10^d
1 Thes.
 3:2

10^e
cf.
1 Cor.
 3:6b

10^f
1 Cor.
 14:4,
 5, 12

11 For ^{1a}other foundation no one is able to lay besides ^bthat which is being laid, which is Jesus ^cChrist. 11^a
cf.
Acts
4:12;
2 Cor.
11:4;
Gal.
1:6-7.

12 ¹But if anyone builds on the foundation ²gold, silver, precious stones, ³wood, grass, stubble, 11^b
Isa.
28:16;
Matt.
16:18
11^c
Matt.
16:16;
Acts
2:36

11¹ As the Christ and the Son of the living God, the Lord Jesus Christ is the unique foundation laid by God for the building of the church (Matt. 16:16-18). No one can lay any other foundation.

12¹ The foundation is unique, but the building may differ due to different builders with different materials. All the Corinthian believers had accepted Christ as the foundation. However, some Jewish believers among them attempted to build the church with their Judaistic attainments, and some Greek believers attempted to use their philosophical wisdom. They were not like the apostles, who built with their excellent knowledge and rich experiences of Christ. The intention of the apostle in this Epistle is to warn them not to build the church with the things of their natural background. They must learn to build with Christ, both in objective knowledge and subjective experience, as Paul did.

12² Gold, silver, and precious stones signify the various experiences of Christ in the virtues and attributes of the Triune God. It is with these the apostles and all spiritual believers build the church on the unique foundation of Christ. Gold may signify the divine nature of the Father with all its attributes, silver may signify the redeeming Christ with all the virtues and attributes of His Person and work, and precious stones may signify the transforming work of the Spirit with all its attributes. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building.

As God's farm with planting, watering, and growing, the church should produce plants; but the proper materials for the building up of the church are gold, silver, and precious stones, all of which are minerals. Hence, the thought of transformation is implied here. We need not only to grow in life but also to be transformed in life, as revealed in 2 Corinthians 3:18 and Romans 12:2. This corresponds with the thought in the Lord's parables in Matthew 13 concerning wheat, mustard seed, and meal (all of which are botanical) and the treasure hidden in the earth, gold and precious stones (minerals). See notes 31¹, 33³, 44¹ in Matthew 13.

12³ Wood, grass, and stubble signify the knowledge, realization, and attainments which come from the believers' natural background (such as Judaism or other religions, philosophy, culture) and the natural way of living (which is mostly in the soul and is the natural life). Wood may be in contrast to gold, signifying the nature of the natural man; grass may be in contrast to silver, signifying the fallen man, the man of the flesh (1 Pet. 1:24), unredeemed by Christ; and stubble may be in contrast to precious stones, signifying the work and living which issues from an earthen source, without any transformation by the Holy Spirit. All these worthless materials are the product of the believers' natural man together with what they have collected from their background. In God's economy these materials are fit only to be burned (v. 13).

13^a 13 The work of each shall become ^amanifest; for ^{1b}the day shall make *it* known, because it is revealed by ^{2c}fire, and the fire itself will ^dtest each one's work, of what sort it is.

13^b 14 If anyone's ¹work which he has built upon *it* shall remain, he shall receive a ^{2a}reward.

13^c 15 If anyone's ¹work shall be consumed, he shall suffer ²loss, but he shall be ^{3a}saved, yet so as ⁴through ^bfire.

13^d 16 Do you not know that you are ^{1a}a ^atemple of God, and the ^bSpirit of God dwells in you?

13^e *cf.* 13¹ The day of Christ's second coming, when He will judge all His believers (4:5; Matt. 25:19-30; 2 Cor. 5:10; Rev. 22:12).

13^f 13² The fire of the Lord's judgment (Mal. 3:2; 4:1; 2 Thes. 1:8; Heb. 6:8), which will cause each believer's work to be manifest and will try and test his work. It is not the fire of purgatory as pervertedly interpreted by Catholicism. All the work of wood, grass, and stubble will not be able to stand that test and will be burned.

14^a 14¹ The remaining work must be that of gold, silver, and precious stones, the product of faithful ministers of Christ. Such a work will be rewarded by the coming and judging Lord.

15^a 14² Reward is based upon the believer's work after being saved. It differs from salvation, which is based upon faith in the Lord and His redemptive work. See note 35¹ in Hebrews 10.

15^b *cf.* 15¹ The work of wood, grass, and stubble, which is fit only to be burned.

15^c 15² Loss of reward, not of salvation. To suffer loss here absolutely does not mean to perish.

15^d 15³ The salvation which we have received in Christ is not by our works (Titus 3:5) and is eternal, unchangeable in nature (Heb. 5:9; John 10:28-29). Hence, those believers whose Christian works will not be approved by the judging Lord and who will suffer the loss of reward will still be saved. God's salvation to all believers as a free gift is for eternity; whereas the Lord's reward to those (not all) believers whose Christian works are approved by Him is for the kingdom age. The reward is an incentive for their Christian work. See note 28¹ in Hebrews 12.

16^a 15⁴ Although those believers whose Christian works will not be approved by the Lord at His coming back will be saved, they will be saved so as through fire. Through fire surely indicates punishment. However, it is altogether not the purgatory heretically taught by Catholicism in their superstitious quoting of this verse. Nevertheless, this word should be a solemn warning to us today concerning our Christian works.

16^b 16¹ A temple of God refers to the believers collectively in a certain locality, as in Corinth; whereas, the temple of God in verse 17 refers to all the believers universally. The unique spiritual temple of God in the

17 If anyone ^{1a}destroys the temple of God, God shall ²destroy him; for the temple of God is ³holy, which you are. 17^a
cf.
John
2:19

**3. All Things for the Church
and the Church for Christ
vv. 18-23**

18 Let no one ^{1a}deceive himself: if anyone among you ^{2b}thinks himself to be ^cwise in this age, let him ³become foolish that he may ⁴become wise. 18^a
Gal.
6:3
18^b
1 Cor.
8:2
18^c
Isa.
5:21

universe has its expressions in many localities on earth. Each expression is a temple of God in that locality.

A temple of God is the explanation of God's building in verse 9. God's building is not an ordinary building; it is the sanctuary of the holy God, the temple in which the Spirit of God dwells. We, the builders of such a holy temple, should realize this that we may be careful to build not with the worthless materials of wood, grass, and stubble, but with the precious materials of gold, silver, and precious stones, which correspond to God's nature and economy.

17¹ Or, ruins, corrupts, defiles, mars. To destroy the temple of God means to build with the worthless materials of wood, grass, and stubble, as described in verse 12. This refers to some Jewish believers who attempted to build the church with elements of Judaism, and to some Greek believers who endeavored to bring philosophical elements into the building. All this tended to corrupt, ruin, defile, and mar the temple of God, that is, to destroy it. Using any doctrine which differs from the fundamental teachings of the apostles (Acts 2:42), or any ways and efforts that contradict God's nature, Christ's redemptive work, and the Spirit's transforming work is to corrupt, ruin, defile, mar, and destroy the church of God.

17² This at least implies the punishment unveiled in verse 15. All those who have corrupted, ruined, defiled, and marred the church of God by their heretical doctrines, divisive teachings, worldly ways, and natural efforts in building will suffer God's punishment.

17³ Since the temple of God, the church, is holy, the materials, the ways, and the efforts by which we build it must also be holy, corresponding with God's nature, Christ's redemption, and the Spirit's transformation.

18¹ Both the Judaizing believers and the philosophizing Greek believers deceived themselves by bringing the elements of Judaism and Greek philosophy into the building up of the church.

18² The apostle's thought here centers mainly on those Greek believers who highly esteemed the wisdom of their philosophy (1:22).

18³ To become foolish here is to forsake the wisdom of philosophy and receive the simple word concerning Christ and His cross (1:21, 23).

18⁴ To become wise here is to take the wisdom of God in making Christ everything to us (1:24, 30; 2:6-8).

19^a 19 For the wisdom of this world is ^afoolishness with
1 Cor. God; for it is written, ^bHe grasps the wise in their crafti-
 1:20 ness;

19^b 20 And again, ^a*The* Lord knows the reasonings of the
Job wise, that they are vain.
 5:13

20^a 21 So then let no one ^aboast in men; for ^ball things are
Psa. yours,
 94:11

21^a 22 Whether Paul, or Apollos, or Cephas, or *the* world,
Jer. or ^alife, or death, or things present, or things to come;
 9: ¹all are yours,
 23-24

21^b 23 And you *are* ^aChrist's, and Christ *is* ^bGod's.
Rom.

8:
 32, 28

22^a

Phil.

1:20;

Rom.

8:38

23^a

1 Cor.

15:23;

2 Cor.

10:7;

Gal.

3:29

23^b

1 Cor.

11:3

1^a 22¹ All things, including the world and death, are ours and work
cf. good for us (Rom. 8:28). The Corinthian believers said they were of
1 Cor. Paul, or Apollos, or Cephas (1:12), but Paul says he, Apollos, and
 3:5 Cephas are of them; all are theirs. They are the church, and all these
 things are for the church. The church is for Christ, and Christ is for
 God.

1^b

1 Cor.

9:17;

Eph.

3:2;

Col.

1:25;

Titus

1:7;

1 Pet.

4:10

1^c

1 Cor.

2:7;

Rom.

16:25;

Eph.

1:9;

3:3, 4, 9;

6:19;

Col.

1:

26-27;

2:2;

4:3

CHAPTER 4

D. Stewards of the Mysteries of God

4:1-21

1. Faithful Servants of Christ

vv. 1-5

1 In ¹this way let a man ²account of us, as ^{3a}servants
 of Christ and ^{4b}stewards of *the* ^cmysteries of God.

22¹ All things, including the world and death, are ours and work
 good for us (Rom. 8:28). The Corinthian believers said they were of
 Paul, or Apollos, or Cephas (1:12), but Paul says he, Apollos, and
 Cephas are of them; all are theirs. They are the church, and all these
 things are for the church. The church is for Christ, and Christ is for
 God.

1¹ The way described in 3:21-23.

1² Or, reckon, measure, and classify.

1³ An attendant or appointed servant, an official servant
 appointed specifically for a certain purpose (Acts 26:16).

1⁴ The Greek word is of the same root as the word economy or
 dispensation in 1 Timothy 1:4 and Ephesians 1:10. It means a dispens-
 ing steward, a household administrator, who dispenses the household
 supply to its members. The apostles were appointed by the Lord to be
 such stewards, dispensing God's mysteries, which are Christ as the
 mystery of God and the church as the mystery of Christ (Col. 2:2; Eph.
 3:4), to the believers. This dispensing service, the stewardship, is the
 ministry of the apostles.

2 ¹Here, furthermore, it is sought in stewards that one be found ^afaithful.

3 But to me it is a very small thing that I should be ^{1a}examined by you or by ²man's day; nor do I even examine myself.

4 For I am conscious of nothing against myself; but I am not justified by this; but He who examines me is *the* Lord.

5 Therefore do not ^ajudge anything ¹before *the* time, until the Lord ^bcomes, who shall both bring to light the ^chidden things of darkness and make ^dmanifest the counsels of the hearts, and then there will be ^epraise to each one from God.

2. A Spectacle Both to Angels and to Men

vv. 6-9

6 Now ¹these things, brothers, I have ²applied to myself and ^aApollos for your sakes, that you may learn in us not *to go* beyond ³what has been written, that no one be ^bpuffed up on behalf of the ^cone against the other.

7 For ¹who makes a distinction between you *and*

2¹ I.e., in the stewardship, the dispensing ministry.

3¹ Examined for judgment or in judgment.

3² Man's day is the present age in which man judges, in contrast with the Lord's day (3:13), which will be the coming age, the kingdom age, in which the Lord will judge.

5¹ I.e., before the Lord's day (3:13).

6¹ Referring to the things mentioned in the preceding passage, from chapter 1 to this chapter.

6² Lit. transfigured, transferred in a figure. It is a metaphoric term. What the apostle has written in the preceding passage, beginning with chapter 1, gives a figure. Now he transfers that figure to himself and Apollos, that is, he applies it figuratively to himself and Apollos.

6³ This must refer to what has been written in the preceding chapters, such as: "Was Paul crucified for you" (1:13)? "What then is Apollos? And what is Paul?" They are simply ministers of Christ, a planter and a waterer (3:5-7). They are not Christ crucified for the believers. They are not God, who makes the believers grow. They should not be appraised beyond this. Otherwise, their appraisers, like the fleshly Corinthian believers, might be puffed up on behalf of the one against the other.

7¹ It is God who makes a distinction between us and others. And what we have, we received from God. Hence, all the glory should be ascribed to God, and we should boast in Him, not in ourselves nor in any servants, like Paul or Apollos, whom He has used.

2^a
1 Cor.
7:25;
1 Tim.
1:12;
Matt.
24:45;
25;
21, 23;
Luke
16:10
3^a
Rom.
14:4,
10, 13
5^a
Matt.
7:1
5^b
1 Cor.
11:26;
Matt.
16:27;
Rev.
22:12
5^c
cf.
Rom.
2:16
5^d
1 Cor.
3:13
5^e
Rom.
2:29;
cf.
1 Cor.
3:8;
2 Cor.
10:18
6^a
1 Cor.
1:12;
3:4, 22
6^b
1 Cor.
4;
18, 19;
5:2;
8:1;
13:4
6^c
1 Cor.
1:12;
3:4

7^a *others?* And what do you have that you did not ^areceive?
 1 Cor. 2:12; And if indeed you received *it*, why do you boast as not
 John 3:27; receiving *it*?

8 ¹Already you are filled; already you have become
 1 Pet. 4:10 ^arich; you have reigned without us; and I would that you
 8^a really did reign, that we also might reign with you.

9 For, I think, God has set forth us the apostles ¹last
 Rev. 3:17 of all, as ²doomed to ^adeath; because we have become a
 9^a ^{3b}spectacle to the world, both to angels and to men.

2 Cor. 4:

10-12;

11:23;

Rom.

8:36;

Phil.

1:20;

1 Cor.

15:31;

2 Cor.

6:9

9^b

Heb.

10:33

10^a

1 Cor.

1:18;

2 Cor.

11:

17, 19;

cf.

Acts

17:18;

26:24

10^b

1 Cor.

1:19;

2 Cor.

11:19

10^c

1 Cor.

2:3;

2 Cor.

13:4, 9

10^d

2 Cor.

6:8

11^a

Rom.

8:35;

2 Cor.

11:27;

Phil.

4:12

11^b

Acts

23:2;

3. The Offscouring of the World and the Scum of All Things

vv. 10-13

10 We *are* ^{1a}fools because of Christ, but you *are*
 10^b ^bprudent in Christ; we *are* ^{2c}weak, but you *are* strong;
 15:31; you *are* ³glorious, but we *are* ^ddishonored.

11 Until the present hour we both ^ahunger and thirst,
 9^b and are naked and ^bbuffeted and wander without a home;

8¹ The Corinthian believers, proud of what they obtained, became
 10^a satisfied with what they had. They became self-sufficient and reigned
 1 Cor. 1:18; independently of the apostles. This was altogether in themselves and in
 2 Cor. 11: their flesh.

9¹ In Paul's time, when criminals fought with wild beasts in the
 17, 19; amphitheater for the entertainment of the populace, the criminals were
 cf. exhibited last of all.

9² The apostles considered themselves as criminals doomed to
 Acts 17:18; death before the world, not as kings destined to reign like the Corin-
 26:24 thians.

9³ A metaphor, referring to the fights between criminals and wild
 10^b beasts in the Roman amphitheater. The apostles became such a spec-
 1 Cor. 11:19; tacle to the world, seen not only by men but also by angels. See note
 10^c 33¹ in Hebrews 10.

10¹ The apostles were willing to be foolish by forsaking their human
 1 Cor. 2:3; wisdom for the sake of Christ. But the fleshly Corinthian believers
 2 Cor. 13:4, 9 remained prudent in their natural wisdom, while claiming they were in
 10^d Christ.

10² The apostles while ministering Christ appeared to be weak, for
 2 Cor. 6:8 they used no strength or power of their natural being (2:3). But the
 11^a fleshly Corinthian believers were strong, claiming prominence among
 Rom. 8:35; the believers by exercising their natural ability.

10³ The Corinthian believers were glorious, or honorable, in a dis-
 2 Cor. 11:27; play of splendor. But the apostles were dishonored and despised by the
 Phil. 4:12 glory-seeking Corinthians.

2 Cor.

11:

23-25

12 And we labor, ^aworking with our own ^bhands; being reviled we ^cbless, being ^dpersecuted we bear *it*,

13 Being ¹defamed we ²appeal; we have become as *the* ^{3a}offscouring of the world, as *the* ^{3b}scum of all things until now.

4. The Begetting Father vv. 14-21

14 Not as ^ashaming you am I writing these things, but as my beloved ^bchildren I admonish *you*.

15 For though you have ten thousand ¹guides in Christ, yet not many ^{2a}fathers; for ^bin Christ Jesus I have ^cbegotten you through the ^dgospel.

16 I ¹appeal therefore to you, become ^aimitators of me.

17 Because of this I have sent ^aTimothy to you, who is my beloved and faithful ^bchild in *the* Lord, who will remind you of my ¹ways which are in Christ, even as I teach ²everywhere in every ^cchurch.

13¹ Or. insulted, spoken to injuriously.

13² That is, to entreat with exhortation, consolation, and encouragement in order to appease.

13³ Offscouring and scum are synonyms. Offscouring denotes that which is thrown away in cleansing; hence, refuse, filth. Scum denotes that which is wiped off; hence, rubbish, refuse. Both synonyms are metaphorically used, especially of condemned criminals of the lowest class, who were cast into the sea or to the wild beasts in the amphitheater.

15¹ Lit. child-conductors as in Galatians 3:24-25.

15² Guides, child-conductors, give instructions and directions to the children under their guardianship; fathers impart life to their children whom they beget. The apostle was such a father; he had begotten the Corinthian believers in Christ through the gospel, imparting the divine life to them so that they became children of God and members of Christ.

16¹ See note 13².

17¹ These were the ways in which the apostle conducted himself as he taught the saints in every church.

17² This expression indicates two things: 1) the apostle's teaching is the same universally, not varying in any place; 2) everywhere equals every church; and every church, everywhere.

15^a
1 Cor.
9:
12, 14,
18, 23;
15:1

16^a
1 Cor.
11:1;
Phil.
3:17;

1 Thes.
1:6;
2 Thes.
3:7, 9

17^a
1 Cor.
16:10;
Phil.
2:19

17^b
1 Tim.
1:2;
2 Tim.
1:2

17^c
1 Cor.
7:17;
11:16;
14:33;
16:1

12^a
Acts
18:3;
1 Thes.
2:9
12^b
Acts
20:34
12^c
Rom.
12:14;
1 Pet.
3:9
12^d
John
15:20;
Rom.
8:35
13^a
Lam.
3:45
14^a
1 Cor.
6:5;
15:34
14^b
2 Cor.
6:13;
12:14;
1 Thes.
2:11;
1 John
2:1;
3 John
4
15^a
1 Thes.
2:11;
cf.
Num.
11:12
15^b
1 Cor.
1:30
15^c
Gal.
4:19;
Philem.
10;
cf.
James
1:18;
1 Pet.
1:
23, 25;
John
3:3, 5

18^a 18 Now some have been ^apuffed up as though I were not coming to you;

19^a 19 But I will ^acome to you shortly, if the Lord ^bwills, and I will know not the speech of those who have been puffed up, but the power;

20 For the ^{1a}kingdom of God *is* not in speech, but in ^bpower.

21 What do you want? Shall I ^acome to you with a ¹rod, or in love and a ^{2b}spirit of ^cmeekness?

19^b

Acts
18:21;
cf.

1 Cor.
16:7;
Heb.
6:3

20^a

1 Cor.
6:9;
15:50;
Rom.
14:17

20^b

1 Cor.
5:4;
2:4

21^a

2 Cor.
1:23;
2:1-3;
12:20;
13:
2, 10

21^b

Gal.
6:1

21^c

2 Cor.
10:1;
Eph.
4:2

1^a

1 Cor.
5:11;
6:
13, 15

1^b

Lev.

18:8;
Deut.
22:30;
27:20

2^a

1 Cor.
4:6

2^b

cf.
2 Cor.
7:7-10;
Matt.
5:4

2^c

1 Cor.
5:13

CHAPTER 5

III. Dealing with an Evil Brother 5:1-13

A. The Evil Judged

vv. 1-5

1 It is actually reported *that there is* ^{1a}fornication among you, and such fornication which *is* not even among the nations, that someone has ²his ^bfather's wife.

2 And you are ^apuffed up, and have not rather ^bmourned, that the one who has done this deed might be ^{1c}removed from your midst.

20¹ This refers to the church life, implying that in the sense of authority the church in this age is the kingdom of God.

21¹ This word is spoken to the Corinthian believers based upon the consideration that the apostle is their spiritual father. As such he has the position and responsibility to chastise his children.

21² The apostle's regenerated spirit indwelt by and mingled with the Holy Spirit. The spirit of meekness is one that is saturated with the meekness of Christ (2 Cor. 10:1) to express the virtue of Christ.

1¹ The first problem, dealt with in chapters 1 through 4, is the matter of division, which is mainly related to the natural life of the soul. The second problem, dealt with in chapter 5, the second section of the book, is the sin of fornication, which is related to the lust of the flesh. This problem, involving incest with one's stepmother, is morally speaking more gross than the former. The former pertains to the strife that comes from pride. The latter is a gross sin that comes from lust.

1² This, most probably, is his stepmother.

2¹ See note 13¹.

3 For I, being absent in the body, but present ¹in the ^aspirit, have already judged as being present him who so did this,

4 ¹In the ^aname of the Lord Jesus, when you and ²my ^bspirit are assembled, ¹with the ^cpower of our Lord Jesus,

5 ¹To ^adeliver such a one to ^bSatan for ²destruction of the ³flesh, ⁴that the spirit may be saved in the ^{5c} day of the Lord.

B. Keeping the Feast of Unleavened Bread ***vv. 6-8***

6 Your ^{1a}boasting is not good. Do you not know that a ²little ^{3b}leaven leavens the whole lump?

³¹ The apostle, as a spiritual person, behaves in his spirit, in contrast with the Corinthians, who behaved either in the soul or in the flesh. Although he is absent from them in the body, he is still present with them in the spirit, exercising his spirit to judge the evil person among them.

⁴¹ Both in the name of the Lord and with the power of our Lord Jesus modify deliver in verse 5. The apostle, in his spirit, applies the mighty name of the Lord and exercises His power to deliver the evil person to Satan.

⁴² The apostle's spirit was so strong that it attended the Corinthian believers' meeting. His spirit was assembled with them to carry out his judgment upon the evil person.

⁵¹ To deliver a sinful person to Satan is for discipline.

⁵² This mainly refers to the affliction of a certain disease (2 Cor. 12:7; Luke 13:16).

⁵³ Flesh here refers to the lustful body, which should be destroyed.

⁵⁴ In order that. This sinful one among the Corinthian believers was a brother who had been saved once for eternity (John 10:28-29). He could never perish because of any sin. However, because of his sinfulness he needed to be disciplined by the destruction of his sinful flesh, that he might be kept in the condition to be saved in the day of the Lord.

⁵⁵ See note 13¹ in chapter 3.

⁶¹ Or, glorying. The Corinthian believers, in spite of the confusions and such a gross sin as incest among them, were boasting and glorying. The apostle's Epistle should humble them by pointing out the sinful things among them, thus making them realize that their boasting is not good.

⁶² The apostle's thought here may be that there is no need to have such a gross sin as that which existed among them; just a little leaven, a little sin, leavens and corrupts the whole lump, the whole church.

⁶³ See note 33¹ in Matthew 13.

^{3a}
Col.
2:5

^{4a}
Acts
16:18;
2 *Thess.*
3:6

^{4b}
1 Cor.
16:18;
Rom.
1:9

^{4c}
1 Cor.
4:20;
2:4

^{5a}
1 Tim.
1:20

^{5b}
cf.
Job
2:6;
Luke
22:31;

Acts
26:18
^{5c}
1 Cor.
1:8

^{6a}
1 Cor.
13:4;
James
4:16

^{6b}
Gal.
5:9;
Matt.
13:33;
Hosea
7:4;
cf.
1 Cor.
15:33;
Heb.
12:15

7^a 7 Purge out the old leaven, that you may be a ¹new lump, even as you are unleavened. For indeed our ^{2a}Passover, Christ, has been sacrificed.

8 Let us therefore ^akeep the ¹feast, not with old ^bleaven, nor with leaven of ^cmalice and evil, but with ^dunleavened bread of sincerity and truth.

**C. Excommunicating the Evil One
from the Church
vv. 9-13**

9 I wrote to you in the letter ^anot to ¹associate with fornicators,

10 Not altogether with the ^afornicators of this world, or with the avaricious and rapacious, or idolaters, since then you would have to go ^bout of the world.

11 But now I have written to you not to ¹associate with anyone who is called a ^abrother, if he is a fornicator or an avaricious man or an ^bidolater or a reviler or a drunkard or a rapacious man; with such a one ^cnot even to eat.

7^d Lit. young, new in time. See note 10² in Colossians 3. A new lump refers to the church, composed of the believers in their new nature.

9^a 7² This indicates that the apostle considers the believers God's chosen people, who have had their Passover, as typified by the one in Exodus 12. In this Passover Christ is not only the Passover lamb, but also the entire Passover. To be our Passover, He was sacrificed on the cross for our redemption and reconciliation to God. Thus we may enjoy Him as a feast before God. In this feast no leaven is allowed to be present. Sin and the redeeming Christ cannot go together.

8¹ The feast here refers to the feast of unleavened bread as the continuation of the Passover (Exo. 12:15-20). It lasted for seven days, a period of completion, signifying the entire period of our Christian life, from the day of our conversion to the day of rapture. This is a long feast, which we must keep, not with the sin of our old nature, the old leaven, but with unleavened bread, which is the Christ of our new nature as our nourishment and enjoyment. Only He is the life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. The feast is a time for the enjoyment of the banquet. The entire Christian life should be such a feast, such an enjoyment of Christ as our banquet, the rich supply of life.

9¹ Or, mingle, mix.

11¹ See note 9¹.

11^c

cf.
2 John
10-11

12 For what have I to do with judging those who are ^{1a}without? Do you not ^bjudge those who are ²within? 12^a
Mark
4:11

13 But those who are without God judges. ^{1a}Remove the evil man from among yourselves. 12^b
1 Cor.
6:1-5

CHAPTER 6

IV. Dealing with Going to Secular Law

6:1-11

A. Believers to be Judged by the Church

vv. 1-8

1 Does any one of you, having a ¹case against another, dare to be judged before the ²unrighteous and not before the saints?

2 Or do you not know that the saints will ^{1a}judge the world? And if the world is judged by you, are you unworthy of the ²smallest judgments?

3 Do you not know that we will ¹judge angels, not to mention things of this life?

12¹ That is, outside the church.

12² That is, within the church.

13¹ That is, to cut him off from the fellowship of the church, as typified by the separation of a leper from the people of God (Lev. 13:45-46).

¹ The third problem this Epistle deals with is the matter of one brother going to law against another (6:1-11). This is not a sin like division initiated by the soul, nor a gross sin like incest carried out by the lustful body. This is a case of one claiming his legal rights, not willing to suffer wrong, not willing to learn the lesson of the cross.

¹² The unbelievers, who are unrighteous, unjust, before God.

² In the coming kingdom age the overcoming saints will rule over the nations of the world (Heb. 2:5-6; Rev. 2:26-27).

² Judgments carried out by a number of saints, judging cases among themselves, which cases are trifling compared to the ruling of the world.

³ "Things of this life" indicates that judgment over the angels by the saints will be in the future, not in this age. This probably refers to the judgment over the angels revealed in 2 Peter 2:4 and Jude 6. The angels mentioned in these verses and those referred to in Ephesians 2:2; 6:12, and Matthew 25:41 must be the bad angels. Thus we, the believers of Christ, will judge not only the human world but also the angelic world in the future.

13^a
cf.
Deut.
13:5;
17;
7, 12;
21:21;
22:21,
22, 24;
24:7;
Judg.
20:13;
Matt.
18:17;
Rom.
16;
17-18;
Titus
3:10
2^a
Matt.
19:28;
Luke
22:30;
Rev.
20:4

4^a 4 If then you have ^ajudgments as to things of this
 1 Cor. 5:12 life, do you set ¹them to judge who are little esteemed in
 5^a the church?

1 Cor. 4:14 5 I say *this* to your ^ashame. Thus there is not even
 5^b one among you, no one *who is* wise, who will be able to
 1 Cor. 5:11 discern between his ^bbrothers!

6^a 6 But brother goes to law with brother, and this
 2 Cor. 6:14; before ^aunbelievers.

1 Tim. 5:8 7 Already, therefore, it is altogether a ¹defeat for you
 7^a that you have lawsuits among yourselves. Why not
 2^arather be wronged? Why not ²rather be defrauded?

Matt. 5:39; Rom. 12:17-19 8 But you wrong and ^adefraud, and this *your*
 8^a brothers.

**B. Sinful Believers Not Qualified
 to Inherit the Kingdom of God
 vv. 9-11**

1 Cor. 15:50; Gal. 5:21; Eph. 5:5; Matt. 5:20 9 Or do you not know that *the* unrighteous will not
 9^a ^{1a}inherit *the* kingdom of God? Do not be ^bled astray:
 neither ^cfornicators, nor idolaters, nor adulterers, nor
 effeminate, nor ^dhomosexuals,

10 Nor thieves, nor the avaricious, not drunkards, not
 10^a revilers, not the rapacious will inherit *the* kingdom of
 God.

11 And these things were some of you; but you were
 11^a ^{1a}washed, but you were ^{1b}sanctified, but you were

4¹ The unbelievers, who are little esteemed in the church.

7¹ Or, failure, implying defect, fault, loss, falling short (in the inheritance of the kingdom of God—v. 9).

7² Willingness to be wronged or defrauded is willingness to suffer loss, to learn the lesson of the cross, to keep the virtue of Christ at some cost.

9¹ To inherit the kingdom in the next age is a reward to the saints who seek righteousness (Matt. 5:10, 20; 6:33). See notes 10² in Matthew 5, 21² in Galatians 5, 5³ in Ephesians 5, and 28¹ in Hebrews 12.

11¹ Washing, sanctifying, and justifying here are not by the blood in an objective way, as in 1 John 1:7, Hebrews 10:29, and Romans 3:24-25. These are the subjective washing of regeneration as in Titus 3:5, the

10:22;
 Rev. 7:14;
 22:14;

Eph.
 5:26

11^b
 1 Cor.
 1:2;

cf.
 John
 17:19;

Rom.
 6:
 19, 22;

Heb.
 10:29

^{1c}justified in the name of the Lord Jesus Christ and in the Spirit of our God. ^{11c}
Rom.
8:30

V. Dealing with the Abuse of Freedom in Foods and in the Body

6:12-20

A. A Basic Principle

v. 12

12 ^{1a}All things are ²lawful to me, but not all things are ³expedient. All things are ²lawful to me, but I will not be ⁴brought under the power of anything. ^{12a}
1 Cor.
10:23

B. Our Body for the Lord and for God

vv. 13-20

13 ¹Foods *are* for the ^abelly, and the belly for foods; but God will bring to ^bnothing both it and them. But the subjective sanctifying by the Spirit as in *Rom. 15:16*, and the subjective justifying in the Spirit as here. All these items of God's salvation transpired in us in the name of the Lord Jesus Christ, that is, in the Person of the Lord, in organic union with the Lord through faith, and in the Spirit of God, that is, in the power and realization of the Holy Spirit. Firstly, washed from the sinful things; secondly, sanctified, separated unto God; and thirdly, justified, accepted, by God. ^{13a}
Matt.
15:17
^{13b}
Col.
2:22

12¹ The fourth matter dealt with by this Epistle is the abuse of freedom in foods and in the body (6:12-20). Foods for man to exist and sex (pertaining to the body) for man to propagate are both necessary and ordained by God. Man has the right to use them. However, he should not abuse them, nor should he be under their power, controlled and enslaved by them. Abusive eating, like the eating of sacrifices to idols, stumbles the weak brothers (8:9-13; 10:28-30, 32), and excessive eating damages our body. Both foods and our belly will be done away with: God will bring both to nothing. The abuse of sex is fornication. It is not only condemned by God; it also destroys our body (v. 18), which is for the Lord.

12² Lit. under my power (of choice to do); hence, permissible, allowable, lawful.

12³ Profitable (not merely convenient), advantageous, good, worthwhile.

12⁴ Lit. brought under the authority. All things are under my power, but I will not be brought under the power (authority) of anything. All things are permissible, allowable, lawful to me, but I will not be ruled (enslaved) or brought under the authority, the control, of any. Verse 12 may be considered a proverb that governs the apostle's dealings with some problems in the following section, from 6:13 through 11:1.

13¹ Foods and the belly are for the existence of the body. By themselves they do not mean anything; God will bring them to nothing.

13^c 2body is not for fornication but ^cfor the Lord, and the Lord ^dfor the body.

15, 19 14 And God has both ^araised up the Lord and will ^braise up us through His ^cpower.

13^d 15 Do you not know that your bodies are ^{1a}members of Christ? Shall I then, taking the members of Christ, make *them* members of a prostitute? ^bCertainly not!

14^a 16 Or do you not know that he who is joined to a prostitute is one body? For He says, ^aThe two shall be ¹one flesh.

Acts 2:24; Rom. 6:9; 8:11; 2 Cor. 4:14 17 But he who is ^{1a}joined to the Lord is ^{2b}one spirit.

14^b 18 ^aFlee ^bfornication. Every ¹sin which a man may do

6: 13² Our body was created for the Lord, and the Lord within us is for our body. He feeds it with material food (Psa. 103:5) and gives it His resurrection life (Rom. 8:11), which swallows its death element with its weakness and sickness. Eventually He will transfigure it, conforming it to His glorious body. We should not abuse it by fornication.

14¹ God has raised up the Lord bodily. Our body is destined to participate in the Lord's glorious body in resurrection (Phil. 3:21) and to be raised incorruptible (1 Cor. 15:52). This will be the redemption of our body (Rom. 8:23). Even now the Spirit of the resurrected Christ, who dwells in us, gives life to our body (Rom. 8:11), making it a member of Christ (v. 15) and a temple of God indwelt by His Holy Spirit (v. 19).

15¹ Because we are organically united with Christ (v. 17), and because Christ dwells in our spirit (2 Tim. 4:22) and makes His home in our heart (Eph. 3:17), our entire being, including our purified body, becomes a member of Him. Hence, to practice such membership we need to offer our body to Him (Rom. 12:1, 4-5).

16^a 16¹ Lit. into one flesh.

Gen. 2:24 17¹ This refers to the believers' organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (John 15:4-5). It is a matter not only of life, but in life (the divine life). Such a union with the resurrected Lord can only be in our spirit.

17² This indicates the mingling of the Lord as the Spirit with our spirit. Our spirit has been regenerated by the Spirit of God (John 3:6), who is now in us (v. 19) and is one with our spirit (Rom. 8:16). This is the realization of the Lord who became the life-giving Spirit through resurrection (1 Cor. 15:45; 2 Cor. 3:17), and who is now with our spirit (2 Tim. 4:22). This mingled spirit is often referred to in Paul's Epistles, as in Romans 8:4-6.

18¹ Lit. the result of sinning (so Gingrich's *Shorter Lexicon*). See Mark 3:28; 4:12; Romans 3:25.

18 ^b	2 Cor.	Prov.	Heb.
1 Cor.	12:21;	6:32;	13:4
5:1;			

is outside the body, but he who commits fornication sins against his own body.

19 Or do you not know that your ^abody is a ^btemple of the Holy Spirit, who is ^cin you, whom you have ^dfrom God, and you are ^enot your own?

20 For you were ^abought with a ^bprice; therefore ^cglorify God in your ^dbody.

CHAPTER 7

VI. Dealing with Marriage Life 7:1-40

A. Concerning the Gift Not to Marry vv. 1-7

1 Now concerning the ¹things of which you wrote: it is ^agood for a man not to touch a woman;

2 But because of ^afornications, let each man have his own wife, and let each woman have her own husband.

3 Let the ^ahusband render to the wife that which is due *her*, and likewise also the wife to the husband.

4 The ^awife does not have authority over her own body, but the husband; and likewise also the husband does not have authority over his own body, but the wife.

19¹ The Holy Spirit is in our spirit (Rom. 8:16), and our spirit is within our body. Hence, our body becomes a temple, a dwelling place, of the Holy Spirit.

20¹ The precious blood of Christ (Acts 20:28; 1 Pet. 1:18-19; Rev. 5:9).

20² This means to let God who dwells in us (1 John 4:13) occupy and saturate our body and express Himself through our body as His temple, especially in the two matters of eating and marriage, according to the context of this section from 6:13 through 11:1. For this, we need to exercise a severe and strict control over our body, bringing it into subjection (9:27) and presenting it to God as a living sacrifice (Rom. 12:1).

1¹ The fifth problem in this Epistle is dealt with here—the matter of marriage. It is treated according to the principles established in the preceding section (6:12-20).

2^a
1 Cor.
5:1;
6:18

3^a
Eph.
5:
25, 28;
1 Pet.
3:7

4^a
Eph.
5:22;
1 Pet.
3:1

19^a
1 Cor.
6:
13, 15
19^b
1 Cor.
3:16;
2 Cor.
6:16;
Eph.
2:21;
cf.
John
2:21
19^c
John
14:17;
Rom.
8:9, 11
19^d
1 Cor.
2:12;
John
15:26
19^e
Rom.
14:7-8
20^a
1 Cor.
7:23;
Acts
20:28;
2 Pet.
2:1;
Rev.
5:9
20^b
Matt.
20:28;
1 Tim.
2:6;
1 Pet.
1:
18-19
20^c
1 Cor.
10:31;
cf.
John
17:1
20^d
Phil.
1:20;
Rom.
12:1
1^a
1 Cor.
7:8, 26

5^a 5 Do not deprive each other, ^aexcept by agreement
 cf. for a time, that you may ¹devote yourselves to prayer
 Zech. 12: and again be together, that ^{2b}Satan may not ^ctempt you
 12: because of your ³lack of ^dself-control.

5^b 6 But this I say by way of ¹concession, ^anot by
 Matt. 4:10; ¹command.

1 Tim. 5:15 7 But I ¹wish all men to be even as myself; but each
 5^c has his own ²gift from God, one of this kind, another of
 1 Thes. 3:5 that.

5^d
 1 Cor. 7:9 **B. Concerning the Unmarried and the Widows**
 vv. 8-9

6^a 8 But I say to the unmarried and to the widows, *It is*
 1 Cor. 7: ^{1a}good for them if they remain even as I;

12, 25; 2 Cor. 8:8 9 But if they do not have ^{1a}self-control, let them
 8^a ^bmarry; for it is better to marry than to burn.

1 Cor. 7:1 **C. Concerning the Married**
 vv. 10-16

9^a 10 But to the married ¹I charge, ^{2a}not I but the Lord,

9^b 5¹ Lit. have leisure, to be free for; hence, to give oneself to. Prayer
 1 Tim. 5:14 requires us to be free from persons, matters, and things. The prayer
 10^a that requires staying away from the spouse for a time must be special
 cf. and heavy.

1 Cor. 7:6, 12 5² The tempter, Satan, is crouching to capture the believers.

5³ Or, incontinency. The same Greek word is translated self-indulgence in Matthew 23:25.

6¹ This implies that the apostle in his teaching has authority to give commands to the believers.

7¹ Since the Apostle Paul is so absolute for the Lord and His economy, he wishes all men to be like him (v. 8). He desires them not to marry but to remain as he, that they also may be absolute for the Lord's interests without any distraction (v. 33). In this wish he expresses the Lord's aspiration concerning His called ones.

7² For a believer in Christ to be able not to marry is a gift from God (Matt. 19:10-12). For those who have not received such a gift, it is better to marry (v. 9).

8¹ This was the apostle's wish and opinion in his earlier ministry (vv. 7, 25, 40). Later, after witnessing the actual outcome, he charged young widows to marry (1 Tim. 5:11-15 and note 14¹ there).

9¹ Or, continency. The same Greek word is used in 9:25 of athletes abstaining from sensual indulgences during preparation for the games.

10¹ The Old Testament principle of speaking for God (prophesying) is, "Thus saith the Lord" (Isa. 10:24; 50:1; Jer. 2:2; Ezek. 2:4). But the New Testament principle of incarnation is, "I (the speaker) charge."

A ^bwife should not be ^cseparated from *her* husband

11 (But if indeed she is separated, let her ¹remain unmarried, or be reconciled to her husband), and a ^ahusband should not leave *his* wife.

12 But to the rest ¹I say, ^anot the Lord, If any brother has an unbelieving wife and she consents to dwell with him, let him not ^bleave her;

13 And a wife who has an unbelieving husband and he consents to dwell with her, let her not leave her husband.

14 For the unbelieving husband is ^{1a}sanctified by the wife, and the unbelieving wife is sanctified by the brother; otherwise your children are unclean, but now they are holy.

15 But if the unbelieving one separates, let him be separated; the brother or the sister is ¹not enslaved in such cases; ²but God has called us in ^apeace.

The speaker and the Lord are one. Hence, he also says, "Not I but the Lord." The Greek word for charge may also be translated enjoin or command.

10² This indicates two things: 1) the apostle is one with the Lord; hence, what he commands, the Lord commands; 2) his commands are the Lord's. The Lord did command in Matthew 5:31-32 and 19:3-9 what he commands here. Divorce is altogether not allowed by the Lord.

11¹ Whether separated or divorced, one should remain unmarried, expecting reconciliation and waiting for it.

12¹ Again this is based upon the New Testament principle of incarnation. Although he follows to say, "Not the Lord," whatever he says in the following verses is part of the divine revelation of the New Testament. It is his opinion in the Lord, not the Lord's commandment, yet it still expresses the Lord's mind.

14¹ To be sanctified is to be made holy, separated unto God for His purpose. As the believing wife is of the Lord and for the Lord, so her unbelieving husband is made holy, sanctified, separated unto God, because he is for his wife, who is of and for God. It is similar to the temple and the altar making the common things holy when they are attached to them (Matt. 23:17, 19). The same principle applies to the unbelieving wife and the children. To be sanctified in this way does not mean the person is saved, just as the sanctification of food through the saints' prayer has nothing to do with salvation (1 Tim. 4:5).

15¹ Not under bondage, but freed from the marriage of a believer with an unbeliever, when the unbeliever leaves the believer.

15² God in His salvation has called us to Him in the sphere and element of peace. Hence, we should live in this peace. If the unbelieving party in our marriage desires to leave, we should allow it. But that

10^b

cf.

Mark

10:12

10^c

Matt.

19:3-9

11^a

Matt.

5:32;

Luke

16:18;

Mal.

2:

14-16

12^a

1 Cor.

7:6, 25;

2 Cor.

11:17

12^b

cf.

Ezra

10:11

14^a

cf.

Ezra

9:2;

Mal.

2:11

15^a

Rom.

12:18;

14:19

16^a 16 ¹For ²how do you know, O ^awife, whether you will
 1 Pet. ^bsave your husband? Or how do you know, O husband,
 3:1-2 whether you will save your wife?
 16^b

Rom.
 11:14

D. Remaining in the Status of Calling

17^a

1 Cor.

1:2

17^b

1 Cor.

4:17;

11:16;

16:1;

2 Cor.

8:18;

11:28;

1 Thes.

2:14;

2 Thes.

1:4

18^a

Acts

15:1, 5;

Gal.

5:2

19^a

Rom.

2:

25-29;

Gal.

5:6;

6:15;

Col.

3:11

19^b

1 John

2:3

20^a

1 Cor.

7:24

21^a

Philem.

16

21^b

Exo.

21:2

21^c

Exo.

21:5

17 ¹Only as the Lord has allotted to each one, as God has ^acalled each one, so let him walk. And so I direct in all the ^bchurches.

18 Was anyone called having been circumcised? Let him not efface *it*. Has anyone been called in uncircumcision? Let him not be ^acircumcised.

19 ^{1a}Circumcision is nothing, and uncircumcision is nothing, but ^bkeeping God's commandments.

20 Each one, in the ^acalling in which he was called, in this let him remain.

21 Were you a ^aslave when called? ¹Let it not concern you; ²but, if even you are able to become ^bfree, ^cuse *it* rather.

we may live in the peace in which God has called us, God does not want us to initiate any separation as long as the other party consents to remain (v. 13). The following verses (to v. 24) are based upon this, that God has called us in peace.

16¹ "For" indicates that verses 16-24 are an explanation of the preceding word, that God has called us in peace. To remain in this peace, we must keep the word in verses 16-24.

16² Since we do not know whether we will save our unbelieving husband or wife, we should not insist that they remain with us nor that they leave. God wants us to remain in the state in which He called us (vv. 20, 24), not to initiate any change. Therefore we should leave the entire matter to the unbelieving party.

17¹ This word strongly charges us to remain in the state of marriage in which God has called us (vv. 20, 24).

19¹ Both circumcision and uncircumcision are outward matters and do not count in reality; only the keeping of God's commandments avails (Gal. 5:6; 6:15; Rom. 2:25-29).

21¹ Care not for it, let it not trouble you.

21² "But" here conjoins "Let it not concern you" and "use it rather." It means that a slave who has been called by the Lord should not care for nor be troubled by his slavery, but rather use it, that is, remain in it with God (v. 24) for God's glory. Even if he is able to become free, he should rather remain in his slavery. This corresponds with the basic concept of the apostle's instruction, as explicitly expressed in verses 20 and 24. The opposite interpretation is not admissible according to the grammatical construction in Greek.

22 For he who was called in *the* Lord when a slave is *the* ¹Lord's freedman; likewise, he who was called when free is ¹Christ's ^aslave.

23 You were ^abought with a ¹price; do not become ^{2b}slaves of men.

24 Each one, brothers, in what *state* he was ^acalled, in this let him remain ¹with God.

E. Concerning Virginity

vv. 25-38

25 Now concerning ^{1a}virgins I have ^bno ²commandment of *the* Lord, but I give *my* ^{2c}opinion as having received ^amercy of *the* Lord to be ^efaithful.

26 I consider then that this is good because of the ¹present ²necessity, that *it is* ^agood for a man to be as he is.

22¹ The Lord's calling does not change the outward status of His believers, but it does change their inward reality: a slave outwardly is changed to a freedman inwardly; a freedman outwardly is changed to a slave inwardly.

23¹ See note 20¹ in chapter 6.

23² Believers inwardly should be slaves only of Christ; they should not become slaves of men.

24¹ After being called, the believers do not need to change their outward status, but they do need to have a change in their inward condition, that is, from being without God to being with God, in order to be one with God and have God with them in their state, whatever it may be.

25¹ Virgins here, as in Revelation 14:4, refer to both male and female, as verses 26 and 27 indicate.

25² A wife should not be separated from her husband. This, the apostle says, is the Lord's commandment (v. 10). But concerning virgins not marrying, he says he has no commandment of the Lord, but he gives his opinion in the following verses. He dares to do this because he has received mercy of the Lord to be faithful to the Lord's interests, and he is really one with the Lord. His opinion expresses the Lord's desire. This is again based upon the New Testament principle of incarnation.

26¹ The Greek word for present may also mean that the presence of a certain thing foreshadows and inaugurates something to come. The present necessity or distress indicates more anguish to come, as prophesied by the Lord in Matthew 24:8, 19, 21.

26² Or, force, constraint; hence, distress, anguish. It refers to the need of the life in the present age, the demand of which constrains and presses people and becomes a distress and anguish to them.

22^a
Rom.
6:
18, 22;
Titus
1:1;
Eph.
6:6;
1 Pet.
2:16;
Lev.
25:
42, 55;
cf.
Psa.
116:
16
23^a
1 Cor.
6:20
23^b
cf.
Lev.
25:42
24^a
1 Cor.
7:20
25^a
cf.
Matt.
19:12
25^b
1 Cor.
7:6, 12;
2 Cor.
8:8;
11:17
25^c
1 Cor.
7:40
25^d
2 Cor.
4:1;
1 Tim.
1:
13, 16
25^e
1 Cor.
4:2
26^a
1 Cor.
7:1

27 Are you bound to a wife? Do not seek to be released. Have you been released from a wife? Do not seek a wife.

28^a But if even ¹you ^amarry, you have ^bnot sinned; and if the virgin marries, she has not sinned; but ²such will have affliction in the flesh, and I am sparing you.

29 But this I say, brothers, the time is ^{1a}shortened, that henceforth both those that have wives may be as though they had none,

30 And those who weep as not weeping, and those who rejoice as not rejoicing, and those who buy as not possessing,

31 And those who use the world as not using *it* to the full; for the fashion of this world is ^apassing away.

32 But I desire you to be without ^acare. The unmarried ^bcares for the things of the Lord, how he may please the Lord;

33 But he who is married ^acares for the things of the world, how he may please his wife, and is ¹distracted.

34 Both the unmarried woman and the virgin care for the things of the Lord, that she may be holy both in body and in spirit; but she who is married ^acares for the things of the world, how she may please her husband.

35 But I say this for your own profit, not that I may ¹put a noose on you, but for that which is comely and waiting on the Lord without ^adistracted.

36 ¹But if anyone thinks that he is behaving un-

33^a 28¹ Referring to the male.

Matt. 13:22 28² In Greek this word is plural, referring to both "you" and "the virgin."

34^a 29¹ Or, straitened. This concept that at his time the time was shortened, was due to the fact that the long period between the latter part of the first century and Christ's second coming was not revealed to the earlier apostles (Matt. 24:36). They expected the Lord to return in their generation.

35^a 33¹ Lit. divided. A man who would please his wife is distracted, divided from the things of the Lord (v. 35).

35¹ I.e., to entangle you with a snare, to constrain you to obey my word.

36¹ Verses 36-38 are also translated as follows: "But if anyone thinks that he is behaving unbecomingly toward his virgin *daughter*, if she be past the bloom of youth and need so requires, let him do what he wishes, he does not sin; let them marry. But he who stands firm in his

becomingly to his ²virginity, if he be past the bloom of youth and need so requires, let him do what he wishes, he does ^anot sin; let them marry.

36^a1 Cor.
7:28

37 But he who stands firm in his heart, not having necessity, but has authority over his own will and has decided this in his own heart to keep his own virginity, he will do well.

38 So then both he who gives his own virginity in ^amarriage does well, and he who does not give it in marriage will do better.

38^a1 Cor.
7:28

F. Concerning Remarriage

vv. 39-40

39 A wife is ^abound for so long a time as her husband lives; but if the husband should sleep, she is free to be married to whom she wishes, ^bonly in *the* Lord.

39^aRom.
7:239^b2 Cor.
6:

14-15;

cf.

Deut.
7:3-440^a1 Cor.
7:2540^b1 Cor.
3:16;Rom.
8:9;1 John
3:24;

4:13

40 But she is ¹more blessed if she so remains, according to my ^aopinion; but I think that I ²also have *the* ^bSpirit of God.

heart. not having necessity, but has authority over his own will and has decided this in his own heart to keep his own virgin *daughter*, he will do well. So then both he who gives his own virgin *daughter* in marriage does well, and he who does not give her in marriage will do better." Most translators prefer this translation. But according to the expressions in these verses and the context of the chapter, especially verses 25-28, our translation in the text is more logical. John Nelson Darby in his New Translation of the Bible takes this view.

36² In verses 36-38 virgin refers to both male and female, as in verse 25.

40¹ See note 8¹.

40² In verse 10 the apostle says, I charge, not I but the Lord. In verse 12 he says, I say, not the Lord. In verse 25 he says, I have no commandment of the Lord, but I give my opinion. Here he says, according to my opinion; however, I think that I also have the Spirit of God. All these words indicate the New Testament principle of incarnation (that is, God and man, man and God becoming one). This differs drastically from the principle of Old Testament prophecy—speaking for God. In the Old Testament the word of Jehovah came upon a prophet (Jer. 1:2; Ezek. 1:3), the prophet being simply the mouth-piece of God. But in the New Testament the Lord becomes one with His apostles, and they become one with Him; thus both speak together. His word becomes their word, and whatever they utter is His word. Hence, the apostle's charge is the Lord's charge (v. 10). What he says, though not by the Lord, still becomes a part of the divine revelation in the New Testament (v. 12). He is so one with the Lord that even when he gives his own opinion, not the commandment of the Lord (v. 25), he still thinks that he also has the Spirit of God. He does not

CHAPTER 8

VII. Dealing with Eating
of Sacrifices to Idols

8:1—11:1

A. An Inadvisable Eating

8:1-13

1. Not according to Love That Builds Up

vv. 1-3

1^a

1 Cor.

8:

4, 7, 10;

10:14;

Acts

15:

20, 29

1^b

Rom.

15:14

1^c

1 Cor.

4:6

1^d

1 Cor.

13:1-

14:1;

Rom.

13:10

1^e

1 Cor.

3:10;

10:23;

14:4,

5, 12;

Rom.

14:19;

Eph.

4:16

2^a

1 Cor.

3:18;

Gal.

6:3

2^b

1 Cor.

13:

9, 12

3^a

1 John

4:

20-21

3^b

Nahum

1:7;

Psa.

1:6;

Rom.

8:29;

10:23).

Gal.

4:9;

2 Tim.

2:19

1 Now concerning ¹things sacrificed to ^aidols, we ²know that we all have ^{3b}knowledge. ⁴Knowledge ^cpuffs up, but ^{4d}love ^{5e}builds up.

2 If anyone ^athinks that he ¹knows anything, he does ^bnot yet ¹know as he ought to ¹know;

3 But if anyone ^{1a}loves God, this one is ^{2b}known by Him.

claim definitely to have the Spirit of God, but he *thinks* that he *also* has the Spirit of God. This is the highest spirituality; it is based upon the principle of incarnation.

¹ The sixth problem dealt with by this Epistle is the matter of eating sacrifices to idols (8:1—11:1).

¹ In this chapter two Greek words are used for know. One is *oida* (vv. 1, 4), signifying the inward, subjective consciousness, the intuitive knowledge, as used in John 8:55 (the second one); 1 Corinthians 12:2; 2 Timothy 1:12; 3:14, 15. It is the root from which the word for conscience is derived. The other is *ginosko* (vv. 2, 3), signifying the outward, objective knowledge. See note 11¹ in Hebrews 8.

¹ Knowledge in this verse and in verses 7 and 10 is the noun form of *ginosko*, referring to the outward, objective knowledge, which is common and general to all.

¹ The outward, objective knowledge that puffs up comes from the tree of knowledge of good and evil, the source of death. The spiritual (not fleshly) love, which is an expression of life as described in chapter thirteen, builds up. It comes from the tree of life, the source of life. This is the love of God (1 John 4:16) infused into us by faith which has brought us into the organic union with God. By this love we love God (v. 3) and the brothers (1 John 4:21), and according to this love we should walk (Rom. 14:15). Thus, our walk builds up (10:23).

¹ Referring not only to the edification of individual believers, but also to the building up of the corporate Body of Christ (14:4, 5, 12; Eph. 4:16). This book stresses the matter of building up (3:9-10, 12; 10:23).

² Gk. *ginosko*.

³ The highest and noblest love. It must be spiritual, not fleshly, although it exercises the entire being of man (Mark 12:30).

³ Gk. *ginosko*.

2. *Idols Being Nothing*

vv. 4-7

4 Concerning therefore the eating of things ^{4a}sacrificed to idols, we ¹know that an ^bidol is ^cnothing in the world, and that *there is* no God but ^done. 1 Cor. 8: 1, 7, 10

5 For if even there are so-called ^agods either in heaven or on earth, even as there are many gods and many lords, 4^b
1 Cor. 10:19;
Psa. 115: 4-8;

6 Yet to ¹us *there is* ^{2a}one God, the ^{3b}Father, of whom *are* ^call things, and we unto Him; and ^{4d}one Lord, ⁵Jesus Christ, ^ethrough whom *are* all things, and we through Him. Gal. 4:8
4^c
Acts 14:15

7 But *there is* not in all ^athis knowledge; but some being accustomed to the idol until now, ^beat *it* as an ^cidol sacrifice, and their ^{1d}conscience being weak is ²defiled. 1 Cor. 8:6;
Rom. 3:30;
1 Tim. 2:5;
Deut. 4: 35, 39

4¹ Gk. *oída*. To realize that an idol is nothing and that there is no God but one requires our inward, subjective consciousness derived from our spirit through our mind. This is much deeper than the outward, objective knowledge that is merely in our mind.

6¹ The believers in Christ, the Christians. 5^a
2 Thes. 2:4;

6² In contrast with many gods in verse 5. Our God is uniquely one. Psa. 96:5;

6³ A designation of our God, who is the source of all things. This designation makes our God utterly distinct from the many false gods. Dan. 5:4

6⁴ In contrast with many lords in verse 5. Our Lord is also uniquely one. 6^a
1 Cor. 8:4;
Eph. 4:6;

6⁵ The divine and human title of our Lord that distinguishes Him from the many lords. Our God, the Father, is the unique source of all things, and our Lord, Jesus Christ, is the unique means through whom all things came into being. Mal. 2:10
6^b
Eph. 3: 14-15

7¹ A weak conscience is due to the lack of proper and adequate knowledge. This indicates that our knowledge has much to do with our conscience. The ex-idol worshippers who are now believers in Christ, being accustomed to the idol until now, lack the knowledge that an idol is nothing (v. 4). Thus their conscience is weak concerning the matter of idols. 6^c
Rom. 11:36;
Heb. 2:10

7² The weak conscience is defiled when it is touched by any related matter of which it lacks adequate knowledge. 6^d
Eph. 4:5;
Acts 2:36;
Phil. 2:11

6^c
John
1:3;
Col.
1:16

7^a
1 Cor.
8:4
7^b
Rom.
14:23

7^c
1 Cor.
8:1

7^d
1 Cor.
8:
10, 12;
10:25,
28, 29

3. Food Not Commending Us to God

v. 8

8^a 8 But ^afood will not commend us to God; neither if
Rom. we do not eat are we lacking, nor if we eat do we excel.
14:17

4. Stumbling Weak Brothers

vv. 9-13

9^a 9 But beware lest somehow this ¹right of yours
1 Cor. becomes a ^astumbling block to the ^{2b}weak ones.
8:13;
10:32;
Rom.

10 For if anyone sees you who have ^aknowledge
14:13, reclining at table in an ^bidol's temple, will not his
20, 21; ^cconscience, *2 Cor.* *he* being weak, be ¹emboldened to eat the
6:3; things ^dsacrificed to the idols?
11:29;
Matt.
18:6

11 For the one who is ^aweak is ¹being ^bdestroyed by
9^b your ^cknowledge, the brother because of whom Christ
1 Cor. ^ddied.
8:7, 10;
Rom.

12 And thus, sinning against the brothers and
14:1, 2; ¹wounding their weak ^aconscience, you sin against
15:1 Christ.
10^a

13 Wherefore if food ^{1a}stumbles my brother, I will by
1 Cor. no means eat ²meat forever, that I may not ¹stumble my
8:4 brother.
10^b

9¹ Or, liberty. Lit. authority. Same as in 9:4-5.
1 Cor.
8:7

9² Those whose conscience is weakened by the lack of knowledge.
10^d

10¹ Lit. built up. The conscience of the weak believers will be built
1 Cor. up with boldness to do what it dared not formerly do. This is a sudden
8:1, 4, 7 building up without a logical and solid foundation. Hence, it is an im-
11^a proper building up that actually ruins. Although the weak believers'
1 Cor. conscience is emboldened to eat sacrifices to the idols, this will even-
8:9 tually ruin them, because they do not have adequate knowledge to
11^b support their emboldened yet still weak conscience.
Rom.
14:

11¹ This signifies perishing, not perishing for eternity but perishing
15, 20 in the Christian life. The weak believer is destroyed by the carelessness
11^c of the stronger one's knowledge.
1 Cor.

12¹ Lit. smiting (unto damage).
8:1, 4
11^d

13¹ Gk. *skandalizo*, to snare, to entrap. See note 32¹ in chapter 10.
2 Cor.

13² I.e., animal flesh, referring to the meat sacrificed to idols. Since
5: meat is more tempting than other kinds of food, the apostle spe-
14-15 cifically mentions it.
12^a

1 Cor.
8:7

13^a
1 Cor.
8:9

CHAPTER 9

B. The Apostle's Vindication

9:1-27

1. His Qualifications

vv. 1-2

1 ¹Am I not ^{2a}free? Am I not an ^{3b}apostle? Have I not ^{4c}seen Jesus our Lord? Are you not my ^{5d}work in the Lord?

2 If to others I am not an apostle, yet surely I am to

¹ This chapter is an insertion in this section on eating idol sacrifices. In this insertion the apostle presents himself to the Corinthian believers as a pattern, that they may not stumble others but build them up by practicing the principle of considerate love in 8:13.

¹² The Apostle Paul is free from all men, enslaved to no one (v. 19). As all believers in Christ should be, he is also free from the bondage of any particular way of eating, although he practices the principle of considerate love.

¹³ As he presents himself a pattern to the believers, the apostle comes to his apostleship, which gives him authority to deal with all the problems covered in this book, serious problems concerning the church life and its fellowship. His handling of them is based not only upon his teaching, but also upon the authority inherent in his apostleship. To deal with the situation, he must take this standing and make this matter clear to the Corinthian believers. They had questioned his apostleship and were in a chaotic situation, mostly due to the foolishness of their worldly wisdom, self-confidence, and pride.

Apostle is an anglicized Greek word which means one who is sent. An apostle of the Lord is a believer who is sent out by Him with His authority to preach the gospel of God, to teach the divine truth, and to establish churches. Peter and John were such apostles in the first section of the Book of Acts (among the Jews), and Paul and Barnabas were such apostles in the second section of Acts (among the Gentiles). Following them, others also became apostles, such as Silas and Timothy (1 Thes. 1:1; 2:6). As long as one has the power to preach the gospel, the gift to teach the divine truth, and the ability to establish churches, he is qualified and confirmed to be an apostle sent by the Lord with His commission and authority.

¹⁴ This refers to Paul's seeing the Lord in His glorious resurrected body (15:5-8). This is a special privilege; it constitutes some dignity and glory to the seer, but it is not a requirement or qualification for being the Lord's apostle. This is fully proven by the case of Barnabas, who was one of the apostles (Acts 14:14), yet did not see the Lord in this way. However, to know the Lord in spirit by spiritual revelation is definitely needed for being an apostle.

¹⁵ The fruitful result of his work in the Lord is a proof, not a qualification, of Paul's apostleship.

1^a1 Cor.
9:191^b1 Cor.
1:1;1 Tim.
2:7;2 Tim.
1:11;2 Cor.
12:12;1 Thes.
2:6;

cf.

Rev.

2:2

1^cActs
9:

3:5, 17;

cf.

Acts

18:9;

22:18;

23:11

1^d1 Cor.
3:6;

4:15

^{2a} you; for you are the ^{2a} seal of my ^b apostleship in *the* Lord.

cf.
John
3:33;
Rom.
4:11

2. His Rights

vv. 3-15

^{2b}

Acts
1:25

3 My defense to those who examine me is this:

4 Do we not have a ¹ right to ^{2a} eat and to drink?

^{4a}

1 Cor.
9:
13-14;
Luke
10:7-8

5 Do we not have a right to take along a sister *as* a wife, ^a even as the rest of *the* apostles and the ^b brothers of the Lord and ^c Cephas?

6 Or only I and ^a Barnabas, have we not *the* ^b right not to work?

^{5a}

Matt.
8:14

7 Who at any time ^a carries on a war at his own expense? Who ^b plants a ^c vineyard and does not ^d eat of its fruit? Or who shepherds a flock and does not eat of the milk of the flock?

^{5b}

Matt.
12:46;
Acts
1:14

8 Am I speaking these things ^a according to man? Or does not the law also say these things?

^{5c}

1 Cor.
1:12

9 For in the law of Moses it is written: ^a You shall not muzzle a threshing ox. Is it for the oxen that God cares?

^{6a}

Acts
13:2;
Gal.
2:1, 9
^{6b}

10 Or does He say *it* assuredly for our sake? For our sake; for it was written that the ^a plower should plow in hope, and he who threshes in hope of partaking.

2 Thes.
3:9

11 If we have sown to you ^a spiritual things, *is it* a great thing if we shall reap your fleshly things?

^{7a}

1 Tim.
1:18;
2 Tim.
2:3-4

12 If others partake of this right over you, should not rather we? But we did ^a not use this right; but we ¹ bear

^{7b}

1 Cor.
3:6-8

²¹ Because he begot them in the Lord through the gospel (4:15). The fruit of his labor is the evidence of his apostleship.

^{7c}

Deut.
20:6;
S.S.
8:

²² The sufficient result of the apostle's effective work is not only an evidence, a proof, but also a seal of his apostleship. It puts a distinctive mark upon his apostolic labor that authenticates and certifies his apostleship.

11-12
^{7d}

⁴¹ Or, liberty. Lit. authority (and so through verse 18). Same as in 8:9.

Prov.
27:18;

⁴² To eat and drink for the gospel (v. 14) at the expense of the saints and the churches.

cf.
1 Cor.
9:13

¹²¹ Or, endure. Lit. to contain (as a vessel), to conceal; hence, to cover (as a roof).

^{8a}

Rom.
3:5

^{9a}

Deut.
25:4;
1 Tim.
5:18

^{10a}

2 Tim.
2:6
^{11a}
Rom.
15:27

^{12a}

1 Cor.
9:
15, 18;
2 Cor.
11:9

all things that we may ^bnot cause any hindrance to the gospel of Christ.

13 Do you not know that those who labor *on* sacred things ^aeat the things of the temple; those who attend to the altar partake with the altar?

14 So also the Lord has ordained that those who announce the gospel ^alive of the gospel.

15 But I have used ^anone of these things. And I did not write these things that it might be so with me; for *it* is good for me ¹rather to die than that anyone should make my ^bboast empty.

3. His Faithfulness

vv. 16-23

16 For if I preach the gospel, I have nothing to boast of, for ^anecessity is laid upon me; for woe to me if I do not preach the gospel.

17 For if I do this voluntarily, I have a ^{1a}reward; but if not of my own will, I have been ^bentrusted *with* a ^{2c}stewardship.

18 What then is my reward? That *in* preaching the gospel I may make the gospel ^awithout charge, so as ^bnot to use to the full my right in the gospel.

19 For though I am ^afree from ¹all, I have ^benslaved myself to ¹all, that I might gain the more;

15¹ The apostle is desperately absolute for the Lord's interest. He is willing not only to sacrifice all his rights (vv. 12, 15a, 18), but also to pay the price even of his life.

17¹ This book was written not to help lost sinners be saved, but to help saved believers to grow (3:6-7), to build with the precious materials (3:10, 12-14), to care for the Lord's members (8:9-13), and to run the race (9:24). Hence, reward is mentioned repeatedly as an incentive to the believers' progress (3:14; 9:18, 24-25). See note 35¹ in Hebrews 10.

17² Or, household administration, household dispensation. The apostle was not only a preacher but a steward in God's house, a household administrator, dispensing Christ's salvation, life, and riches to His believers. Such a ministry is the stewardship with which he was entrusted and commissioned (Eph. 3:2; 2 Cor. 4:1).

19¹ I.e., all men.

18^b
1 Cor.
9:
12, 15;

cf.
1 Cor.
7:31

19^a
1 Cor.
9:1;
10:29;

Gal.
5:13
19^b
2 Cor.
4:5

12^b
1 Cor.
9:18;
2 Cor.
6:3;
1 Thes.
2:9;
2 Thes.
3:8
13^a
Lev.
6:
16, 26;
Num.
18:
8-20,
31;
Deut.
18:1
14^a
cf.
1 Cor.
9:4;
Matt.
10:10;
Luke
10:7-8
15^a
1 Cor.
9:12
15^b
2 Cor.
11:10
16^a
cf.
Jer.
20:9;
Acts
4:20
17^a
1 Cor.
3:8, 14
17^b
Gal.
2:7
17^c
Eph.
3:2;
Col.
1:25
18^a
2 Cor.
11:7;
12:13

20^a 20 And to the Jews I became ^aas a Jew, in order that I might ^bgain Jews; to those ^cunder law, as under law (^dnot being myself under law), that I might gain those under law;

20^b 21 To those ^awithout law, ^bas without law (not being without *the* law of God but ¹within *the* ^{2c}law of Christ), that I might gain those without law.

20^c 22 To the weak I ^abecame weak, that I might gain the weak. To all men I have ¹become ^ball things, that I might by all means ^csave some.

20^d 23 And I do all things for the sake of the gospel, that I may become a ¹fellow ^apartaker of it.

21^a

Rom.

2:

12, 14

21^b

Gal.

2:3

21^c

Gal.

6:2

22^a

Rom.

15:1;

2 Cor.

11:29

22^b

1 Cor.

10:33

22^c

Rom.

11:14;

1 Cor.

7:16

23^a

Phil.

1:7

24^a

Acts

20:24;

2 Tim.

4:7;

Heb.

12:1

24^b

Phil.

3:14;

Col.

2:18

24^c

Gal.

2:2;

5:7

4. His Endeavor

vv. 24-27

24 Do you not know that those who ¹run in a ^arace-course all run, but one receives the ^{2b}prize? So ^crun, that you may ³lay hold.

25 And everyone who ^acontends exercises self-control in all things; those, therefore, that they may receive a cor-

21¹ Gk. *ennomos*, inlaw, i.e., in the sphere, the limit, of law; hence, under law, subject to law. It is opposite to *anomos*, outlaw, i.e., outside the sphere, the limit, of law; hence, without law. Within the law of Christ means under the ruling of Christ, subject to the regulation of Christ, i.e., legitimately, legally, rightfully, duly subject to Christ, under law to Christ, lawful before Christ.

21² The higher and better law of Christ working through love (Rom. 8:2; John 13:34), which is Christ Himself as our life regulating us from within.

22¹ This means that the apostle adapts himself to all things, that is, to different ways of eating and practice (v. 23), for the sake of all men.

23¹ Or, joint participant, cooperator, copartner. The apostle is not only a fellow partaker, a joint participant, enjoying the gospel, but also a cooperator, a copartner, laboring for the gospel. However, here he refers to the enjoyment of the gospel. Hence, we render fellow partaker in the text.

24¹ This reveals that the Christian life is a race we must run successfully.

24² I.e., a reward as an incentive. See note 17¹.

24³ I.e., obtain.

25^a

2 Tim.

2:5

ruptible crown, but we ^ban ^{1c}incorruptible.

26 I therefore so ^arun, not as uncertainly; so I box, not as beating *the* ^bair;

27 But I ¹buffet my body and ²lead it as a slave, lest having ³preached to others, I myself should become ^{4a}disapproved.

25¹ The incorruptible crown, which the Lord will award His overcoming saints who win the race, is a reward in addition to salvation (see note 35¹ in Hebrews 10). We, His believers, have all received His salvation through faith in Him. This was settled once for all. But whether we shall be rewarded by Him depends upon how we run the race. Here in this chapter the apostle is running the course (v. 26). In Philippians, one of his last Epistles, he was still running (3:14). It was not until the last moment of his running, in 2 Timothy 4:6-8, that he had the assurance that he would be rewarded by the Lord at His appearing. In the light of this prize the apostle charged the Corinthian believers to run the race that they might obtain the reward (v. 24).

27¹ Lit. to beat the face under the eye black and blue. This is not to ill-treat the body as in asceticism, nor to consider the body evil as in Gnosticism. This is to subdue the body and make it a conquered captive to serve us as a slave for fulfilling our holy purpose. This is equivalent to putting to death our earthly members (Col. 3:5) and putting to death the practices of the body (Rom. 8:13), *not allowing* our body to be used for the indulgence of lust *nor doing* anything on our own except what is holy to God. The Corinthians misused their body by indulgence in fornication, not caring for God's temple (6:19), and in the unrestrained eating of sacrifices to idols, not caring for weak believers (8:9-13).

27² A metaphor, meaning to lead the vanquished as a captive and a slave, to bring the captive into slavery, making him a slave to serve the conqueror's purpose.

27³ According to the context of verses 24-27 this refers to the preaching of the reward as an incentive to the Christian runners. This is related to the kingdom, the manifestation of which will be a reward to the overcoming saints who have won the Christian race. See note 28¹ in Hebrews 12.

27⁴ Or, disqualified, rejected, i.e., unworthy of the prize. The apostle was surely saved by grace through faith in Christ. Not only so, he was also called to be an apostle to carry out God's New Testament economy. Nonetheless, here he is very much on the alert to run his course (Acts 20:24) by subduing his body to serve his holy purpose, that he might not be disapproved and rejected at the judgment seat of Christ (2 Cor. 5:10) and be found unworthy of the reward of the coming kingdom. See Matthew 7:21-23 and 25:11-12.

25^b
2 Tim.
4:8;
James
1:12;
1 Pet.
5:4;
Rev.
2:10;
3:11
25^c
1 Pet.
1:4
26^a
Gal.
2:2;
2 Tim.
4:7
26^b
1 Cor.
14:9
27^a
Heb.
6:8;
2 Cor.
13:5-6;
Jer.
6:30

CHAPTER 10

*C. The Type of Israel
10:1-13**1. Baptized unto Moses
vv. 1-2*

1^a 1 For I do not want you ²to be ^aignorant, brothers,
Rom. that ³all our fathers were under the ^{4b}cloud, and all
 6:3 passed through the ^csea,
 1^b

Exo. 2 And all were ^{1a}baptized ²unto Moses ³in the cloud
 13: and in the sea,
 21-22;

14:
 19-20

1^c
Exo. 2. *Eating the Same Spiritual Food
 14:21, and Drinking the Same Spiritual Drink*
 22, 29
 vv. 3-4

2^a 3 And all ate the same ¹spiritual ^afood,

cf.
Rom. 1¹ "For" indicates that chapter 10 is not only a continuation of
 6:3; chapter 9, but also a further definition of running the race covered in
Gal. 9:24-27, using the children of Israel on the race course in the wilder-
 3:27 ness for entering into the promised land as an illustration.

3^a 1² This refers to the word "Do you not know" in 9:24.

Exo. 1³ This indicates that all the children of Israel who had enjoyed the
 16:4; Passover entered into the race and began running the race from the
 14-15, time they left the land of Rameses (Exo. 12:37).
 35;

Num. 1⁴ The cloud that covered the children of Israel typifies the Spirit
 11:6-9; of God being with the New Testament believers. Immediately after the
Psa. New Testament believers take Christ as their Passover (5:7), the Spirit
 78: of God comes to be with them and lead them to run the Christian race,
 24-25; just as the pillar of cloud did with the children of Israel (Exo. 13:21-22;
John 14:19-20).
 6:31

2¹ The children of Israel's passing through the Red Sea (Exo. 14:21-30) typifies the baptism of the New Testament believers (Rom. 6:4).

2² The children of Israel were baptized unto Moses to begin the holy race for the fulfilling of God's purpose, that is, to enter into the good land and build the temple, that God might have a kingdom with an expression of Himself on the earth. This typifies the New Testament believers being baptized unto Christ (Gal. 3:27), that God may have His kingdom with the church as His expression on the earth.

2³ In the cloud signifies in the Spirit, and in the sea means in the water. The New Testament believers were baptized in the water and in the Spirit (Matt. 3:11; Acts 1:5; 1 Cor. 12:13).

3¹ Referring to manna (Exo. 16:14-18), typifying Christ as our daily life supply (John 6:31-35) for the Christian journey. We believers should all eat the same spiritual food, not eating anything other than Christ.

4 And all drank the same ¹spiritual ^adrink; for they drank of a ²spiritual rock which followed *them*, and the rock was Christ.

4^a
Exo.
17:6;
Num.
20:10;
Psa.
78;
15, 16

3. Most of Them Strewn Along in the Wilderness

vv. 5-13

5 But with most of them God was not well pleased, for they ¹were ^astrewn along in the wilderness.

6 Now these things occurred as ^{1a}types of ²us, that we should not be lusters after evil things, as they also ^blusted.

5^a
1 Cor.
10:
8-10;
Num.
14:
29, 35;
26:65;
Psa.
106:
26;
Heb.
3:17;
Jude 5
6^a
1 Cor.
10:11
6^b
Num.
11:4,
33, 34;
Psa.
106:
14

4¹ Referring to the living water that flowed out of the cleft rock (Exo. 17:6), typifying the Spirit as our all-inclusive drink (John 7:37-39; 1 Cor. 12:13). For our race, we should all drink the same spiritual drink, not drinking anything other than the all-inclusive Spirit.

4² Lit. a spiritual following rock. The rock that was smitten and cleft to flow out the living water for God's chosen people (Exo. 17:6) was a physical rock. Yet the apostle calls it a spiritual rock, because it typifies Christ smitten and cleft by God to flow out the water of life (John 19:34) to satisfy the thirst of His believers. Hence, the apostle says the rock was Christ. Since it was a spiritual rock signifying Christ, it was able to follow the children of Israel. This indicates that Christ as the real rock is following His believers.

5¹ Lit. were strewn down along (the ground), i.e., were laid low on the ground by slaying. This refers to Numbers 14:16, 29.

6¹ Or, examples, figures of facts of spiritual truths. This book takes the history of the children of Israel in the Old Testament as a type of the New Testament believers (v. 6). In 5:7-8 they have experienced Christ as their Passover and begun to keep the feast of unleavened bread. Here in this chapter they have been baptized unto their Moses (Christ), passing through their Red Sea (the death of Christ). They are now eating the spiritual food and drinking the spiritual drink that they might take their journey (the Christian race), toward their good land (the all-inclusive Christ). They are also warned here (v. 11) not to repeat the history of the children of Israel in doing evil against God, as illustrated in verses 6-11.

The goal of God's calling of the children of Israel was to enter into the promised land to enjoy its riches, that they might establish God's kingdom and be God's expression on earth. However, although all had been redeemed through the Passover, delivered out of the Egyptian tyranny, and brought to the mountain of God to receive the revelation of God's dwelling place, the tabernacle, nearly all fell and died in the wilderness, failing to reach this goal (Heb. 3:7-19) because of their evil doings and unbelief. Only Caleb and Joshua made it into the good land (Num. 14:27-30). This signifies that although we have been redeemed through Christ, delivered out of Satan's bondage, and brought into the revelation of God's economy, we may yet fail to reach the goal of God's calling, that is, to enter into the possession of our

7^a 7 Neither become ^{1a}idolaters, as ^bsome of them; as it
1 Cor. is written, ^cThe people sat down to ¹eat and drink, and
5:11; stood up to ^dplay.
10:14

7^b 8 Neither let us commit ^{1a}fornication, as some of
Exo. them ^bcommitted fornication, and there ²fell in one day
32:4, 8 ^ctwenty-three thousand.
7^c

Exo. 9 Neither let us ^{1a}tempt the Lord, as some of them
32:6 ^btempted and were destroyed by the ^cserpents.
7^d

Exo. 10 Neither ^{1a}murmur, as some of them ^bmurmured
32:19 and ^{2c}perished by the ³destroyer.
8^a

1 Cor. 11 Now these things ¹happened to them as ^atypes, and
5:1 were ^bwritten for our admonition, unto whom the ²ends of
8^b the ages ³have come.
Num.

25:1; good land, Christ (Phil. 3:12-14), and enjoy His riches for the king-
Rev. dom of God that we may be His expression in the present age, and
2:14 participate in the fullest enjoyment of Christ in the kingdom age
8^c (Matt. 25:21, 23). This should be a solemn warning to all New Testa-
cf. ment believers, especially to the Corinthians, who were in danger of
Num. repeating the failure of the children of Israel in the wilderness.
25:9

9^a 6² The apostle includes himself with all believers in the matter of
Matt. running the Christian race.
4:7

9^b 7¹ The abusive eating of the children of Israel was related to their
Exo. idolatry in worshipping the golden calf (Exo. 32:1-6). The apostle's
17:2, 7; word here implies that the Corinthians' inconsiderate eating of idol
Psa. sacrifices is also somewhat related to idolatry.
78:18

9^c 8¹ Fornication accompanies idolatry (Num. 25:1-2). Hence, these
Num. two things are referred to together, as also in Acts 15:20, 29. Un-
21:6 doubtedly, the implication here is that these two evils also existed
10^a among the Corinthian believers. Hence, these are the main things dealt
Phil. with in chapters 5 through 10.
2:14

10^b 8² This is to be strewn along, laid low on the ground by being
Num. slain.
14:2;

27-29; 9¹ Lit. try to the utmost, 'tempt out,' tempt thoroughly.
16:41;

17; 10¹ The murmuring of the children of Israel (Num. 16:41) typified
the negative speaking of the Corinthian believers against the apostle
(4:3; 9:3).

5, 10; 10² I.e., destroyed in death, laid low on the ground.
21:5

10^c 10³ God's executing angel (Exo. 12:23; 2 Sam. 24:16-17).
Num.

16:49 11¹ Lit. were happening.

11^a 11² Or, fulfillment, consummation. The ends of the ages here refer
1 Cor. to the New Testament age, from the Lord's first coming to His second
10:6 coming (Heb. 9:26). This implies that the New Testament age, in
11^b which we are, is the age of grace, when we may take the admonition
Rom. concerning the history of the children of Israel. Following this age is
4; the kingdom age, when these examples in the Old Testament age will
23, 24 no longer serve for our Christian race.

11³ Lit. have come down, have arrived.

12 ¹So then, let him who ^athinks he ^bstands take heed lest he ²fall. 12^a
1 Cor.
3:18

13 ¹No temptation has taken you except *that which is common to man*; but God is ^afaithful, who will not let you be ^btempted beyond what you are able, but will with the temptation make also the way out, that you may be able to ^cendure it. 12^b
2 Cor.
1:24;
Rom.
5:2;
11:20
13^a
1 Cor.
1:9
13^b
2 Pet.
2:9;
cf.
Dan.
3:
17-18
13^c
Rom.
5:3-4;
James
5:11

D. Keeping the Lord's Table from Idolatry **10:14-22**

1. The Fellowship of the Lord's Blood and Body **vv. 14-18**

14 ¹Wherefore, my beloved, flee from ^{2a}idolatry. 14^a
1 Cor.
10:7;
1 John
5:21

15 I speak as to prudent men; you ^ajudge what I say. 15^a
1 Cor.
11:13

16 The ^acup of blessing which we ^bbless, is it not a ¹fellowship of the ^cblood of Christ? The ^{2d}bread which we break, is it not a ¹fellowship of the ^ebody of Christ? 16^a
1 Cor.
10:21;
11:
25-28;
Matt.
26:27;
cf.
Psa.
16:5;
23:5;
116:
13;
Matt.
20:22;
John
18:11;
Rev.
14:10
16^b
Matt.
26:26
16^c
1 Pet.
1:19;
Heb.
9:14

12¹ Based upon the admonition in verses 5-11, the apostle warns the Corinthians not to think they are standing steadfast, with no danger of falling dead as the children of Israel did.

12² As the failing children of Israel fell and died in the wilderness (vv. 5, 8). Some Corinthian believers did fall and die because of offending the Lord's Body (11:27-30).

13¹ This verse is a continuation of the warning given in verse 12, indicating that, on the one hand, we should take heed not to be tempted lest we fall and die. On the other hand, God in His faithfulness will not allow any temptation to befall us beyond what we are able to endure, but will always make a way out for us.

14¹ This indicates that the following section to verse 30 is a conclusion to the preceding section, from 8:1, concerning eating sacrifices to idols.

14² Lit. the idolatry, referring to the idolatry involved in eating sacrifices to idols.

16¹ Or, joint participation. Fellowship here refers to the believers' communion in the joint participation in the blood and body of Christ. This makes us, the participants of the Lord's blood and body, not only one with one another, but also one with the Lord. We, the participants, make ourselves identified with the Lord in the fellowship of His blood and body. The apostle's thought here is to illustrate how

16^a
1 Cor.
11:
23-24;
Matt.
26:26;

Acts
2:42;
20:7;
cf.
John
6:35,
48, 51

16^c
Heb.
10:
5, 10;
1 Pet.
2:24

17^a 17 Seeing that we who are many are ¹one bread, ^aone Body; for we all ²partake of the one bread.

18 Look at Israel ^aaccording to *the* flesh; are not those who ^beat the sacrifices ¹fellowshippers of the ^{2c}altar?

Rom.
12:5;
1 Cor.
12:12,
13, 20;
Eph.
2:16;
4:4, 16

2. *Separation of the Lord's Table from the Demons' Table* vv. 19-22

18^a
Rom.
1:3;
4:1;
9:5

19 What then am I saying? That what is ^asacrificed to an idol is anything? Or that an idol is anything?

18^b

Lev.

7:6, 15;

Heb.

13:10

18^c

Exo:

27:1-8;

Lev.

3:5;

4:7, 25

20 But that *the* things which the Gentiles sacrifice, they sacrifice to ^{1a}demons and not to God; and I do not want you to become ^{2b}fellowshippers of demons.

19^a

16² Or, loaf. Same in verse 17.

1 Cor.

8:4

20^a

Lev.

17:7;

Deut.

32:17;

2 Chron.

11:15;

Psa.

106:

37;

Rev.

9:20

20^b

cf.

Lev.

19:31;

Deut.

18:

10-12;

2 Cor.

6;

15-16

17¹ We are all one bread, one Body, because we all partake of the one bread. Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us into His one Body.

17² Partaking of (that is, eating—vv. 28-30) the one bread identifies us with it. This indicates that our partaking of Christ, our enjoyment of Christ, identifies us with Him, making us one with Him.

18¹ Or, joint participants. Those who eat the sacrifices of the altar are not only fellowshippers with one another and with the altar, but also joint participants of what they eat. Their participation in what they eat makes them one with the sacrifices of the altar. This also illustrates how eating makes the eater one with what he eats. Eating sacrifices to idols does the same: it identifies the eaters with the demons behind the sacrifices.

18² Since the altar is the base of the sacrifices offered to God, eating the sacrifices of the altar makes the eaters its fellowshippers, its joint participants.

20¹ An idol and a sacrifice to an idol are nothing (v. 19; 8:4). But behind them are the demons, who are abominable and hateful to God. The believers who worship God should abstain from identifying themselves with demons and becoming fellowshippers of demons through eating sacrifices to idols. Since demons are the reality of idols, so the eating of sacrifices to idols makes the eaters their fellowshippers, their joint participants.

20² See note 18¹. The eaters of sacrifices to idols become not only fellowshippers with demons but also joint participants of demons, making themselves one with demons.

21 You cannot ^{1a}drink *the* ^bcup of the Lord and *the* ^ccup of demons; you cannot partake of *the* ^dtable of the Lord and of *the* ^etable of demons.

22 Or do we ^{1a}provoke the Lord to ^bjealousy? Are we ^cstronger *than* He?

E. The Proper Eating

10:23—11:1

1. Building Up Others, Seeking Their Advantage

vv. 23-30, 32-33

23 ^{1a}All things *are* ²lawful, but not all things *are* ³expedient; all things *are* ²lawful, but not all things ^{4b}build up.

24 Let no one ^aseek his own *profit*, but that of another.

25 Everything sold in a ¹meat market ^aeat, asking no question for ^bconscience' sake;

26 For the ^aearth *is* the Lord's and the fullness of it.

27 If any of the unbelievers invites you, and you wish to go, ^aeat everything that is set before you, asking no

21¹ To drink the cup of the Lord and partake (eat) of the table of the Lord is to identify ourselves with the Lord. To drink the cup of demons and partake (eat) of the table of demons is to make ourselves one with demons.

22¹ The Lord is the jealous God (Exo. 20:5). Idolatry is utterly abominable and hateful to Him. If we participate in fellowship with demons, making ourselves one with them, we will provoke the Lord to jealousy. Hence, we must flee from idolatry (v. 14).

23¹ Verses 14 through 22 deal with eating idol sacrifices from the aspect of making oneself one with demons. From verse 23 through 11:1 this matter is dealt with from the view of building up others to the glory of God (v. 31).

23² See note 12² in chapter 6.

23³ See note 12³ in chapter 6.

23⁴ The parallel verse, 6:12, ends with not being brought under the power of anything. This verse ends with not building up. The former concerns ourselves; the latter, others.

25¹ At the apostles' time, usually only a part of the sacrifices to idols was consumed. The rest was given to the priests or the poor, or sold again in the market. Buyers might unknowingly purchase meat offered to idols.

26^a

Deut.
10:14;
Psa.
24:1;
50:12

27^a

1 Cor.
10:25;
Luke
10:8

21^a

Deut.
32:38

21^b

1 Cor.
10:16

21^c

cf.
Psa.
23:5;
78:19;

Prov.
9:2;

2 Sam.
9:7, 10,
11, 13

21^d

Isa.
65:11

22^a

Deut.
32:21

22^b

Exo.
20:5;

2 Cor.
11:2

22^c

Deut.
10:17;

Psa.
24:8;

50:1

23^a

1 Cor.
6:12

23^b

1 Cor.
8:1

24^a

1 Cor.
10:33;

13:5;

Rom.
15:2

25^a

1 Cor.
10:27;

Acts
10:13;

1 Tim.
4:3-5

25^b

1 Cor.
10:27

27^b question for ^bconscience' sake.

1 Cor. 10:25 28 But if anyone should say to you, This has been offered in sacrifice, do ^anot eat, for his sake that pointed it out and for ^bconscience' sake;

Rom. 14: 15, 21 29 Conscience, I say, not your own, but the other's. For why is my ^afreedom judged by another's conscience?

1 Cor. 8:7, 10, 12 30 If I ¹partake with ^athanksgiving, why am I ^bevil spoken of concerning that for which I give thanks?

29^a
1 Cor. 9:19

2. To the Glory of God

v. 31

30^a
1 Tim. 4:3-4; Rom. 14:6 31 ¹Whether ²therefore you ^aeat or drink, or ^bwhatever you do, do all to *the* ^cglory of God.

30^b
Rom. 14:16 32 ¹Give no occasion of ^astumbling both to ²Jews and to Greeks and to the ^bchurch of God;

31^a
Rom. 14: 17-18 33 Even as I also ^{1a}please ^ball men *in* all things, not ^cseeking my own advantage, but that of the many, that they may be ^dsaved.

31^b
Col. 3:17 30¹ I.e., eat. This indicates eating is partaking (v. 17).

31^c
1 Cor. 6:20; 1 Pet. 4:11 31¹ This verse, verse 23, and 6:12 give us four basic principles for regulating the New Testament believers' conduct. All things are lawful, but whatever we do must be: 1) as to the thing itself, profitable; 2) as to ourselves, not brought under the power of anything; 3) as to others, building them up; and 4) as to God, glorifying Him. Otherwise, nothing is permissible nor acceptable.

32^a
1 Cor. 8:9, 13; Rom. 14:13, 20, 21 31² This indicates that 10:31 through 11:1 are a conclusion to this subsection (from v. 23).

32^b
1 Cor. 1:2; Acts 20:28 32¹ Or, do not become a stumbling *block*. Gk. *aproskopos* derived from the same root as *proskomma* for stumbling block in 8:9, different from *skandalizo* for stumble in 8:13.

33^a
Rom. 15:2 32² In New Testament times people are of three classes: 1) the Jews—God's chosen people; 2) the Greeks—the unbelieving Gentiles; and 3) the church—a composition of the believers in Christ. We should not be an offense, a stumbling block, to any of these three, that they might be saved (v. 33).

33^b
1 Cor. 9:22 33¹ What an example the apostle has set for us!

33^c
1 Cor. 10:24; 13:5

33^d
1 Cor. 9:22;
1 Thes. 2:16;
Rom. 11:14

CHAPTER 11

3. *Imitating the Apostle*

11:1

1 ¹Be ^aimitators of ²me, as I also *am* ^bof Christ.

VIII. *Dealing with Head Covering*

11:2-16

A. *The Headship*

vv. 2-3

2 Now I ^apraise you that in all things you ^bremembered me, and hold fast the ^{1c}traditions even as I delivered *them* to you.

3 But I want you to know that the ^{1a}head of every man is Christ, and *the* ^{2b}head of *the* woman is the man, and *the* ^{3c}head of Christ is God.

¹ This verse belongs to the conclusion of chapter 10.

¹² If one is an imitator of Christ, we should be imitators of him. This makes us also imitators of Christ. Otherwise, we should be imitators of no man.

² Instructions delivered by word of mouth or writing (2 Thes. 2:15).

³ This verse through verse 16 deals with the seventh problem, the problem concerning head covering. The first six problems, dealt with in chapters 1 through 10, may be considered as one group. They are concerned with matters in the realm of human life. The last five problems, dealt with in chapters 11 through 16, are another group. They are concerned with matters in the realm of God's administration. The first is concerning the headship of Christ and of God in the divine government. In Ephesians 1:22-23 the headship of Christ over all things is to His Body, the church. Here the headship of Christ over every man is concerning individuals. Christ is both the Head corporately of the Body, the church, and individually of the believers. He is the Head directly of every one of us. In the apostle's dealing with the Corinthians' problems concerning God's administration, this matter of the headship of Christ and of God is his first concern.

³² In the divine governmental ordination, woman is under the headship of man. God created the female in this way (Gen. 2:18-24; 1 Tim. 2:13). According to the nature (v. 14) created by God, woman is subordinate to man.

³³ Christ is God's anointed One, appointed by God. Hence, He is under God, and God as the Originator is His Head. This refers to the relationship between Christ and God in the divine government.

In dealing with the problem of head covering, the apostle takes the headship of God, the headship of Christ, and the headship of

^{1a}
1 Cor.
4:16;
1 Thes.
1:6
^{1b}
cf.
John
13:15;
Matt.
11:29;
Rom.
15:1-3;
Eph.
5:2;
1 Pet.
2:21
^{2a}
1 Cor.
11:
17, 22
^{2b}
1 Thes.
3:6
^{2c}
2 Thes.
2:15;
3:6
^{3a}
cf.
Eph.
1:22;
Col.
1:18
^{3b}
Eph.
5:23;
cf.
Gen.
3:16
^{3c}
cf.
1 Cor.
15:28;
3:23

B. The Head Covering**vv. 4-6**

4^a 4 Every man praying or ^{1a}prophesying having *his* head covered ²disgraces his head.

1 Cor. 14:1, 31, 39
5^a 5 But every woman ^apraying or ^bprophesying with her head ¹uncovered disgraces her head; for it is one and the same thing as she who is ^{2c}shaved.

Luke 2:36-37
5^b 6 For if a woman is not covered, let her hair also be cut off; but if *it is* shameful for a woman to have her hair cut off or to be shaved, ¹let her be covered.

Acts 21:9;
cf.

1 Cor. 14:34
5^c

C. The Reasons**vv. 7-15**

Deut. 21:12
7^a 7 For a man indeed ought not to have his head covered, being ¹God's ^aimage and glory; but the woman is *the* ^{2b}glory of a man.

Gen. 1:26-27;
5:1;
9:6;
James 3:9
7^b man as strong ground for his instruction. His instruction concerning head covering is based not upon any religious practices or human customs, but upon the headship in God's governmental administration. Such a strong base leaves no ground for any argument over the matter of head covering.

cf.

Prov. 12:4

4¹ I.e., to speak for God. See note 10² in chapter 12.

4² Since man has the headship over woman and is God's image and glory (v. 7), he should keep his head manifested, unconcealed, uncovered, when he prays to God and speaks for Him in touching the throne of God's administration. Otherwise he dishonors or shames his head.

5¹ Since woman is under the headship of man, she should keep her head covered, not exposed, when she touches the divine administration by praying to God and speaking for God. Otherwise she disgraces or shames her head, as if having her head shaved, because she denies the divine governmental ordination by exposing her head to the observing angels (v. 10) when she touches the authority of God.

5² This is a strong indication that for a woman to have her head shaved or hair cut off is shameful (v. 6).

6¹ This indicates that the head covering is a covering in addition to long hair. For a woman to keep long hair, not having her head shaved, is not to reject God's governmental ordination; and for a woman to have a head covering in addition to her long hair is to say amen to the divine ordination.

7¹ Man was made in God's image (Gen. 1:26) to express God and glorify Him. Since man bears God's image and glory and represents God, he ought not to have his head covered. If he does, God's image and glory will be concealed.

7² Since woman is the glory of man, she ought not to have her

8 For man is not out of woman, but ¹woman ^aout of man;

9 For also man was not ¹created for the sake of the woman, but ^{2a}woman for the sake of the man.

10 Therefore the woman ought to have ^{1a}authority on her head for the ²sake of the ^bangels.

11 However, neither *is the woman* ¹without *the man*, nor *the man* ¹without *the woman*, ²in *the Lord*.

12 For just as the woman *is* out of the man, so also *is* the man ¹through the woman; but ^aall things *are* out of God.

13 You ^ajudge among yourselves: Is it fitting *for* a woman to pray uncovered to God?

head expressed but covered. She should not express herself but the man, under whom she is. This is also a ground taken by the apostle for his teaching of head covering.

8¹ As a rib taken out of man, woman was made out of man (Gen. 2:21-23).

9¹ Here the apostle takes God's purpose in the creation of man and woman as another strong ground for his teaching of head covering. It is not based upon any human-made customs, but upon the divine purpose of creation.

9² Woman was made for the purpose of matching man (Gen. 2:18, 24).

10¹ I.e., the head covering, which signifies the authority of man's headship over the woman.

10² This is another ground for the teaching of head covering. Head covering is closely related to God's headship, God's authority. The archangel with his subordinates rebelled against God's headship (Ezek. 28:13-18; Isa. 14:12-15; Matt. 25:41), establishing his kingdom of darkness (Matt. 12:26; Col. 1:13), and became Satan, God's adversary. After God created man, Satan seduced man to follow him and rebel against God. Then God sent His Son to destroy him and rescue man out of his authority back to God's kingdom (1 John 3:8; Heb. 2:14; Col. 1:13). Now when the believers worship God in praying to God and speaking for God, they should have signs that they are under God's headship, the divine authority, showing the observing angels (cf. 4:9), who are concerned with this matter, that they (the believers) keep God's ordained order in His administration. For this sake, the sisters should have a sign, a covering, on their head.

11¹ Or, apart from.

11² This means, in the Lord's plan, in the Lord's arrangement.

12¹ Man is the source of the woman's existence. Hence, the woman is out of the man. Woman is the means through which the man is born. Hence, the man is through the woman (Gen. 2:21-23).

8^a

Gen.

2:

21-23

9^a

Gen.

2:18;

1 Tim.

2:13

10^a

cf.

Gen.

3:16;

24:65;

1 Tim.

2:11

10^b

1 Cor.

4:9;

Eph.

6:12

12^a

1 Cor.

8:6;

Rom.

11:36

13^a

1 Cor.

10:15

14 Does not even ¹nature itself teach you that if a man has long hair, it is a dishonor to him;

15 But if a woman has long hair, it is a glory to her? Because the long hair has been given to her for a covering.

D. No Contention

v. 16

16 But if anyone seems to be contentious, we have no ¹such custom, neither the ^{2a}churches of God.

IX. Dealing with the Lord's Supper 11:17-34

A. The Rebuking of the Disorder

vv. 17-22

17 ¹But in giving ²this charge, I do not ^apraise you, because you ^bcome together not for the better but ³for the worse.

18 For first of all, when you come together ^{1a}in *the* church, I hear that ^bdivisions exist among you, and some part I believe.

19 For there must also be ¹parties among you, that

^{14¹} I.e., our natural constitution according to God's creation. Nature itself tells us that man should not have long hair, but the woman. The woman by her female constitution realizes that to have long hair to cover her head is a glory. This is also strong ground for the apostle's teaching concerning the matter of head covering.

^{16¹} The custom of contention, disputation, and debating. Neither the apostles nor the churches tolerated any disputation concerning the apostles' teaching.

^{16²} The plurality of the churches here indicates that all the local churches are independent of one another, yet they all act in the same way according to the apostles' teaching.

^{17¹} "But" here indicates a contrast between "I do not praise you" and "I praise you" in verse 2.

^{17²} From this verse to the end of the chapter the apostle deals with the eighth problem, the problem concerning the Lord's supper.

^{17³} This indicates that the meeting together of the believers may be a loss instead of a profit.

^{18¹} I.e., in the assembly of the church (14:34-35).

^{19¹} Sects, schools of different opinions, as in Galatians 5:20.

16^a
1 Cor.
4:17;
7:17;
14:33;
16:1
17^a
1 Cor.
11:
22, 2
17^b
1 Cor.
14:23;
Matt.
18:20;
Heb.
10:25
18^a
1 Cor.
14:28,
34, 35
18^b
1 Cor.
1:10

those who are ²approved may become ³manifest among you. 22^a
1 Cor.
1:2;
10:32;
15:9;
Acts
20:28
22^b
James
2:6;
cf.
Prov.
17:5
22^c
1 Cor.
11:17
23^a
1 Cor.
15:3;
Gal.
1:12
23^b
Matt.
26;
20-25;
Mark
14;
17-21
23^c
Luke
22;
21-22;
John
13;
21-30
23^d
vv.
23-26;
Matt.
26;
26-29;
Mark
14;
22-25;
Luke
22;
19-20

20 When therefore you come together in the same place, it is not to eat *the* ¹Lord's supper;

21 For in eating, each one takes his own ¹supper first, and one is hungry, and another is drunk.

22 What! Do you not have houses to eat and to drink in? Or do you despise the ^achurch of God and ^bdisgrace those who have not? What shall I say to you? Shall I praise you? In this I do not ^cpraise you.

B. The Review of the Definition

vv. 23-26

23 For I ^areceived from the Lord that which also I delivered to you, that the Lord Jesus ^bin the night in which He was ^cbetrayed ^dtook bread,

24 And having given thanks, He ¹broke *it* and said, This is My body, which is for you; this do unto the ²remembrance of Me.

25 Similarly also the cup after supper, saying, This

19² Tested that the specifications have been met.

19³ Sects are useful to manifest the approved ones, who are not sectarian.

20¹ In 10:21 it is called the table of the Lord. The emphasis of the table of the Lord is the fellowship of His blood and of His body (10:16-17), the participation in the Lord, the enjoyment of the Lord in mutuality, in fellowship; whereas the stress of the Lord's supper is the remembrance of the Lord (vv. 24-25). At the Lord's table we receive His body and blood for our enjoyment; at the Lord's supper we give Him our remembrance for His enjoyment.

21¹ In the apostle's time the believers used to come together for supper, the main meal of the day, with the rich bringing more and better food for the mutual enjoyment, and the poor, less food. This was called the feast of love (2 Pet. 2:13; Jude 12) and came from the background of the Passover feast (Luke 22:13-20). At the end of their love feast they ate the Lord's supper with the bread and the cup to remember the Lord (vv. 23-25). The Corinthians did not do it properly. They did not wait for one another (cf. v. 33). Each took his own supper first. The rich became drunken and the poor were hungry (v. 21). This caused divisions and parties among them (v. 18). Hence, they spoiled the Lord's supper. Thus their eating was not the eating of the Lord's supper (v. 20).

24¹ The breaking of the bread is that we may eat it (Matt. 26:26).

24² To take the Lord's supper is for the remembrance of the Lord Himself, not for anything else.

25^a 1cup is the ^anew covenant in My blood; this do, as often
Jer. as you ²drink it, unto the remembrance of Me.

26 For as often as you eat this bread and drink the
Heb. cup, you ¹declare the Lord's death ²until He ^acomes.
8:13, 6:7:22

26^a

John
21:22;

Acts

1:11;

1 Cor.

4:5

27^a

John

6:

51-56

27^b

1 Cor.

10:16

27^c

1 Pet.

1:19;

Heb.

9:14;

10:29

28^a

2 Cor.

13:5;

Gal.

6:4

C. The Need of Proving and Discerning ***vv. 27-29***

27 So then, whoever ^aeats the ^bbread or ^adrinks the
^bcup of the Lord in an ¹unworthy manner shall ²be
guilty of the body and of the ^cblood of the Lord.

28 But let a man ^{1a}prove himself, and so let him eat
of the bread and drink of the cup.

29 For he who is eating and drinking, eats and
drinks ¹judgment to himself, not ²discerning ³the body.

25¹ The bread is of life (John 6:35) and the cup is of blessing
(10:16). This cup is the new covenant, comprising all the rich
blessings of the New Testament, including God Himself. It was
enacted by the Lord's blood, which He shed on the cross for our
redemption (Matt. 26:28).

25² The real remembrance of the Lord is to eat the bread and
drink the cup (v. 26), that is, to participate in, to enjoy, the Lord
Who has given Himself to us through His redeeming death. To eat
the bread and drink the cup is to take in the redeeming Lord as our
portion, as our life and blessing. This is to remember Him in a
genuine way.

26¹ Proclaim, announce, or display. To take the Lord's supper is
to declare and display, not remember, the Lord's death. We
remember the Lord Himself by declaring and displaying His death.

26² We should take the Lord's supper for the remembrance of
Him by declaring His redeeming death without ceasing until He
comes back to bring in the kingdom of God for the divine administra-
tion.

27¹ That is, not to evaluate the significance of the bread and the
cup of the Lord, which signify His body broken for us and His blood
shed for our sins through His death for our redemption.

27² That is, to bring judgment to himself (vv. 29-30).

28¹ That is, to examine himself, to put himself to the test and have
himself approved, meeting the prescribed specifications.

29¹ To eat the bread or drink the cup of the Lord in an unworthy
manner brings judgment to us. This judgment is not a condemnation
but the Lord's temporary discipline (v. 32).

29² Lit. to distinguish, separate, discriminate, make a distinction.
Not discerning the Lord's body is not to make a distinction between
the bread, which signifies the Lord's body, and common food. It is
not to evaluate the significance of the bread we take at the Lord's
supper. This brings judgment, the Lord's discipline, to us.

29³ The thought of the apostle in using this expression "the body,"

D. The Discipline of the Lord
vv. 30-34

30 Because of ¹this many among you *are* ²weak and sick, and a number ^{3a}sleep.

31 But if we ¹discerned ourselves, we should not be judged;

32 But when we are ¹judged by the Lord, we are ^adisciplined that we may not be ^{2b}condemned with the world.

not "the body of the Lord," may imply also the mystical Body of Christ (Eph. 4:4) in addition to the physical body of the Lord (v. 24). Therefore, when we participate in the Lord's table, we must discern whether the bread on the table signifies the one Body of Christ or any division of man (any denomination). In discerning the Body of Christ we should not partake of the bread in any division or with any divisive spirit. Our participation in the Lord's table must be the unique fellowship of His unique Body without any division either in practice or in spirit.

The apostle's dealing with head covering concerns the Head (v. 3); his dealing with the Lord's supper (the Lord's table) is concerned with the Body. Regarding the headship of Christ, representing God and represented by man, we must keep the divine governmental order ordained by God without any disorder. Regarding the Body of Christ, we must be properly regulated by the apostle's instruction without any confusion and division. The Head is Christ, and the Body is the church. Christ and the church—these two—are the controlling and directing factors of the apostle's dealings with the confused and disorderly church. He deals with the church's problems first by stressing Christ as God's center and our portion in chapters 1 through 10. Following this, he emphasizes the church as God's goal and our concern in chapters 11 through 16. In chapters 1 through 10 he begins with Christ as the antibiotic to heal the sick church's diseases. Then from chapter 11 he goes on to the church and uses the church, the Body, as the inoculation against the church's disorder. Both are crucial to the carrying out of God's administration in His New Testament economy.

30¹ I.e., not discerning the body.

30² This is the discipline, the temporary judgment of the Lord, on the unworthy participants in the Lord's body. The Lord firstly disciplined them so that they were weak physically. Then, since they would not repent of their offense, they were further disciplined to be sick. Because they still would not repent, the Lord judged them by death. To die this way is equivalent to being strewn along in the wilderness in 10:5.

30³ I.e. die (1 Thes. 4:13-16).

31¹ I.e., distinguished ourselves, formed a right estimate of ourselves.

32¹ Temporarily.

32² Forever.

30^a

1 Cor.

15:51;

Matt.

27:52;

John

11;

11-13

32^a

Heb.

12;

5-7, 11

32^b

Rom.

5:16

33 So then, my brothers, when you come together to eat, ¹wait for one another.

34^a1 Cor.
11:2234^b1 Cor.
4:19;

16:5

34 If anyone is hungry, let him eat at ^ahome, that you may not come together for judgment. And the ¹remaining matters I will set in order when I ^bcome.

CHAPTER 12

X. Dealing with the Gifts *12:1—14:40*

A. The Governing Principle *12:1-3*

1^a1 Cor.
14:

1, 12

1^b1 Cor.
10:1;

14:38;

2 Cor.

1:8;

2:11;

Rom.

1:13;

6:3

1 Now concerning ^{1a}spiritual *gifts*, brothers, I do not want you to be ^bignorant.

2 You know that when you were *of the* ^anations, you were led away to ^bdumb idols, ¹however you were led.

3 Wherefore I make known to you that no one ¹speaking in *the* ^aSpirit of God says, ²*Jesus is accursed*; and ³no one can say, ^bLord Jesus, except in *the* ^cHoly Spirit.

2^a

Eph.

2:11

2^b

Hab.

2:

18-19

33¹ This charge is due to the condition described in verse 21.

34¹ This indicates that the apostle did not give instruction for everything concerning the practice of the church. For the "remaining matters" we need to seek the Lord's leading, based upon and governed by the principles which have been set forth in the New Testament.

3^a

1 John

4:2-3

3^b

Rom.

10:9;

John

21:7;

Acts

2:36;

2 Cor.

4:5

3^c

Luke

11:13;

Eph.

1:13;

4:30;

1 Thes.

4:8

1¹ In chapters 12 through 14 Paul deals with the ninth problem among the Corinthians, the problem of spiritual gifts in relation to God's administration and operation.

2¹ I.e., in whatever way.

3¹ The apostle's thought here is that the dumb, voiceless idols in verse 2 make their worshippers dumb and voiceless. But the living God causes His worshippers to speak in His Spirit. This kind of speaking is related to the spiritual gifts. No one who speaks in the Spirit of God would say, *Jesus is accursed*; he would like to say, and he is able to say, *Lord Jesus*. No worshippers of God should be silent, but utter some voice by speaking forth the *Lord Jesus* in the Spirit of God. This—to speak the *Lord Jesus*—is the main function of all the spiritual gifts.

3² Lit. *Anathema Jesus*. For *anathema*, see note 22¹ in chapter 16.

3³ This indicates that when we say with a proper spirit, *Jesus is Lord*, we are in the Holy Spirit. Hence, to call on the *Lord Jesus* is the way to participate in, to enjoy, and to experience the Holy Spirit.

**B. The Manifestation of the Spirit
by Different Gifts
12:4-11**

4 ¹But there are ²distributions of ^{3a}gifts, but the ^bsame Spirit;

5 And there are distributions of ^{1a}ministries, and the ^bsame Lord;

6 And there are distributions of ^{1a}operations, but the ^bsame ²God, who is ^coperating all things in all.

7 But to ^aeach one is given the ¹manifestation of the Spirit ²for ^bprofit.

8 For to one through the Spirit is given a ¹word of ^awisdom, and to another a ¹word of ^bknowledge, according to the same Spirit;

4¹ "But" here indicates a contrast between verses 3 and 4. Verse 3 says when we minister by speaking in the Spirit of God, we all say Lord Jesus, exalting Jesus as the Lord. "But" the gifts for the manifestation of the Spirit are different in diversities.

4² Or, diversities, varieties, distinctions. The same in verses 5 and 6.

4³ Gifts here refer to the outward gifts, the abilities or enablements for service. Some of them are miraculous, and some are developed out of the initial gifts mentioned in 1:7 (see note there). All are different from the initial gifts.

5¹ Services. The gifts in verse 4 are for these services and they are for the operations in verse 6.

6¹ Works. The ministries or services in verse 5 are for these works.

6² The gifts are by the Spirit; the ministries, the services, are for the Lord; and the operations are of God. Here the Triune God is involved in these three things—gifts, ministries, and operations. The gifts by the Spirit are to carry out the ministries, the services, for the Lord, and the ministries for the Lord are to accomplish the operations, the works, of God. This is the Triune God moving in the believers for the accomplishment of His eternal purpose to build up the church, the Body of Christ, for the expression of God.

7¹ All the different gifts are the manifestation of the Spirit, that is, the Spirit is manifested in the believers who have received the gifts. Such manifestation of the Spirit is for the profit of the church, the Body of Christ.

7² I.e., for the growth in life of the members of the Body of Christ and for the building up of Christ's Body.

8¹ According to the context of this book, the word of wisdom is the word concerning Christ as the deeper things of God predestined

4^a

1 Cor.

12:31;

1:7;

Rom.

12:6

4^b

1 Cor.

12:8, 9,

11, 13;

Eph.

4:4

5^a

cf.

Rom.

12:6-8

5^b

1 Cor.

8:6;

Eph.

4:5

6^a

Col.

1:29

6^b

1 Cor.

8:6;

Eph.

4:6;

1 Tim.

2:5

6^c

1 Cor.

12:11;

Phil.

2:13

7^a

1 Cor.

14:26;

Rom.

12:3;

1 Pet.

4;

10, 11

7^b

1 Cor.

14:6

8^a

1 Cor.

2:6-8;

1:21,

24, 30;

Eph.

1:17

8^b

1 Cor.

1:5;

8:1, 7;

2 Cor.

8:7;

Rom.

15:14

9^a

1 Cor.
13:2;
Matt.
17:20;
Mark
11:
22-23;
Luke
17:6

9 To a different one ^{1a}faith in the same Spirit, and to another ²gifts of ^bhealing in the one Spirit;

9^b

1 Cor.
12:
28, 30;
Mark
16:18;
James
5:
14-15;
Exo.
15:26

10 And to another operations of ^{1a}works of power, and to another ^{2b}prophecy, and to another ^{3c}discerning of spirits; to a different one *various* kinds of ^{4d}tongues, and to another ^{5e}interpretation of tongues.

by God for our portion (1:24, 30; 2:6-10). The word of knowledge is the word that imparts a general knowledge of things concerning God and the Lord (8:1-7). The word of wisdom is mainly of our spirit through revelation; the word of knowledge is mainly of our understanding through teaching. The former is deeper than the latter. However, both of them, not the speaking in tongues nor any other miraculous gift, are listed as the first gifts and topmost manifestation of the Spirit because both are the most profitable ministries or services for the edification of the saints and the building up of the church to carry out God's operation.

10^a

1 Cor.
12:
28-29;
Acts
2:22;
Gal.
3:5;

9¹ Like faith that can remove the mountains, as mentioned in 13:2 and Mark 11:22-24.

9² Miraculous power for healing different diseases.

10¹ Miracles, works of miraculous power other than healing, like Peter raising Dorcas from death (Acts 9:36-42).

10² To speak for God and to speak forth God, including foretelling, predicting.

Heb.
2:4

10³ To distinguish the Spirit that is of God from those that are not of God (1 Tim. 4:1; 1 John 4:1-3).

10^b

1 Cor.
12:
28-29;
13:
2, 8-9;
14:1,
3-6, 39
10^c
1 Cor.
14:29;
cf.
1 John
4:1-3

10⁴ A proper language or dialect (Acts 2:4, 6, 8, 11) either of men or of angels (13:1), not meaningless voices or sounds. The genuine and proper speaking in tongues is one of the many gifts of the Spirit (v. 4), one of the many aspects of the manifestation of the Spirit (v. 7). Some say, speaking in tongues is firstly the initial evidence of the baptism in the Spirit, but it afterward becomes a gift of the Spirit: as the initial evidence, every believer must have it; as a gift, every believer does not necessarily have it. But this kind of teaching is groundless in the New Testament. The New Testament makes it more than clear that speaking in tongues is only one of the many gifts of the Spirit, and not all the believers have it.

10^d

Mark
16:17;
Acts
2:4, 6,
8, 11;
10:46;
19:6;
1 Cor.
12:
28, 30;
13:1, 8
10^e
1 Cor.
12:30;
14:
26, 27

10⁵ To make the unknown tongues known, understandable (14:13). This is the ninth item of the manifestation of the Spirit listed here. However, the manifestation of the Spirit by the believers is of more than nine items. The apostleship, helps, and administrations by the Spirit listed in verse 28, seeing visions and dreaming dreams by the Spirit as mentioned in Acts 2:17, the signs and wonders referred to in Hebrews 2:4, and three of the five miraculous acts prophesied in Mark 16:17-18, are all not listed here. The apostle listed here only nine items of the Spirit's manifestation as an illustration. Of these nine, speaking in tongues and interpretation of tongues are listed as the last two, because they are not as profitable as the other items for the building up of the church (14:2-6, 18, 19). Of these nine gifts and those listed in verses 28-30, prophecy as prediction, faith, gifts of healing, works of power, speaking in tongues, and interpretation of tongues are miraculous. All the rest, a word of wisdom (like the word

11 But the one and the same Spirit operates all these things, ^adistributing to each one individually as He ^bpurposes.

C. One Body with Many Members

12:12-27

1. The Constitution of the Body

vv. 12-13

12 ¹For even as the body is ^aone and has many ^bmembers, but all the members of the body being many are one body, so also is ²Christ;

13 For also in ^{1a}one Spirit we were all ^bbaptized into ^{2c}one body, whether ^{3d}Jews or Greeks, whether ⁴slaves or free, and were all given to ^{5e}drink one ^fSpirit.

of the apostles), a word of knowledge (like the word of the teachers), and speaking for God and speaking forth God in prophecy by the prophets, discerning of spirits, helps, and administrations, are gifts developed by the growth in life (3:6-7), as those listed in Romans 12:6-8, out of the inward, initial gifts mentioned in 1:7 (see note there). The miraculous gifts, especially speaking in tongues and the interpretation of tongues, do not require any growth in life. The Corinthians did much speaking in tongues, yet they still remained in infancy (3:1-3). However, the gifts developed in life require growth in life, even maturity, for the building up of the church. It was for this purpose that this Epistle was written to them.

12¹ "For" indicates that verse 12 is an explanation of verse 11. Verse 11 says that one Spirit operates all the various aspects of His manifestation, distributing them to many believers individually. This is just like our physical body being one and having many members.

12² In Greek, the Christ, referring to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted with His life and element to become His Body, an organism, to express Him. Hence, He is not only the Head, but also the Body. As our physical body has many members yet is one, so is this Christ.

13¹ As the Spirit is the sphere and element of our spiritual baptism and in such a Spirit we were all baptized into one organic entity, the Body of Christ, so we should all, regardless of our races, nationalities, and social ranks, be this one Body. Christ is the life and constituent of this Body, and the Spirit is the reality of Christ. It is in this one Spirit that we were all baptized into this one living Body to express Christ.

13² The believers of Christ are baptized through water and in the Spirit into: 1) Christ, 2) the death of Christ (Rom. 6:3), 3) the name—the Person—of the Triune God (Matt. 28:19), and 4) the Body of Christ. Baptism ushers the believers into an organic union with Christ and the Triune God, making them living members of the Body of Christ. All the gifts, as the manifestation of the Spirit distributed to the individual believers by the Spirit, are for the profit,

11^a
1 Cor.
12:4
11^b
John
3:8
12^a
1 Cor.
10:17;
Rom.
12:4-5;
Eph.
4:4
12^b
1 Cor.
12:27;
Eph.
5:30
13^a
1 Cor.
12:
4, 9, 11
13^b
Matt.
3:11;
Acts
1:5;
Matt.
28:19;
Rom.
6:3;
Gal.
3:27
13^c
Eph.
4:4
13^d
Gal.
3:28;
Col.
3:11
13^e
John
7:
37-39;
4:
10, 14;
Rev.
21:6;
22:17;
1 Cor.
10:4
13^f
Rev.
2:7;
3:22;
Rev.
22:17

2. *The Indispensability of Each Member*

vv. 14-22

14^a
Rom.
12:5

14 For also the body is not one member but ^amany.

15 If the foot should say, Because I am not a hand, I am not of the body, it is not because of this not of the body.

16 And if the ear should say, Because I am not an eye, I am not of the body, it is not because of this not of the body.

17 If the whole body *were* an eye, where *were* the hearing? If *the* whole *were* hearing, where *were* the smelling?

18^a
1 Cor.
12:28

18 But now God has ^aplaced the members, each one of them, in the body, even as He ^bwilled.

18^b
cf.

19 And if all were one member, where *were* the body?

1 Cor.
12:11

20 But now the members *are* many, but ^aone body.

20^a
1 Cor.
12:12

21 And the eye cannot say to the hand, I have no need of you; or again the head to the feet, I have no need of you.

22 But much rather, the members of the body which seem to be weaker are necessary.

3. *The Tempering of the Members*

vv. 23-27

23 And those *members* of the body which we think to be less honorable, these we clothe with more abundant honor, and our uncomely *members* have more abundant comeliness;

the building up, of this Body. The apostle is very conscious of this. He is very Body-conscious, Body-centered, unlike the Corinthians and so many other believers through the centuries who are very much self-centered concerning spiritual gifts. Hence, following this verse, he gives them a long discourse concerning the Body. His intention is to rescue them from this self-seeking back to a concern for the Body, that they may be no longer for their individual profit but for the building of the Body.

13³ Referring to races and nationalities.

13⁴ Referring to social ranks.

13⁵ To be baptized in the Spirit is to get into the Spirit and be lost in Him; to drink the Spirit is to take the Spirit in and have our being saturated with Him. By these two procedures we are mingled with the Spirit. To be baptized in the Spirit is the initiation of the mingling and is once for all. To drink the Spirit is the continuation and accomplishment of the mingling and is perpetual, forever.

24 But our comely *members* have no need. But God has ¹tempered the body together, giving more abundant honor to the *member* that lacked,

25 That there should be no ^{1a}division in the body, but that the members should have the ²same care for one another.

26 And if one member ^asuffers, all the members suffer with it; if a member is glorified, all the members ^brejoice with it.

27 Now you are *the* body of Christ, and ^amembers in particular.

D. The Gifts God Placed in the Church 12:28-31

28 And God has ^aplaced some in the ^{1b}church: firstly ^{2c}apostles, secondly ^{3d}prophets, thirdly ^{4e}teachers; then ^{5f}works of power, then ⁶gifts of ^ghealing, ⁷helps, ^{8h}administrations, *various* kinds of ⁹ⁱtongues.

24¹ Lit. blended: hence, mixed, compounded, adjusted. God has blended all the different members of Christ together into one Body. For this we need much transformation (Rom. 12:2), from the natural life to the spiritual, by the same Spirit, for the practical Body life.

25¹ Lit. schism.

25² In the Body life the same care should be given to all the different members. Difference in care causes division.

28¹ The church here refers both to its universal and local aspects. From verse 12 through 27 the church is considered the Body of Christ. The Body is an organism for Christ as the believers' life to grow and express Himself. The church is an assembly for God to operate His administration.

28² Those who are called and sent by God (1:1; Rom. 1:1): 1) to preach the gospel that sinners may be saved to be the materials for the building of the church; 2) to establish the churches (Acts 14:21-23); and 3) to teach the divine truth (see note 1³ in chapter 9). Their ministry is universal for all the churches.

28³ Those who speak for God and speak forth God by God's revelation, and who speak sometimes with inspired prediction (Acts 11:27-28).

28⁴ Those who teach the truths according to the apostles' teaching (Acts 2:42) and the prophets' revelation. Both prophets and teachers are universal as well as local (Eph. 4:11; Acts 13:1).

28⁵ See note 10¹.

28⁶ See note 9².

28^h
Rom.
12:8;

1 Thes.
5:12;

1 Tim.
3:5;

Heb.
13:17

28ⁱ
1 Cor.
12:10

25^a
1 Cor.
1:10;
11:18

26^a
Rom.
8:17

26^b
Rom.
12:15

27^a
1 Cor.
12:12;

Rom.
12:5;
Eph.
5:30

28^a
1 Cor.
12:18

28^b
Eph.
1:

22-23;
Col.
1:18

28^c
Acts
1:25;
2:42;

Eph.
2:20;
4:11

28^d
Acts
13:1;

1 Cor.
12:10;
14:1,

3-6, 24,
29-32;

Eph.
2:20;
3:5;
4:11

28^e
Rom.
12:7;

2 Tim.
2:2

28^f
1 Cor.
12:10

28^g
1 Cor.
12:9

29 Are all apostles? Are all prophets? Are all teachers? Are all *workers of powers*?

30^a 30 Do all have gifts of healing? Do all speak in ¹tongues? ²Do all ^ainterpret?

31^a 31 But ¹earnestly ^adesire the ^{2b}greater gifts. And yet I show to you a ³way of excellence.

1 Cor.
12:10
31^a
1 Cor.
14:1
31^b
1 Cor.
14:5,
12, 19

CHAPTER 13

E. The Excellent Way for Exercising the Gifts 13:1-13

1. The Need of Love vv. 1-3

1^a 1 If I speak in the ^atongues of men and of angels, but have not ^blove, I have become ¹sounding brass or a ¹clanging cymbal.

2 And if I have ^aprophecy and know all the ^bmysteries and all ^cknowledge, and if I have all ^dfaith so as to ^eremove mountains, but have not love, I am nothing.

28⁷ Or, helpers, helpings. These must refer to the services of the deacons and deaconesses (1 Tim. 3:8-13).

28⁸ Or, administrators, governings, referring to the eldership in the church.

28⁹ See note 10⁴. The second time the speaking in tongues is listed as the last of the aspects of God's operation in the church.

30¹ Speaking in tongues and interpretation of tongues are again, the third time, listed last in Paul's writing because they render the least profit to the church (14:4-6, 19).

30² Of course, the answer to all these seven questions is no.

31¹ Or, be zealous for, delight in.

31² This indicates that some gifts, like speaking in tongues and interpretation of tongues, are smaller because they are less profitable to the church, and that we should desire earnestly the greater gifts, like prophesying and teaching, which are more profitable for the building of the church (14:1-6). To have these greater gifts we need to grow in life unto maturity. They are developed, by growth in life, out of the initial gift (1:7) we received when we were regenerated.

31³ The way to have the greater gifts is love, which is fully defined in the following chapter.

1¹ Sounding brass and clanging cymbal give a sound without life. This is a genuine illustration of tongue-speaking.

1 Cor.
12:10
1^b
John
13:34;
15:12;
1 John
4:7,
11, 16,
20-21
2^a
1 Cor.
12:10;
Matt.
7:22
2^b
1 Cor.
2:7;
14:2
2^c
1 Cor.
12:8
2^d
1 Cor.
12:9
2^e
Matt.
17:20;
Mark
11:23

3 And if I ^adole out all my goods, and if I ¹deliver up ^{3a} my ^bbody ²that I may boast, but have not love, I ^{2 Cor.} profit nothing. ⁹⁻⁹
^{3^b}

2. The Definition of Love

vv. 4-7

4 ^{1a}Love ^bsuffers long, and is kind; love is not ^cjealous; love does not ^dbrag, is not ^epuffed up, ^{10:12;}
^{17:9;}

5 Does not behave unbecomingly, does not ^aseek its ^{13;} own things, is not provoked, does not take account of ^{8-10;} evil, ^{1 Pet.}

6 Does ^anot rejoice over ¹unrighteousness, but ^brejoices with the ^{1c}truth; ^{4:8}
^{4^b} ^{2 Cor.}

7 ^{1a}Covers all things, believes all things, hopes all ^{6:6;} things, endures all things. ^{Gal.}
^{5:22;}
^{Col.}
^{3:12;}
^{Eph.}
^{4:2;}
^{1 Thes.}

3. The Excelling of Love

vv. 8-13

8 ^aLove ¹never falls away; but whether ^bprophecies, ^{5:14}
^{4^c}

3¹ As a martyr. ^{1 Cor.}

3² Some MSS read, that I may be burned. ^{3:3}
^{4^d}

4¹ Love is the expression of life, which is the element of God. ^{1 Cor.} Hence, God is love (1 John 4:16). God as life is expressed in love. All ^{5:6} the fifteen virtues of love listed in verses 4-7 are the divine virtues of ^{4^e} God's life. Such a life differs from the outward gifts listed in chapter ^{1 Cor.} 12. The Corinthians were after the outward gifts, but neglected love, ^{4:6;} the expression of life. Hence, they were still fleshy, fleshly, or soulish ^{8:1} (3:1, 3; 2:14). They should grow in life, expressed by love in caring for ^{5^a} the Body, pursuing love, not the outward gifts, that they may be ^{1 Cor.} spiritual (2:14). ^{10;}
^{24, 33}

6¹ The totality of unrighteousness is Satan, and the totality of ^{6^a} truth is God. Love as the expression of the divine life does not rejoice ^{Prov.} over Satan's unrighteousness, but rejoices with God's truth. ^{24:17;}

7¹ Or, bears. Same Greek word in 9:12. See note there. ^{2 Thes.}
^{2:12;}
^{cf.}

8¹ Survives everything, holds its place. Love survives everything ^{cf.} and holds its place forever. It never fails, never fades out or comes to ^{Rom.} an end. It is like the eternal life of God. All the gifts, whether ^{1:32} prophecies, or tongues, or knowledge, are means for God's operation; ^{6^b} they are not life to express God. Hence, they shall cease and ^{2 John} be done away. They are all dispensational. Only life, which love ^{4;} expresses, is eternal. According to the following verses, all gifts are ^{3 John} for the immature child in this age. They will all be done away in the ³⁻⁴ next age. Only love is of a mature man and will last for eternity. ^{6^c} Hence, when we live and act by love, we have a foretaste of the next ^{1 Tim.} age and eternity. ^{2:4}

7^a

cf.
James
5:20;

1 Pet.
4:8

8^a

John
15:9

8^b

1 Cor.
14:
1, 39

8^c they shall be done away; or ^ctongues, they shall cease; or ^dknowledge, it shall be done away.

1 Cor. 12:10
8^d 9 For we ^aknow ¹in part, and we prophesy ¹in part;

1 Cor. 12:8
9^a 10 But ¹when that which is ²complete comes, ³that which is in part shall be done away.

1 Cor. 13:12;
8:2
11^a 11 ¹When I was a ^{2a}child, I spoke as a child, I thought as a ^bchild, I ³reasoned as a child; ⁴when I became a man, I did away with childish things.

1 Cor. 3:1
11^b 12 For ¹now we see ²by means of a ^amirror obscurely, but ³then ^bface to face; ¹now I ^cknow in part, but ³then I shall fully ^dknow as also I was fully known.

1 Cor. 14:20;
Eph. 4:14
12^a 13 ¹But now abide ^{2a}faith, ^bhope, ^clove, these three; and *the* greatest of these is ^dlove.

cf. 12^a 9¹ In this age we know and prophesy only in part, not in full.

James 1:23
12^b 10¹ In the next age—the kingdom age.

Gen. 32:30;
Exo. 33:11
12^c 10² Or, mature, in contrast with childhood in the following verse.

12^b 10³ I.e., prophecies, knowledge, etc., as mentioned in verse 8.

12^c 11¹ In this age the believers are children, having all the childish gifts.

1 Cor. 13:9
12^d 11² Meaning immature.

1 John 3:2
13^a 11³ Lit. took account of things as a child.

1 Thes. 1:3;
Col. 1:4-5;
Eph. 6:23;
Gal. 5:6
13^b 11⁴ In the next age the mature believers will become men, and all the childish gifts, especially the least ones, tongue-speaking and its interpretation, will be done away. However, we can have a foretaste of the next age by living a life of love in this age. Love matures us in life; gifts keep us in childhood.

12¹ In this age.

12² "That is, through some medium which, in degree, hinders vision. The word means also 'a mirror,' but it is used for window, made, not of clear transparent glass, as now, but of semi-transparent materials"—J.N. Darby in his New Translation.

12³ In the next age.

13¹ This indicates a contrast between verse 13 and the preceding verses.

13² Faith receives the divine things (John 1:12) and realizes the spiritual and unseen things (Heb. 11:1). Hope reaps and partakes of the things realized by faith (Rom. 8:24-25). Love enjoys the things received and realized by faith and partaken of by hope for nourishing ourselves, building up others (8:1), and expressing God, thus fulfilling the entire law (Rom. 13:8-10). Such a love causes us to grow in life for the development and use of the spiritual gifts, and is the excellent way to have the greater gifts. Hence, it is the greatest of the three abiding virtues. So we must pursue it (14:1).

1 Cor. 13:1
13^d Matt. 22:
39-40;
Col. 3:14

CHAPTER 14

***F. The Superiority of Prophesying
over Speaking in Tongues*****14:1-25****1. Prophesying Building Up the Church More****vv. 1-19**

1 ^{1a}Pursue ^blove, and ^cdesire earnestly ^dspiritual gifts, but ²rather that you may ^{3e}prophesy.

2 ¹For he who speaks in a ^atongue does not speak to men but to God; for no one hears, but in ^bspirit he speaks ^cmysteries.

3 But he who prophesies speaks to men *for* ^{1a}building up and encouragement and consolation.

4 He who speaks in a tongue builds up himself, but he who prophesies ^{1a}builds up *the* ^bchurch.

5 Now I desire that you all speak in tongues, but rather that you may ^aprophesy; now ^bgreater is he who prophesies than he who speaks in tongues, unless he ^cinterprets, that the church may receive building up.

¹ This charge is based upon the revelation in 12:31 through 13:13. To pursue love is to seek after growth in life for the development of the gifts in life. Hence, it must be matched with an earnest desire for the most profitable gift, the gift of prophecy.

¹ Or, especially.

¹ Since to prophesy is to speak for the Lord and speak forth the Lord, that is, to minister Christ to people, which is the main thing in the church meeting, it requires the divine life to fill it as its content. Love is the excellent way to experience the divine life and make it the content of the gift of prophecy for the building up of the church. Hence, we must pursue love and desire earnestly this greater gift.

² The apostle's word in verses 2-6 gives a clear and definite view that speaking in tongues is much less important than prophesying. He strongly belittles the gift of tongues and exalts the gift of prophecy, because his main concern is the church, not the individual believers. Speaking in tongues, even if it is genuine and proper, only edifies the speaker himself, but prophesying builds up the church. To prophesy in revelation or to teach in knowledge with clear, understandable words is more profitable to the church than to speak in tongues with unknown words.

³ Since to prophesy, to speak forth the Lord, ministers Christ to people, it builds up people and gives them encouragement and consolation.

⁴ To prophesy, to speak forth the Lord, builds up not only the individual saints, but also the church.

^{1a}

1 Tim.

6:11;

→ 2 Tim.

2:22

^{1b}

1 Cor.

13:

1, 13;

16:14;

2 Pet.

1:7

^{1c}

1 Cor.

12:31

^{1d}

1 Cor.

14:12;

12:1

^{1e}

1 Cor.

11:4;

12:10;

13:2;

14:

3-6, 39

^{2a}

1 Cor.

12:10;

14:

18-19,

22-23

^{2b}

1 Cor.

14:

14-16

^{2c}

1 Cor.

13:2

^{3a}

1 Cor.

14:26;

8:1;

10:23

^{4a}

1 Cor.

14:12;

3:10

^{4b}

1 Cor.

1:2;

10:32

^{5a}

1 Cor.

14:1

^{5b}

1 Cor.

14:19;

12:31

^{5c}

1 Cor.

14:13,

26-28

6^a 6 But now, brothers, if I come to you speaking in
 1 Cor. 14:19 ^atongues, what shall I ^bprofit you, unless I speak to you
 6^b either in ^crevelation or in ^dknowledge or in ^eprophecy
 1 Cor. 12:7 or in ^fteaching?

6^c 7 Even lifeless things, whether flute or harp, in
 1 Cor. 14:26; giving a sound, if they give ¹no distinction in the
 Eph. 1:17; sounds, how will it be known what is played on the
 3:3, 5 flute or on the harp?

6^d 8 For if indeed *the* ^atrumpet gives an uncertain
 1 Cor. 1:5; sound, who will prepare himself for ^bbattle?

12:8; 9 So also you, unless you give by the ¹tongue an
 Rom. 15:14 intelligible word, how will it be known what is being
 6^e said? For you will be speaking into *the* ^aair.

1 Cor. 12:10; 10 There are, perhaps, so many kinds of ¹voices in
 Acts 2: *the* world and not one without significance.

17-18; 11 If then I do not know the ¹meaning of the ²voice, I
 21:9 shall be to him who speaks a ³barbarian, and he who
 6^f speaks a ^{3a}barbarian to me.

1 Cor. 14:26; 12 So also you, since you are zealots of ^aspiritual
 Acts 2:42 *gifts*, seek that you may abound to the ^{1b}building up of
 the church.

8^a 7¹ The apostle's illustrations in verses 7-11 indicate that the
 Num. 10:9; Corinthian believers abused speaking in tongues by doing it in a
 cf. nonsensical way, uttering an "uncertain sound" (v. 8) of "no distinc-
 Isa. 58:1; tion" (v. 7), "without significance" (v. 10). They also overused it by
 Jer. 4:19; practicing it in any place, in any way, and in any situation. Hence, he
 Ezek. 33:3-6; corrects and restricts them from their abuse and excessive use of such
 Joel 2:1 a small gift of the least profit, that they may seek the greater gifts and
 8^b abound in the building up of the church.

9¹ Referring to the physical tongue, not a language or dialect.

10¹ In Greek the same as sound in verse 7 (the singular one) and
 verse 8. Here it denotes voices, that is, languages.

11¹ Lit. power, force.

11² See note 10¹.

2 Tim. 4:7 11³ Gk. *barbaros*, a foreigner, i.e. non-Greek, one who does not
 9^a speak Greek. "Supposed to be originally a descriptive word of those
 1 Cor. 9:26 who uttered harsh, rude accents. . . . Later, the word took the sense of
 outlandish or rude" (Vincent).

11^a 12¹ The apostle is fully occupied with the consideration of building
 Rom. 1:14; up the church. He is fully church-conscious and church-centered,
 Col. 3:11; altogether different from the self-centered Corinthians. Their prob-
 Acts 28:2, 4 lem with spiritual gifts was due to their self-seeking, not caring for
 the building up of the church. In dealing with the first six problems,
 in the realm of human life, the apostle stresses Christ as God's unique

12^a

1 Cor.
 14:1

12^b

1 Cor.
 14:4, 5

13 Wherefore let him who speaks in a tongue pray ^{13^a} that he may ^ainterpret. *1 Cor. 14:5.*

14 For if I pray in a tongue, my ^{1^a}spirit prays, but my ^{1^b}mind is unfruitful. *26-28*

15 What is it then? I will pray with the ^aspirit, and I will pray ¹also ²with the mind; I will ^bsing with the spirit, and I will ^csing ¹also ²with the mind. *14^a
1 Cor. 14:2;
16:18;
Rom. 1:9*

16 Otherwise, if you ^abless with *the* spirit, how shall he who fills the place of the unlearned say the ^{1^b}Amen at your giving of ^cthanks, since he does not know what you are saying? *14^b
1 Cor. 1:10;
2:16;
Eph. 4:23;
Rom. 12:2;
14:5;
Rev. 17:9*

portion to us; in dealing with the last five problems, in the realm of the divine administration, he emphasizes the church as God's unique goal for us. The Corinthians were not only void of Christ, but also ignorant of the church. The apostle's completing ministry (Col. 1:25) is comprised of Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4). However, the Corinthians missed both, even though they were under the apostle's ministry. They were pitifully in themselves, blind and ignorant. *15^a
John 4:
23-24*

14¹ For our spirit to be used and exercised in prayer is surely healthy to our spiritual life. But for our mind to be unfruitful and unused is absolutely unhealthy. We must exercise our regenerated spirit with our renewed mind in praying to the Lord. Our mind should be set on our spirit (Rom. 8:6), never detached from it, even in our daily walk, needless to say in our prayer. Our prayer must be from our God-contacted and God-contacting spirit and through our sober and understanding mind, with clear and understandable words, that our prayer may touch God, nourish and strengthen ourselves, and build up others. *15^b
Eph. 5:19;
Col. 3:16*

15¹ This implies that the apostle encourages the receivers of his letter to pray not only in an unknown tongue, but also with clear and understandable words. *15^c
Psa. 47:7;
James 5:13*

15² This does not mean with the mind only and not with the spirit at all. In Ephesians 6:18 the apostle charges us to pray at every time in spirit. Prayer is worship, which should be in spirit (John 4:24). When we pray with the spirit, not in an unknown tongue, but in understandable words, our mind is automatically used to interpret and express the thought of the spirit. What the apostle means here is that in the church meeting, for the profit of all the attendants, we should pray with our mind in intelligible words (v. 19) to express the burden in our spirit. In a church meeting our prayer should not only be heard by the Lord for His answer, but also intelligible to all the attendants for their profit. For this purpose we should also learn to use our mind in public prayer as we do our spirit, training our mind to cooperate with our spirit, even to be one with our spirit, that the spirit may become the spirit of our mind (Eph. 4:23). *16^a
1 Cor. 10:16
16^b
1 Chron. 16:36;
Neh. 5:13;
8:6;
Psa. 106:
48;
Jer. 28:6;
2 Cor. 1:20;
Rev. 5:14;
7:12;
19:4;
Deut. 27:
15-26*

16¹ This reveals that in the church meetings during the apostle's time, when one prayed all the others said Amen, even "the Amen," at his prayer. *16^c
1 Cor. 11:24*

17^a 17 For you indeed give thanks well, but the other is not ^{1a}built up.

14:3-5
19^a 18 I thank God I speak in tongues more than all of you;

cf.
1 Cor.
14:
5, 12;
12:31
20^a 19 But in *the* church I would *rather* ^aspeak ¹five words ²with my mind that I might instruct others also, than ¹ten thousand words in a tongue.

1 Cor.
13:11;
Eph.
4:14;
Heb.
5:

2. *Prophesying Convicting People More* vv. 20-25

12-13
20^b 20 Brothers, do not be ^{1a}children in *your* ²understanding, but in ^bmalice be ^cbabes, and in *your* ²understanding become ^{3d}full-grown.

Rom.
16:19
20^c 21 In the ^{1a}law it is written, ^{2b}In other tongues and

Psa.
131:2;
Matt.
11:25;
18:3;
1 Pet.
2:2

17¹ This indicates that not only our prophesying and teaching in the church meetings should build up others, but also our prayers and thanks to the Lord. This shows how much the apostle is concerned with the building up of the church and the saints. His word in this verse is not only a correction but a charge.

20^d 19¹ This shows how much speaking in intelligible words is needed in the church meeting for the building up of the church, and not speaking in tongues at all.

Eph.
4:13;
Heb.
5:14;
19² See note 15².

Col.
1:28
21^a 20¹ The Corinthian believers were not only infants in life (3:1), but also children in understanding. They needed to grow both in life and in the understanding of their mind. All the apostle's dealings with their problems were for this purpose, that they might mature in every way.

John
10:34;
12:34;
15:25
21^b 20² Or, thinking, reasoning, mind. In Greek it is different from the word for mind in verses 15 and 19. It "emphasizes the distinction from ecstasy" (Vincent). This is in regard to the Corinthian believers' understanding and thinking concerning speaking in tongues. They were ecstatic in this practice, thus childish in their understanding concerning it, not using their mind properly as a matured believer should. The apostle advises them to grow and become full-grown in their understanding, that is, in the proper use of their mind, as he uses his (v. 19), in the matter of tongue-speaking.

Isa.
28:
11-12
20³ The childish Corinthian believers need to become full-grown in their understanding that they may be able to know the things which are to be mentioned in the following verses 21-25.

21¹ Referring to the Old Testament. See note 34³.

21² This word in Isaiah 28:9-13 indicates that the speech in strange tongues was a chastisement for the children of Israel's unbelief toward the intelligible word of God. Hence, the apostle's quotation of this word implies that the Corinthians have not properly received the intelligible revelation of God through the apostles.

with other lips I will speak to this people; even so they will not listen to Me, says *the* Lord.

22 So then tongues are for a ¹sign, not to those who believe, but to the unbelievers; but prophecy is not to the unbelievers, but to those who believe.

23 If therefore the whole church ^acomes together in one place, and ¹all speak in tongues, and *the* unlearned or unbelievers enter, will they not say that you are ^{2b}insane?

24 But if ^{1a}all prophesy and some unbeliever or unlearned person enters, he is ²convicted by all, he is ³judged by all;

25 The secrets of his ^aheart become manifest; and so ^bfalling on *his* face, he will worship ¹God, reporting that ¹God is really ^camong you.

22¹ "So then" at the beginning of this verse indicates that according to the word in verse 21 quoted from Isaiah 28, tongues are for a negative sign to the unbelievers, signifying their poor condition of unbelieving. It implies that whenever or wherever a strange tongue is spoken, peoples' unbelief is there. The apostle's intention here is to hold the Corinthians back from their excessive practice of speaking in tongues. But prophecy is for a positive sign to those who believe, signifying their proper condition of believing. This is an encouragement to the practice of prophesying.

23¹ Referring to all the functioning ones, not all the attendants in the meeting. If in a meeting all the functioning ones speak in tongues, people may consider they are mad. Hence, to encourage all to speak in tongues in the church meeting is not right; it is against the Apostle Paul's word.

23² Or, mad, raving mad. This word is a strong discouragement to the excessive practice of speaking in tongues.

24¹ Referring to all the functioning ones, not all the members of the church in the meeting. If all the functioning ones prophesy in the church meeting, this will convict people. This kind of prophesying must not be mainly to predict, but to speak for the Lord and speak forth the Lord.

24² This must not be by the prophecy of prediction, but by the prophecy of speaking for the Lord and speaking forth the Lord. This kind of prophecy requires some amount of growth in life. This word is also an encouragement to the practice of prophesying.

25¹ This implies that prophecy, speaking for God and speaking forth God with God as its content, ministers God to the hearers and brings them to God. This also indicates that the church meeting should be filled with God, and all its activities should convey and transmit God to people that they may be infused with God.

23^a
1 Cor.
11:17,
18, 20
23^b
Jer.
29:26;
Mark
3:21;
Acts
26:24;
John
10:20;
Acts
12:15

24^a
1 Cor.
14:31
25^a
Heb.
4:12
25^b
Luke
17:16
25^c
Isa.
45:14;
Zech.
8:23

**G. How to Function in the Church Meeting
14:26-40**

1. For Each One

v. 26

26^a
1 Cor.
14:23
26^b
Eph.
5:19;
Col.
3:16;
James
5:13
26^c
1 Cor.
14:6
26^d
1 Cor.
14:6
26^e
1 Cor.
12:10
26^f
1 Cor.
12:10;
14:5,
13, 27
26^g
1 Cor.
8:1;
10:23;
2 Cor.
12:19;
13:10;
Eph.
4:29

26 What is it then, brothers? Whenever you ^acome together, each one ¹has a ^bpsalm, has a ^cteaching, has a ^drevelation, has a ^etongue, has an ^finterpretation. Let all things be done for ^{2g}building up.

26¹ "Has," five times in this verse, is in Greek *echo*, a word widely used, with many meanings, of which the following three are the main ones: 1) to hold, to possess, to keep (a certain thing); 2) to have (a certain thing) for enjoyment; 3) to have the means or power to do a thing. The first two should be applied to the first three of the five things listed in this verse, and the third to the last two—a tongue and an interpretation of a tongue. This indicates that when we come to the church meeting, we should have something of the Lord to share with others, whether a psalm to praise the Lord, a teaching (of the teacher) to minister the riches of Christ to edify and nourish others, a revelation (of the prophet, v. 30) to give visions of God's eternal purpose concerning Christ as God's mystery and the church as Christ's mystery, a tongue for a sign to the unbelievers (v. 22) that they may know and accept Christ, or an interpretation to make a tongue concerning Christ and His Body understandable. Before coming to the meeting we should prepare ourselves for the meeting with things like these from the Lord and of the Lord, either through our experience of Him or through our enjoyment of His Word and fellowship with Him in prayer. After coming into the meeting we need not wait, and should not wait, for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have been prepared with to the Lord for His glory and satisfaction and to the attendants for their benefit—enlightening, nourishing, and building up.

This is just like the feast of tabernacles in ancient times: the children of Israel brought the produce of the good land, which they reaped from their labor on the land, to the feast and offered it to the Lord for His enjoyment and for mutual participation in fellowship with the Lord and with one another. We must labor on Christ, our good land, that we may reap some produce of His riches to bring to the church meeting to offer. Thus, the church meeting will be an exhibition of Christ in His riches and a mutual enjoyment of Christ shared by all the attendants with one another before God and with God for the building up of the saints and the church.

According to the stress and emphasis of this Epistle, all five things listed in this verse should be focused on Christ as God's center for our portion and the church as God's goal for our aim. The psalm should be the praise of God for giving Christ as wisdom and power to us for our daily life and church life. The teaching from a teacher

2. For Speaking in Tongues

vv. 27-28

27 If anyone speaks in a tongue, *let it be* by ^atwo, or at the most three, and in turn, and let one interpret;

28 But if there is no interpreter, let him be silent ^ain the ¹church, and let him speak to himself and to God.

3. For Prophesying

vv. 29-33a

29 And let ^atwo or three prophets speak, and let the others ^{1b}discern.

30 But if *something* is revealed to ¹another sitting by, let the ²first be silent.

31 For ¹you can ^aall prophesy one by one, that all may learn and all be ²encouraged.

32 And *the* ^{1a}spirits of prophets are ^bsubject to prophets;

and the revelation from a prophet should teach and minister Christ with the church as His Body to people. A tongue and its interpretation should also have Christ with the church as its center and content. Any stress on things other than Christ and the church will confuse and distract the church from the central lane of God's New Testament economy, making the church like that in Corinth.

26² Whatever we do in the church meeting must be for the building up of the saints and the church. To exhibit Christ and to enjoy Him in our meetings for the building up of His Body must be our unique purpose and goal.

28¹ This indicates that the church meeting is the church.

29¹ Or, judge. Lit. discriminate. This is to judge or discern whether what is prophesied is of God or not, discriminating the right from the wrong. This indicates that some prophesying may not be of God.

30¹ Referring to another prophet.

30² Referring to the first prophet.

31¹ God desires that each of the believers prophesy, that is, speak for and speak forth Him (v. 1b; cf. Num. 11:29).

31² Or, comforted.

32¹ This means that the prophets are not under the control of their spirits, but that their spirits are under their direction. Thus they can determine when to prophesy and when to cease to maintain good order in the church meeting. Their spirits are not their master but their means to function. They should learn how to exercise and use their spirits at their discretion.

27^a
1 Cor.
14:29;

cf.
Matt.
18:16

28^a
1 Cor.
14:
34-35

29^a
1 Cor.
14:27

29^b
1 Cor.
12:10;
cf.

Joh
12:11;
1 John
4:1

31^a
1 Cor.
14:24

32^a
Rev.
22:6

32^b
cf.
Prov.
16:32

33^a 33 For God is not a *God* of ^aconfusion, but of ¹peace.

cf.
1 Cor.
14:40

4. For Women

vv. 33b-38

33^b
1 Cor.
4:17;
7:17;
11:16

²As in ^ball the ³churches of the ^csaints,

33^c
1 Cor.
1:2

34 Let the ^awomen be silent ¹in the churches, for they are not permitted to ²speak; but let them be ^csubject, as the ³law also says.

34^a
1 Tim.
2:
11-12;

35 But if they desire to learn anything, let them ask their own husbands at home; for it is a shame for a woman to speak ¹in the church.

cf.
1 Cor.
11:5

36 Or was it from you that the word of God went forth, or ¹did it reach only to you?

34^b
1 Cor.
14:28;
11:18

33¹ The principle of the charges in verses 26-32, mainly concerning speaking in tongues and prophesying, is to keep a peaceful and becoming order according to what God Himself is.

34^c
Eph.
5:22;

33² This indicates that all the local churches should be the same in practice.

Col.
3:18;
Titus
2:5;
1 Pet.
3:1

33³ 1:2 and 10:32 mention the church of God. But here we read the churches of the saints. The church of God denotes the constituent of the church; the church is constituted with the element of God. The churches of the saints denotes the components of the churches; the churches are composed of the saints.

34^d
1 Cor.
14:21

34¹ This means in the church meetings. See note 28¹.

34² According to 11:5, women can prophesy (of course, in public) with their head covered, and Acts 2:17-18 and 21:9 confirm that there were women prophesying. But in 1 Timothy 2:12 women are not permitted to teach, that is, to teach as an authority (there teaching is related to the exercising of authority), defining doctrine. Hence, according to the New Testament principle, for women not to be permitted to speak in the church meetings means that women are not permitted to teach with authority concerning the defining of doctrine. In this sense they should be silent in the church meetings. They are not permitted to speak because they should be subject to man. This is related to the matter of authority ordained by God in His government. In God's governmental ordination, women are not permitted to speak with authority over man. They may pray and prophesy, that is, mainly to speak for the Lord and speak forth the Lord. However, they must do this under the covering of the brothers, because they are charged here to be subject.

34³ Referring to the books written by Moses (Matt. 5:17; 7:12; 11:13). In Moses' writings, Genesis 3:16 charges the woman to be subject to man's rule. This is God's ordination.

35¹ I.e., in the church meeting.

36¹ This also indicates that a local church should follow the other churches in its practice. All the local churches should submit to the universal order of the Spirit according to the word of the apostles, from whom the word of God goes forth.

37 If anyone thinks he is a ^{1a}prophet or ^bspiritual, let him know clearly that the things which I write to you are a ^{2c}commandment of *the* Lord.

38 But if anyone is ^aignorant, let him be ignorant.

5. General Advice

vv. 39-40

39 Therefore, my brothers, ^{1a}desire earnestly to ^bprophecy, and ¹do not forbid to speak in tongues.

40 But let all things be done ¹becomingly and in ^{1a}order.

37¹ This also indicates that to be a prophet or spiritual is highly esteemed in the church for the carrying out of God's New Testament economy. A prophet is one who is second to the apostle in God's administration in the church (12:28), who speaks for God and speaks forth God, and who has received revelation of the mysteries concerning Christ and the church (Eph. 3:5) as the foundation for building the church (Eph. 2:20). A spiritual person is one who lives according to his spirit, which is mingled with God's Spirit, and who is able to discern all the spiritual things (1 Cor. 3:1; 2:15 and notes). Such spiritually knowledgeable persons should know clearly that the Apostle Paul's teachings are the commandment of the Lord, and their speaking should correspond with his teachings. Paul's spirit is strong and his word is frank in dealing with the disorderly Corinthians. He charges them to know definitely that his teachings, a commandment of the Lord, are authentically authoritative of the Lord.

37² Since the apostle's teachings are according to God's ordination (v. 34), they are the commandment of the Lord.

39¹ Actually, this entire chapter deals with prophesying and speaking in tongues. Since prophesying is the most profitable gift in building up both the saints and the church with the rich ministry of Christ, it is highly evaluated and promoted by the apostle. Since speaking in tongues does not afford any profit for such building, the apostle is faithful to expose its lesser value. Both the apostle's evaluation and exposure are according to his concern for the fulfilling of God's purpose in building up the church with the riches of Christ. At the conclusion of this chapter, he still charges us to desire earnestly to prophecy for God's building. However, he also charges us not to forbid to speak in tongues in order to keep the all-inclusiveness and oneness of the church.

40¹ The apostle's concern for the church is that Christ as God's center and the church as God's goal might be carried on and carried out with all things done becomingly and in a good order before men and angels (4:9; 11:10). Our natural life is useless in fulfilling such a high purpose. The experience of Christ crucified (1:23; 2:2) for the termination of our self and the experience of Christ in resurrection as our daily sanctification and redemption (1:30) are needed for a proper church life.

37^a
1 Cor.
12:
28-29
37^b
1 Cor.
2:15;
3:1
37^c
1 Cor.
7:
10, 25
38^a
1 Cor.
10:1;
12:1
39^a
1 Cor.
12:31
39^b
1 Cor.
13:2;
14:
1, 3-6
40^a
Col.
2:5;
cf.
1 Cor.
14:33

1^a

Gal.

1:11;

2 Tim.

2:8;

Rom.

1:1;

2:16;

16:25

1^b

Phil.

1:27;

2 Cor.

1:24;

Rom.

5:2;

1 Pet.

5:12

2^a

1 Cor.

1:18;

Rom.

1:16

2^b

Heb.

3:6, 14

2^c

1 Cor.

15:14;

Gal.

3:4

3^a

Gal.

1:12;

1 Cor.

11:23

3^b

Rom.

5:8;

2 Cor.

5:

14-15

3^c

1 Pet.

2:24;

Gal.

1:4;

Heb.

9:28

3^d

Luke

24:27;

Isa.

53:

5-6, 8,

10-12;

Dan.

9:26;

Zech.

13:7

CHAPTER 15

XI. Dealing with the Matter of Resurrection 15:1-58

A. Christ's Resurrection, the Vitality of the Gospel vv. 1-11

1. Preached vv. 1-4

1 Now I make known to you, brothers, the ^{1a}gospel which I preached to you, which also you received, in which also you ^{2b}stand,

2 Through which also you are ¹being ^asaved, if you ^bhold fast the word which I preached to you as the gospel, unless you believed ^cin vain.

3 For I delivered to you, among *the* first things, that which also I ^areceived, that ¹Christ ^bdied for our ^csins according to the ^{2d}Scriptures;

4 And that He was ^aburied, and that He has been ^braised on the ^cthird day according to the ^dScriptures;

1¹ The full gospel, including the teachings concerning Christ and the church, as fully disclosed in the book of Romans (1:1; 16:25).

1² We should stand in the full gospel, that is, in the entire New Testament, not just in certain teachings or doctrines.

2¹ Lit. in the way of salvation (Conybeare). After being justified in Christ and regenerated by the Spirit, we are in the process of being saved in the life of Christ (Rom. 5:10) until we are mature and conformed to Him in full (Rom. 8:29).

3¹ Christ's death for our sins, His burial for our termination, and His resurrection for our germination with life, according to the prophecies of the Old Testament (Isa. 53:5-8, 10-12; Psa. 22:14-18; Dan. 9:26; Isa. 53:9; Psa. 16:9-10; Hos. 6:2), are the basic items among the first things of the gospel. The last item is the most vital in the gospel, for it imparts life to us that we may live Christ.

3² The Old Testament, that is, the law and the prophets.

4 ^a	Luke	4 ^b	4 ^c	Luke	4 ^d	Acts
Matt.	23:	Matt.	Hosea	24:21;	Psa.	2:
5-6, 8,	27:	50-55:	28:6-7;	John	16:10;	25, 32:
10-12;	57-60;	John	Mark	2:19;	Luke	13:
Dan.	Mark	19:	16:6, 9;	Acts	24:	33-35;
9:26;	15:	38-41	Luke	10:40	44, 46;	26:
Zech.	43-46;		24:6-7;	John	2:22;	22-23
13:7			John			
			20:9			

2. Witnessed**vv. 5-11**

5 And that He ¹was seen by ^aCephas, then by the ^btwelve;

6 After that He was seen by over five hundred brothers at one time, of whom the majority remain until now, but some have fallen asleep;

7 After that He was seen by James, then by all the apostles;

8 And last of all He was seen by ^ame also, even as to one untimely born.

9 For I am the ^aleast of the apostles, who am not fit to be called an apostle, because I ^bpersecuted the ^cchurch of God.

10 But by *the* ^{1a}grace of God I am what I am; and His ^bgrace unto me was not ^cin vain, but I ^dlabored more abundantly *than* all of them, yet ²not I, but the grace of God with me.

11 Whether, therefore, I or they, so we preach, and so you have believed.

B. Rebuttal to "No Resurrection"**vv. 12-19**

12 But if Christ is preached that He has been ^araised

5¹ Or, appeared to. The earlier apostles and disciples were eyewitnesses of Christ's resurrection (Acts 1:22), and their preaching stressed their testimony to this (Acts 2:32; 4:33). They witnessed the resurrected Christ not only by their teaching but also by their living. They lived with Him by His living in resurrection (John 14:19).

10¹ Grace, three times in this verse, is the resurrected Christ becoming the life-giving Spirit (v. 45) to bring the processed God in resurrection into us to be our life and life supply that we may live in resurrection. Thus, grace is the Triune God becoming life and everything to us. (See notes 17¹ in John 1 and 21¹ in Galatians 2.) It is by this grace that Saul of Tarsus, the foremost of sinners (1 Tim. 1:15-16), became the foremost apostle, laboring more abundantly than all the apostles. His ministry and living by this grace are an undeniable testimony to Christ's resurrection.

10² "Not I, but the grace of God" equals "not I, but Christ" in Galatians 2:20. The grace that motivates the apostle and operates in him is not some matter or some thing, but a living Person, the resurrected Christ, the embodiment of God the Father becoming the all-inclusive life-giving Spirit, who dwells in him as his everything.

5^a

Luke

24:34

5^b

Matt.

28:

11-17;

Mark

16:14;

Luke

24:36;

John

20:

19, 26;

Acts

1:3;

10:41

8^a

Acts

9:

3-8, 17;

22:

6-11;

26:

12-18

9^a

Eph.

3:8;

cf.

2 Cor.

12:11

9^b

Acts

8:1-3;

Gal.

1:13;

Phil.

3:6;

1 Tim.

1:13

9^c

1 Cor.

10:32

10^a

Rom.

12:3;

1 Cor.

3:10

10^b

2 Cor.

12:9

10^c

2 Cor.

6:1

10^d

2 Cor.

11:23;

Col.

1:29;

1 Cor.

15:58

12^a

1 Cor.

15:4

from among *the* dead, how do some among you say that there is ¹no resurrection of *the* dead?

13 But if there is no resurrection of *the* dead, neither has Christ been raised;

14^a 14 And if Christ has not been raised, then is our preaching ^{1a}vain; your faith also is ^{1b}vain;

15 And we are found also false witnesses of God, because we witnessed concerning God that He ^araised Christ, whom He did not raise if indeed *the* dead are not raised.

16 For if *the* dead are not raised, neither has Christ been raised;

17 And if Christ has not been raised, your faith is ¹futile; you are ²still in your ^asins.

17^a 12¹ In this chapter the apostle deals with the Corinthians' heretical saying that there is no resurrection of the dead. They were like the Sadducees (Matt. 22:23; Acts 23:8). This is the tenth problem among them. It is the most damaging and destructive to God's New Testament economy, worse than the heresy of Hymenaeus and Philetus concerning resurrection in 2 Timothy 2:17-18. Resurrection is the life pulse and lifeline of the divine economy. If there were no resurrection, God would be the God of the dead, not of the living (Matt. 22:32). If there were no resurrection, Christ would not have been raised from the dead. He would be a dead Savior, not a living One. Who lives forever (Rev. 1:18) and is able to save to the uttermost (Heb. 7:25). If there were no resurrection, there would be no living proof of justification by His death (Rom. 4:25 and note), no imparting of life (John 12:24), no regeneration (John 3:5), no renewing (Titus 3:5), no transformation (Rom. 12:2; 2 Cor. 3:18), and no conformity to the image of Christ (Rom. 8:29). If there were no resurrection, there would be no members of Christ (Rom. 12:5), no Body of Christ as His fullness (Eph. 1:20-23), and no church as Christ's bride (John 3:29) and the new man (Eph. 2:15; 4:24; Col. 3:10-11). If there were no resurrection, God's New Testament economy would altogether collapse and God's eternal purpose would be nullified.

14¹ I.e., empty, void. Without the living Christ in resurrection, both the preaching of the gospel and our faith in it would be empty and void, having no reality.

17¹ I.e., fruitless, worthless. Without Christ resurrected to live in us as our life and everything, our faith in Him is fruitless, worthless, and without any issue like the impartation of life, freedom from sin, victory over Satan, and growth in life.

17² Christ's death saves us from the condemnation of our sins, not from the power of sin. It is His resurrection life that delivers us from the power of sin (Rom. 8:2). If Christ were not resurrected, we would still remain in sins and under the power of sin.

18 Then also those who have fallen ^{1a}asleep in Christ have ²perished.

19 If in this life ¹only we have ^ahoped in Christ, we are of all men most miserable.

C. The History of Resurrection

vv. 20-28

20 ¹But now Christ has been ^araised from among *the* dead, *the* ^{2b}firstfruit of those who have fallen asleep.

21 For since through ^{1a}man *came* death, through ^{2b}man also *came* ^cresurrection of *the* dead.

22 For as in ^aAdam all ¹die, so also in ^bChrist all shall be ^{2c}made alive.

23 But each one in his own order: *the* ^{1a}firstfruit,

18¹ I.e., dead (1 Thes. 4:13-16).

18² I.e., not to be resurrected but remain in death forever.

19¹ If there is no resurrection, we will have no future and no hope for the future, such as Christ as our hope of glory (Col. 1:27), the lot of our eternal blessing (Dan. 12:13), the reign with Christ in the millennium (Rev. 20:4, 6), and the reward of the resurrection of the just (Luke 14:14).

20¹ Verses 20-28 are a parenthetical word, verifying the truth of resurrection by setting forth Christ as its firstfruit.

20² Christ was the first One raised from among the dead as the firstfruit of resurrection. This was typified by the firstfruits (a sheaf of the firstfruits, including Christ with some of the dead Old Testament saints, was raised at the Lord's resurrection—Matt. 27:52-53) in Leviticus 23:10-11, offered to God on the day after the Sabbath, the day of resurrection (Matt. 28:1). Christ as the firstfruit of resurrection is the Firstborn from among the dead to be the Head of the Body (Col. 1:18; Eph. 1:20-23). Since He, the Head of the Body, has been resurrected, we, the Body, shall also be resurrected.

21¹ I.e., Adam, the first man (v. 45).

21² I.e., Christ, the second Man (v. 47). Adam brought in death through sin (Rom. 5:12); Christ brought in life of resurrection through righteousness (Rom. 5:17-18). The death brought in by Adam works in us from our birth through our parents unto the death of our body. The life of resurrection brought in by Christ operates in us, as signified by baptism (Rom. 6:4), from our regeneration by the Spirit of God (John 3:5) unto the transfiguration of our body (Phil. 3:21).

22¹ In Adam we were born in death and born to die; we are dead in him (Eph. 2:1, 5).

22² In Christ we have been reborn in life and resurrected to live; we have been enlivened, made alive, in Him (Eph. 2:5-6).

23¹ See note 20².

18^a
1 Thes.
4:15;
Rev.
14:13
19^a
Eph.
1:12
20^a
2 Tim.
2:8;
1 Pet.
1:3;
Eph.
2:6;
Rom.
6:4
20^b
1 Cor.
15:23
21^a
Rom.
5:12;
15, 17
21^b
Rom.
5;
18, 21
21^c
John
5;
28-29;
11:25
22^a
Rom.
5:14
22^b
John
6;
39-40,
54
22^c
John
5:25;
Rom.
5;
18, 21;
Eph.
2:5;
Col.
2:13
23^a
1 Cor.
15:20;
Acts
26:23

23^b Christ; after that ^{2b}those who are Christ's at His ^ccoming;

John 5:29a;
Dan. 12:13;
Luke 14:14;
1 Thes. 4:16;
1 Cor. 15:52;
Rev. 20:4, 6
23^c
1 Thes. 2:19;
3:13;
4:15;
5:23;
2 Thes. 2:1
24^a
1 Cor. 15:50;
Acts 1:3;
14:22;
28;
23, 31;
Rom. 14:17;
1 Cor. 6:10;
Gal. 5:21;
Eph. 5:5;
2 Pet. 1:11;
Rev. 1:9
24^b
Eph. 1:21
25^a
2 Tim. 2:12;
Rev. 20:4, 6
25^b
Matt. 22:44
26^a
Rev. 20:14;
21:4;
cf.
Hosea 13:14;

24 Then the ¹end, ²whenever He ³delivers up the ^akingdom to God, even *the* Father; ²whenever He annuls all ^brule and all authority and power.

25 For He must ^{1a}reign until He ^bputs all His enemies under His feet.

26 *The last enemy that* is ¹being abolished is ^adeath.

23² The believers in Christ, the just, who will be resurrected unto life at the Lord's coming back before the millennium (John 5:29; Luke 14:14; 1 Thes. 4:16; 1 Cor. 15:52; Rev. 20:4-6). They will be the second group resurrected from among the dead.

24¹ The end of all the ages and dispensations of the old creation. This is also the end of the millennium before the new heaven and new earth (Rev. 21:1). In all the ages and dispensations, God, on one hand, has been dealing with His enemy, Satan, and all the negative things in the universe; on the other hand, He has accomplished all things for the fulfillment of His eternal purpose. The last of these ages and dispensations will be the millennium, the kingdom age, after which all God's dealings and accomplishments will be fully completed. That completion will be the end, the conclusion, of all God's work. At this end all the dead unbelievers, the unjust, will be resurrected unto judgment for eternal perdition (John 5:29; Rev. 20:5, 11-15). They will be the third group to be resurrected.

24² When Christ annuls the satanic authority, subdues all His enemies (v. 25), abolishes death (v. 26), and delivers up the kingdom to God the Father, that is, when all the negative things are done away and the entire purpose of God is fulfilled, the old creation will come to its end.

24³ After accomplishing redemption, Christ went to receive the kingdom from the Father (Luke 19:13, 15). Before the millennium He as the Son of man will have received the kingdom from God, the Ancient of days, to rule all the nations for one thousand years (Dan. 7:13-14; Rev. 20:4, 6). At the end of the millennium, after He has defeated Satan, the Devil, and his evil angels (as all rule, authority, and power), and even death and Hades, putting all His enemies under His feet (vv. 25-26) and casting all of them, including death and Hades, into the lake of fire (Rev. 20:7-10, 14), He will deliver the kingdom back to God the Father.

25¹ In the millennium, the last age of the old creation.

26¹ Immediately after the fall of man, God began His work to abolish sin and death. This work has been progressing through the Old and New Testament ages and is still in process today. When sin is done away at the end of the old creation; when its source, Satan, is cast into the lake of fire (Rev. 20:7-10); death will then be abolished. It will also be cast into the lake of fire with Hades, its power, after the last and final judgment at the white throne (Rev. 20:11-15).

2 Tim. 1:10

27 For ¹He has ^asubjected all things under ²His feet. But when ¹He ³says that all things have been subjected, *it is* evident that ¹He is excepted who has subjected all things to ²Him.

28 And when all things are ^asubjected to ¹Him, then shall the ²Son also Himself be subjected to ³Him who has subjected all things to ¹Him, that ^bGod may be ^call in all.

D. The Moral Influence of Resurrection **vv. 29-34**

29 ¹Otherwise, what shall they do who are being ²baptized for the dead? If *the* dead are actually ^anot raised, why indeed are they baptized for them?

27¹ Referring to God, who has subjected all things under Christ's feet. This is a quotation of Psalm 8:6 concerning Christ as the Man whom God made to have dominion over all things. This will have been fulfilled when all the things mentioned in verses 24-26 have transpired. "For" at the beginning of the verse explains this.

27² Referring to Christ as the Man prophesied in Psalm 8:4-8. To Him—the resurrected, glorified, and exalted Man—God has subjected all things (Heb. 2:7-9; Eph. 2:20-22).

27³ In Psalm 8:6.

28¹ Christ, according to verse 27, to whom God has subjected all things.

28² Christ, as the Son of God to be the head of man in His humanity, is under the headship of God the Father (11:3). This is for God's governmental administration. After God the Father has subjected all things under His feet as a resurrected Man in glory (Eph. 1:22; Heb. 2:7-8), and after He as such a resurrected Man has put all enemies under His feet to execute God the Father's subjection of all things to Him, He as the Son of God will also, along with His delivery of the kingdom back to God the Father (v. 24), subject Himself in His divinity to God the Father, who has subjected all things to Him, the Son in His humanity. This indicates the Son's absolute subjection and subordination to the Father, exalting the Father that God the Father may be all in all.

28³ Referring to God, the One who has subjected all things to Christ, according to verse 27.

29¹ Considering verses 20-28 as a parenthesis, this verse should be connected with verse 18, and verses 30-32 to verse 19.

29² Baptized for others who are dead. This should not be an official matter generally practiced by the early churches, but a kind of personal activity of some individual believers for dead persons for whom they were concerned who might have believed in the Lord but were not baptized before they died. They did this in hope of their resurrection from among the dead at the Lord's coming back (1 Thes.

27^a
Eph.
1:22
28^a
Phil.
3:21;
1 Pet.
3:22
28^b
cf.
1 Cor.
3:23;
11:3
28^c
Eph.
1:23
29^a
1 Cor.
15:12,
14, 16,
17, 32

- 30^a 30 Why also are we in ^adanger every hour?
- 2 Cor. 11:26 31 ^aDaily I ¹die, I protest by the ^{2b}boasting in you, brothers, which I have ³in Christ Jesus our Lord.
- Luke 9:23 32 If after the ¹manner of men I fought with ²wild beasts at ^aEphesus, what does it profit me? If *the* dead are ^bnot raised, ³let us ^ceat and drink, for tomorrow we die.
- 2 Cor. 1:14; 9:3; Phil. 2:16; 1 Thes. 2:19 33 Do not be ^adeceived: ¹evil ^{2b}companionships ^ccorrupt good morals.
- 32^a 34 ^{1a}Become sober righteously and do not sin, for some ²are ^bignorant of God. I speak to your ^cshame.
- Acts 19:23-32; 1 Cor. 16:8; 2 Cor. 1:8 4:16), since in baptism resurrection is strongly signified (Col. 2:12). The apostle uses what they did to strengthen the truth of resurrection. This does not mean, however, that he sanctions baptism by some believers for the dead.
- 32^b 31¹ To risk one's life in danger of death, to face death and die to self (2 Cor. 11:23; 4:11; 1:8-9; Rom. 8:36).
- 1 Cor. 15:29 32^c 31² The Corinthian believers were the fruit of the apostle's labor, a labor in which he risked his life in danger of death. In them the apostle can boast of this. By this boasting he protests that daily he dies.
- Isa. 22:13; cf. Luke 12:19 33^a 31³ The apostle's boasting in the Corinthians, as the fruit of his risk of life, is in Christ, not in himself, because his labor is not by himself but by Christ.
- 1 Cor. 3:18; cf. 1 Cor. 6:9 33^b 32¹ The manner of men in fighting against any evil person or matter is to receive a temporal reward. But the apostle will be rewarded for his fighting with evil persons and matters for the gospel's sake at the resurrection in the future (Luke 14:14; 2 Tim. 4:8).
- Prov. 13:20 33^c 32² A figure of speech denoting evil persons or matters (2 Tim. 4:17).
- cf. 1 Cor. 5:6 33^d 32³ This appears to be a quote of a saying of that day, a maxim by the Epicureans. If there is no resurrection, we believers will have no hope in the future and become the most miserable of all men (v. 19). If so, we had better enjoy our life today, forgetting the future, like the Epicureans.
- Rom. 13:11; Eph. 5:14 34^a 33¹ This appears to be a quote of a saying of that day, a fragment of a Greek poem. By this word the apostle warns the Corinthian believers not to have any companionship with those heretics who say there is no resurrection. Such evil companionship will corrupt their faith and Christian virtues.
- 1 Thes. 4:5 34^b 33² Or, company.
- 1 Cor. 4:14; 6:5 34^c 34¹ Or, awake to soberness (from a drunken stupor); cease, righteously, to be drunken. Righteously means to be right with God and with man. To say there is no resurrection offends God and man, and it is sin. Hence, the apostle advises the misled Corinthians to awake soberly from this sin to be right with God and man. They were

E. The Definition of Resurrection

vv. 35-49

1. The Body of Resurrection

vv. 35-44

35 But someone will say, How are the dead raised?
And with what kind of body do they come?

36 Foolish *man*, ¹what you sow is not made alive unless it ^adies;

37 And what you sow, you do not sow the body that shall be, but a bare grain, perhaps of wheat, or some of the rest.

38 But God gives it a ¹body even as He willed, and to each of the seeds *its* own ¹body.

39 ¹All ^aflesh is not the same flesh, but there is one of ^bmen, and another flesh of ^ccattle, and another of ^dbirds, and another of fishes.

40 And *there are* heavenly bodies and earthly bodies; but the glory of the heavenly is one, and the *glory* of the earthly is another.

41 *There is* one glory of *the* ^asun, and another glory of *the* ^bmoon, and another glory of *the* ^cstars; for star differs from star in glory.

42 So ^aalso is the ^bresurrection of the dead. It is sown in ^ccorruption, it is ^draised in incorruption;

drunken unrighteously in a stupor of the no-resurrection heresy. They needed to cease being in that stupor.

34² Lit. have ignorance. To be heretical in saying there is no resurrection is to be ignorant of God, not knowing God's power and economy (Matt. 22:29-32). This is a shame to the believers.

36¹ The reality of resurrection is contained and concealed in nature, especially in the plant life. A seed sown into the earth dies and is made alive. This is resurrection. This answers the foolish Corinthians' first question, How are the dead raised?

38¹ Not the body sown to die (v. 37), but the resurrected body given by God, in a different shape and on a higher level. This answers the Corinthians' foolish question, With what kind of body do they come?

39¹ From verse 39 through 41, the apostle proves to the foolish Corinthians that God is able to give a body to all resurrected lives, just as He gave to all created things—to men and animals on the earth, to birds in the air, and to fish in the water—the earthly bodies with their different glories; and to the sun, the moon, and the stars, heavenly bodies with heavenly glory in varying degrees.

36^a

John

12:24

39^a

Gen.

2:24;

6:

19-20;

7:21

39^b

Gen.

2:7

39^c

Gen.

1:

24-25

39^d

Gen.

1:

20-21

41^a

Matt.

17:2

41^b

Rev.

12:1

41^c

Dan.

12:3;

Rev.

1:

16, 20

42^a

Matt.

13:43

42^b

Luke

14:14;

Dan.

12:13

42^c

1 Cor.

15:50

42^d

1 Cor.

15:

52-54

43^a
Phil.
3:21;
Col.
3:4

43 It is sown in dishonor, it is raised in ^aglory; it is sown in weakness, it is raised in power;

44^a
1 Cor.
2:14
44^b
1 Cor.
2:15
44^c
Phil.
3:21

44 It is sown a ^{1a}soulsh body, it is raised a ^{1b}spiritual ^cbody. If there is a soulsh body, there is also a spiritual *body*.

**2. A Spiritual Body
with Christ's Heavenly Image**
vv. 45-49

45^a
1 Cor.
15:22
45^b
Gen.
2:7
45^c
2 Cor.

45 So also it is written, The first man, ^aAdam, ¹became a ^bliving ²soul; the last Adam ¹became a ^clife-giving ²Spirit.

46^a
John
6:63;
5:21;
Rom.
8:2, 11
47^a
Gen.
2:7;
3:19;
John
3:31
47^b
John
3:
13, 31

46 But ¹the spiritual is not first, but ²the soulsh; after that the spiritual.

47 The first man is ¹out of *the* ^aearth, earthy; the ²second Man is ³out of ^bheaven.

44¹ A soulsh body is a natural body animated by the soul, a body in which the soul predominates. A spiritual body is a resurrected body saturated by the spirit, a body in which the spirit predominates. If we die, our natural body, having been soulsh, will be sown, i.e. buried, in corruption, in dishonor, and in weakness. When it is resurrected, it will become spiritual in incorruption, in glory, and in power (vv. 42-43).

45¹ Lit. became into.

45² Adam became a living soul through creation with a soulsh body. Christ became a life-giving Spirit through resurrection with a spiritual body. Adam as a living soul is natural; Christ as a life-giving Spirit is resurrected. Firstly, in incarnation, He became flesh for redemption (John 1:14, 29); then in resurrection He became a life-giving Spirit for imparting life (John 10:10). He had a soulsh body like Adam through incarnation; He has a spiritual body through resurrection. His soulsh body has become a spiritual one through resurrection. Now He is a life-giving Spirit in resurrection, with a spiritual body, ready to be received by His believers. When we believe into Him, He enters our spirit, and we are joined to Him as the life-giving Spirit. Hence, we become one spirit with Him (6:17). Our spirit is made alive and resurrected with Him. Eventually our present soulsh body will also become a spiritual body in resurrection just as His is (vv. 52-54; Phil. 3:21).

46¹ Christ, the second Man.

46² Adam, the first man (v. 47).

47¹ Out of the earth denotes the first man Adam's origin, and earthy, his nature.

47² Christ is not only the last Adam (v. 45), but also the second Man. The first Adam (v. 45) is the beginning of mankind; the last Adam is the ending. As the first man, Adam is the head of the old creation, representing it in creation. As the second Man, Christ is the Head of the new creation, representing it in resurrection. In the

48 As is ¹the earthy, such also *are* ²they that are earthy; and as is ³the heavenly, such *are* ⁴they also that *are* ^aheavenly.

49 And as we have borne the ^{1a}image of the earthy, we shall also bear the ^{1b}image of the heavenly.

F. The Victory of Resurrection

vv. 50-58

1. Incorruption over Corruption

vv. 50-53

50 Now this I say, brothers, that ^{1a}flesh and blood cannot inherit *the* ^bkingdom of God, neither *does* ^ccorruption inherit ^dincorruption.

51 Behold, I tell you ^aa ¹mystery: we shall not all ^{2b}sleep, but we shall all be ^{3c}changed,

entire universe there are these two men: the first man Adam, including all his descendants, and the second Man Christ, comprised of all His believers. We believers were included in the first man by birth and became a part of the second Man by regeneration. Our belief has transferred us out of the first man into the second. As a part of the first man, our origin is the earth and our nature is earthy. As a part of the second Man, our origin is God and our nature is heavenly.

47³ Out of heaven denotes both the second Man Christ's divine origin and His heavenly nature.

48¹ The first man Adam who is earthy.

48² All of Adam's descendants, who are earthy as Adam.

48³ The second Man Christ, who is heavenly.

48⁴ All the believers in Christ, who are heavenly as Christ.

49¹ As a part of Adam, we have borne the earthy man's image through birth; as a part of Christ, we shall bear the heavenly Man's image in resurrection. This indicates that just as we have been born in Adam as the earthy man, so we shall also be resurrected in Christ as the heavenly Man. Such a resurrection is our destiny. It is as sure as our birth and should never be questioned.

50¹ Flesh and blood are the components of the soulish body, which is corruptible and not qualified to inherit the kingdom of God, which is incorruptible. Corruption is not able to inherit incorruption. Our corruptible body must be resurrected into an incorruptible one that we may be able to inherit the incorruptible kingdom of God in resurrection.

51¹ The transfiguration, including resurrection, of our corruptible body into an incorruptible one (Phil. 3:21). This is mysterious to human understanding.

51² Die (11:30; John 11:11-13; 1 Thes. 4:13-16).

48^a
Phil.
3:20
49^a
Gen.
5:3
49^b
2 Cor.
3:18;
Rom.
8:29;
1 John
3:2
50^a
Matt.
16:17;
Gal.
1:16
50^b
John
3:3, 5;
1 Cor.
15:24
50^c
1 Cor.
15:42;
53-54;
Acts
2:
27, 31;
13;
34-37;
Rom.
8:21
50^d
1 Cor.
15:
52-54;
1 Pet.
1:23;
cf.
Rom.
2:7;
1 Pet.
1:4;
1 Cor.
9:25
51^a
1 Thes.
4:
15-17
51^b
1 Cor.
11:30
51^c
Phil.
3:21

52^a 52 In a moment, in *the* twinkling of an eye, at the
 1 Thes. 4:16; last ^atrumpet; for the trumpet shall sound, and ²the
 cf. dead shall be ^braised incorruptible, and ³we shall be
 Isa. 27:13; changed.

53 For ¹this ^acorruptible must put on incorruption,
 Zech. 9:14 and ¹this ^bmortal *must* put on immortality.

52^b
 1 Cor. 15:23;
 Luke 20:36

2. Life over Death

vv. 54-57

53^a 54 And ¹whenever this corruptible shall put on in-
 1 Cor. 15:50 corruption, and this mortal shall put on immortality,
 53^b then shall come to pass the word which is written,
 2 Cor. 5:4; ^aDeath has been ^bswallowed up ²in ^cvictory.

55 ¹Where, ^aO death, is your victory? Where, O death,
 4:11; is your ^bsting?
 Rom. 6:12;

56 Now the ¹sting of ^adeath is sin, and the ²power of
 8:11 ^bsin is the ^claw;

54^a
 Isa. 25:8;

51¹ I.e., transfigured from corruption, dishonor, and weakness to
 1 Cor. 15:26; incorruption, glory, and power (vv. 42-43); the body of our humilia-
 Heb. tion conformed to the body of Christ's glory (Phil. 3:21).

52¹ The seventh trumpet (Rev. 11:15), a trumpet of God (1 Thes. 4:16).

52² The dead in Christ, the dead believers (1 Thes. 4:16).

52³ We believers who are living at the time of the Lord's return.
 54^c The dead saints shall be resurrected first, then the living ones shall be
 1 Cor. 15:57 changed, transfigured, in rapture (1 Thes. 4:15-17).

53¹ Referring to our corruptible and mortal body, which must put
 55^a on incorruption and immortality through the resurrection of the dead
 Hosea 13:14 saints or the transfiguration of the living ones.

54¹ I.e., when our corrupted and mortal body shall be resurrected
 55^b or transfigured from corruption and death into glory and life. Then
 cf. death will be swallowed up in the victory of resurrection life. This is
 Rev. 9:10; the consummation of the resurrection we share in God's economy
 Luke 10:19 through redemption and salvation in Christ. This resurrection begins
 56^a with the making alive of our dead spirit and is completed with the
 Rom. 5: transfiguration of our corruptible body. In between is the process of
 12, 14 the metabolic transformation of our fallen soul by the life-giving
 56^b Spirit, who is the reality of resurrection (2 Cor. 3:18).

54² Lit. into. Death means defeat to man. Through Christ's
 Rom. 7: salvation in the resurrection life, it will be swallowed up into victory
 17, 20 to us, the beneficiaries of Christ's resurrection life.

55¹ The apostle's triumphant exclamation concerning the victory
 56^c of resurrection life over death.

56¹ Death is of the Devil (Heb. 2:14), and it stings us to death with
 Rom. 3:20; sin (Rom. 5:12). In God's redemption, Christ was made sin for us
 4:15; (2 Cor. 5:21) in order to condemn sin through His death (Rom. 8:3).
 5:13;
 7:5, 8

57 But ^athanks be to God who gives us the ^{1b}victory through our Lord Jesus Christ.

57^a
2 Cor.
2:14;
Rom.
7:25
57^b

3. A Motive for the Work of the Lord v. 58

58 Wherefore, my beloved brothers, be ^{1a}steadfast, immovable, always ²abounding in the ^bwork of the Lord, knowing that your ^{3c}labor is not ^din vain in *the* Lord.

1 Cor.
15:54;
cf.
2 Cor.
2:14;
Rom.
8:37;
1 John
5:4-5

thus abolishing the sting of death. Then, through His resurrection, death is swallowed up by the resurrection life.

58^a
1 Cor.
16:13;
Phil.
1:27
58^b

56² Sin brings curse and condemnation to us by the law, both in our conscience and before God (Rom. 4:15; 5:13, 20; 7:7-8). Hence, the law becomes the power of sin to kill us (Rom. 7:10-11). Since Christ's death has fulfilled the requirements of the law upon us (1 Pet. 3:18; 2:24), the power of sin is annulled. Thus the death of Christ has condemned sin and annulled the law, and His resurrection has swallowed up death. Therefore, we must give thanks to God, who gives us such victory over sin and death through the death and resurrection of our Lord Jesus Christ (v. 57).

1 Cor.
16:10
58^c
1 Cor.
3:8;
15:10

57¹ This victory over sin and death by Christ's death and resurrection should not be just an accomplished fact for our acceptance; it must become our daily experience in life by the resurrected Christ as the life-giving Spirit (v. 45), who is one with our spirit (6:17). Hence, we should live by and walk according to this mingled spirit. Thus thanks will be continuously given to God, who gives us the victory through our Lord Jesus Christ.

58^d
1 Cor.
15:14;
1 Thes.
3:5

58¹ To question the truth of resurrection is to be shaken. To be assured and remain in the reality of resurrection is to stand fast, immovable.

58² Disbelief in the truth of resurrection disappoints us concerning our future, thus discouraging us in the work of the Lord. Faith gives us a strong aspiration that we may abound in the work of the Lord with the expectation of pleasing the Lord in resurrection at His coming back.

58³ Not by our natural life and natural ability, but by the Lord's resurrection life and power. Our labor for the Lord in His resurrection life with His resurrection power will never be in vain, but will result in fulfilling God's eternal purpose through preaching Christ to sinners, ministering life to the saints, and building up the church with the experiences of the processed Triune God as gold, silver, and precious stones (3:12), and will be rewarded by the returning Lord in the day of the resurrection of the righteous (3:14; Matt. 25:21, 23; Luke 14:14).

CHAPTER 16

***XII. Dealing with the Collection
of the Gift
16:1-9***

***A. The Apostle's Direction
vv. 1-3***

^{1a} 1 Now concerning the ^{1a}collection for the saints, ²as I ^bdirected the ^cchurches of Galatia, so you do also.

² On the ^{1a}first day of every week let each one of you lay aside by himself, storing up as he may be prospered, that no collections be made when I come.

^{1b} 3 And when I arrive, whomever you may approve, I

^{1c} ¹ This is the eleventh matter dealt with by the apostle in this Epistle, a matter concerned with money, mammon, and material possessions. All of fallen mankind are under the domination of mammon and material possessions (Matt. 6:19-21, 24-25, 30; 19:21-22; Luke 12:13-19). At the day of Pentecost, under the power of the Holy Spirit, all the believers overthrew this domination and had all their possessions in common for distribution to the needy ones (Acts 2:44-45; 4:32, 34-37). That practice, due to the weakness of the believers' fallen nature (cf. Acts 5:1-11; 6:1), did not last long. It was already over by the Apostle Paul's time. Then the believers needed grace to overcome the power of mammon and material things and release them from Satan's domination for an offering to the Lord to fulfill His purpose. Resurrection life is the supply for the believers to live such a life, a life trusting in God, not in treasures of material possessions, a life not for today but for the future, not for this age but for the coming age (Luke 12:16-21; 1 Tim. 6:17-19), a life that overthrows the usurpation of temporal and uncertain riches. This may be the reason that this dealing follows the one concerning the reality of resurrection life. In any case, this dealing is related to God's administration among the churches.

¹² Again, this strongly indicates that all the local churches should be the same in their practice (7:17; 11:16; 14:33).

² The seventh day of the week, the Sabbath, was a memorial of God's creation (Gen. 2:1-3; Exo. 20:8, 11). The first day of the week is a symbol of the Lord's resurrection; it is the day the Lord resurrected from among the dead (John 20:1 and note). It is called the Lord's day (Rev. 1:10). The New Testament saints meet and offer their possessions on this day (Acts 20:7), the day of the Lord's resurrection, signifying that they have been resurrected with the Lord (Eph. 2:6) through His resurrection (1 Pet. 1:3), and that they meet to remember Him and worship God with their offerings in resurrection by the resurrection life, not by their natural life.

^{1a}
Acts
11:
29-30;
24:17;
Rom.
15:26
^{1b}
1 Cor.
7:17
^{1c}
Gal.
1:2
^{2a}
Acts
20:7;
John
20:1;
cf.
Rev.
1:10

will. ^asend them with letters to carry your ¹gift to ^{3a}
^bJerusalem; 2 Cor. 8:18-19

B. The Apostle's Willingness

vv. 4-9

4 And if it is fitting for me also to go, they shall go with me. ^{5a}

5 But I will ^acome to you when I pass through ¹Macedonia; for I *will* pass through Macedonia; 1 Cor. 4:19; 2 Cor. 1:15; Acts 20:2

6 And perhaps I will stay with you, or even spend the ^awinter, that you may ^bsend me forward wherever I may go. ^{5b}

7 For I do not wish to see you now in ^apassing; for I am hoping to remain with you for some time, if the Lord ^bpermits. Acts 19:21; 20:1; 2 Cor. 1:16; 8:1

8 But I will remain in ^{1a}Ephesus until ^bPentecost; ^{6a}

9 For a ^adoor is opened to me, great and operative, and many *are* ^bopposing. cf. Titus 3:12

XIII. Conclusion

16:10-24

A. Intimate Charges

vv. 10-18

10 Now if ^aTimothy comes, see that he is with you without fear; for he is working the ^bwork of *the* Lord, even as I. ^{7a}

11 Let no one therefore ^adespise him. But ^bsend him forward in ^cpeace, that he may come to me; for I am awaiting him with the brothers. 2 Cor. 1:15-16; Heb. 6:3; cf. 1 Cor. 4:19; Acts 18:21; James 4:15

³ Or, grace. This was a kind of fellowship, under the apostle's direction, of the churches in the Gentile world with the church in Jerusalem (2 Cor. 8:1-2; Rom. 15:25-27).

⁸ This Epistle was written in Ephesus, where the apostle stayed for three years on the third journey of his ministry (Acts 19:21-22; 20:1, 31).

^{9a}	Acts	^{9b}	^{10a}	^{10o}	^{11a}	^{11b}	^{8a}
2 Cor.	14:27;	Acts	Acts	1 Cor.	1 Tim.	1 Cor.	1 Cor.
2:12	Rev.	19:9,	19:22;	15:58	4:12;	16:6	15:32;
Col.	3:8	23, 29	1 Cor.		Titus	^{11c}	Acts
4:3;			4:17;		2:15	Acts	19:
			2 Cor.			15:33	1, 26;
			1:1				20:
							17, 31
							^{8b}
							cf.
							Acts
							2:1

12^a 12 Now ¹concerning our brother ^aApollos, ²I urged him much that he would come to you with the brothers; and it was ²not at all *his* desire to come now, but he ^bwill come whenever he has opportunity.

13^a 13 ^aWatch, ^bstand firm in the ^cfaith, be a ^dman, be ^estrong!

14 Let all you do be done in ^{1a}love.

15 Now I beseech you, brothers (you know the household of ^aStephanas, that it is *the* ^bfirstfruit of ^cAchaia, and they have set themselves to minister to the ^dsaints),

16 That you also be ^asubject to such, and to everyone joined in the work and ^blaboring.

17 Now I rejoice at the coming of Stephanas and Fortunatus and Achaicus, because these ^afilled up your absence;

18 For they ^{1a}refreshed my ^{2b}spirit and yours. ^cAcknowledge therefore those that are such.

12¹ By this, the Corinthians should realize that Paul's attitude toward Apollos and his relationship with him were in sharp contrast to their preferences (1:11-12). His attitude and relationship kept the oneness; their preferences caused division.

12² Both Paul and Apollos were persons living in the Spirit. Yet, one urged the other to visit the church, but the other did not have the desire to do it. This shows that both had freedom in the Spirit, and the Spirit also had freedom in them. This also shows that none exercised any control over the work for the Lord.

13¹ Do not be shaken by any heresy, especially the one that says there is no resurrection.

13² Objective, referring to what we believe.

13³ A full-grown man, strong in the faith and firm in his standing, not like a child in understanding (14:20), or a babe tossed by waves and carried about by the wind of teaching (Eph. 4:14). Growth in life is needed (3:1, 6).

14¹ As defined in chapter 13.

18¹ This should be by the riches of Christ ministered by one's spirit that can touch others' spirit.

18² Our contact and relationship with the saints must be in and by our spirit, not our soulish emotion.

14 ^a	15 ^b	16 ^a	17 ^a	18 ^a	18 ^b	18 ^c
1 Cor.	cf.	Heb.	Phil.	2 Cor.	2 Cor.	Phil.
8:1;	Rom.	13:17	2:30;	7:13;	2:13;	2:29;
13;	16:5	16 ^b	2 Cor.	Rom.	1 Cor.	1 Thes.
1-3, 13;	15 ^c	1 Thes.	11:9	15:32;	5:4;	5:12
14:1;	2 Cor.	5:12;		Philem.	14:14	
Rom.	1:1	1 Tim.		7, 20		
13;	15 ^d	5:17				
8, 10	Philem.					
15 ^a	5					
1 Cor.						
1:16						

B. Loving Greetings and Warning**vv. 19-24**

19 The ^achurches of ^bAsia greet you. ^cAquila and Prisca greet you much in *the* Lord, with the ¹church which is ²in their ^dhouse.

20 All the brothers greet you. Greet one another with a holy ^akiss.

21 ¹The greeting is with my ^aown hand—Paul.

22 If anyone does not ^alove the Lord, let him be ^{1b}accursed! ²The ^cLord comes!

23 The ^{1a}grace of the Lord Jesus *be* with you.

24 My ^{1a}love *be* with you all in Christ Jesus.

19¹ This means that the church in Ephesus met in their home when they lived there (Acts 18:18-19, 26). When they lived in Rome, the church in Rome met in their home (Rom. 16:5; cf. Col. 4:15-16; Philem. 2).

19² Lit. according to.

21¹ Verses 10 through 21 present a picture of the actual practice of the Body life in a beautiful harmony, not only among the apostle and his co-workers, but also between them and the churches for the building up of the Body, so strongly stressed in chapters 12 through 14.

22¹ Gk. *anathema*, a thing or person accursed; set apart, devoted, to woe. To love God makes us those who are blessed of God to share the divine blessings He has ordained and prepared for us beyond our apprehension (2:9). Not to love the Lord makes us those who are accursed, set apart to a curse. What a warning!

22² Gk. *Maranatha* (a phrase from Aramaic), The Lord comes! Or, Our Lord come! An exclamation that reminds us of the Lord's second coming with judgment.

23¹ See note 10¹ in chapter 15.

24¹ Not natural love, but love in Christ, love in resurrection (4:21), the love of God that becomes ours through the grace of Christ and the fellowship of the Spirit (2 Cor. 13:14). Only this Epistle, of Paul's fourteen Epistles, ends with such a word of the assurance of love. It is because of the apostle's dealings with strong rebukes (1:13; 3:3; 4:7-8; 5:2, 5; 6:5-8; 11:17). He is faithful, honest, and frank to them in the love of God in Christ (2 Cor. 2:4), without any politics. Hence, the Lord honors his dealings so that the Corinthians accept his rebuke and repent for their benefits (2 Cor. 7:8-13).

22^c

Rev.

22:

12, 20;

Jude

14;

2 Tim.

4:1

23^a

Rom.

16:20;

2 Tim.

4:22;

Gal.

6:18

24^a

1 Cor.

4:21;

2 Cor.

2:4;

11:11;

12:15

19^a

Rev.

1:4, 11

19^b

Acts

16:6;

19;

10, 22,

26, 27;

20:18;

2 Cor.

1:8;

1 Pet.

1:1;

2 Tim.

1:15

19^c

Acts

18:2;

Rom.

16:3

19^d

Rom.

16:5

20^a

Rom.

16:16;

1 Pet.

5:14

21^a

Col.

4:18;

2 Thes.

3:17;

Philem.

19;

cf.

Rom.

16:22

22^a

John

21:

15-17;

Eph.

6:24;

Rev.

2:4

22^b

Rom.

9:3;

Gal.

1:8-9;

cf.

1 Cor.

12:3

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS

CHAPTER 1

I. Introduction *1:1—2:11*

A. Greeting *1:1-2*

1^a

1 Cor.

1:1

1^b

1 Cor.

16:10

1^c

1 Cor.

1:2

1^d

Acts

18:27;

19:21;

Rom.

15:26;

1 Cor.

16:15;

2 Cor.

9:2;

11:10;

1 Thes.

1:7-8

2^a

Rom.

1:7

3^a

Eph.

1:3;

1 Pet.

1:3

3^b

Rom.

15:6

3^c

Rom.

15:5

4^a

2 Cor.

7:6-7

4^b

2 Cor.

1:8;

4:8, 17

1 Paul, an ^aapostle of Christ Jesus through *the* ¹will of God, and ^bTimothy the brother, to the ^{2c}church of God which is ³in Corinth, ⁴with all the saints who are in the whole of ^{5d}Achaia:

² ^aGrace to you and peace from God our Father and *the* Lord Jesus Christ.

B. The Encouragement of God *1:3-11*

1. Encouraged to Encourage *vv. 3-4*

3 ^aBlessed *be* the ^bGod and Father of our Lord Jesus Christ, the Father of ¹compassions and God of all ^{2c}encouragement;

4 Who ^aencourages us in all our ^baffliction, that we

¹ See note ¹² in 1 Corinthians 1.

¹² See note ²¹ in 1 Corinthians 1.

¹³ See note ²² in 1 Corinthians 1.

¹⁴ See note ²⁷ in 1 Corinthians 1.

¹⁵ South of Macedonia, a province of the Roman Empire, the great part of today's Greece, in which is the city of Corinth.

³¹ Or, mercies, pity, sympathy.

³² Slightly different from comfort and consolation, with the sense of cheered. Such a title as the Father of compassions and God of all encouragement is ascribed here to God because this Epistle is one of comfort and encouragement, written by the apostle after he was comforted and encouraged by the repentance of the Corinthian believers.

may be ¹able to encourage those who are in every affliction through the ^cencouragement with which we ourselves are encouraged by God.

4^c
2 Cor.
7:4
5^a
Phil.
3:10;
Col.
1:24
6^a
Eph.
3:13

**2. In Affliction Pressed Down
unto the Despairing of Life
vv. 5-11**

5 Because even as the ^{1a}sufferings of ²the Christ abound unto us, so through ²the Christ our encouragement also abounds.

6 But whether we are ^aafflicted, *it is* for your encouragement and salvation; or whether we are encouraged, *it is* for your encouragement, which operates in *the* endurance of the same sufferings which we also suffer.

4¹ We must firstly experience the encouragement of God; then we are able to encourage others with the encouragement we have experienced of God.

The first Epistle to the Corinthians was the apostle's argument, an argument which defeated and subdued the distracted and confused Corinthians. Now the second Epistle brings them back into the experience of Christ, who was the subject of his argument in the first Epistle. Hence, the second Epistle is more experiential, more subjective, and deeper than the first. In the first, Christ, the Spirit with our spirit, the church, and the gifts are covered as the major subjects. In the second, Christ, the Spirit with our spirit, and the church are further developed, but the gifts are not even mentioned. They are replaced in this book by the ministry, which is constituted with, and produced and formed by, the experiences of the riches of Christ through sufferings, consuming pressures and the killing work of the cross. The second Epistle gives us a pattern, an example, of how the killing of the cross works, how Christ is wrought into our being, and how we become the expression of Christ. These constitute the ministers of Christ and produce the ministry for God's new covenant. The first Epistle deals negatively with the gifts; the second speaks positively about the ministry. The church needs the ministry much more than the gifts. The ministry is to minister Christ whom we have experienced; the gifts are just to teach the doctrines concerning Christ. Not the gifts, but the ministry produced and formed by the experience of the sufferings, the afflictions, of Christ, is the proof that the apostles are ministers of Christ.

5¹ Not sufferings for Christ, but Christ's own sufferings as shared by His disciples (Matt. 20:22; Phil. 3:10; Col. 1:24; 1 Pet. 4:13).

5² "The Christ" here is a designation of the condition of Christ, not a name (Darby). Here it refers to the suffering Christ, who suffered afflictions for His Body according to God's will. The apostles participated in the sufferings of such a Christ, and through such a Christ they received encouragement.

7^a 7 And our hope for you is firm, knowing that as you
 Rom. are partakers of the ^asufferings, so also of the encour-
 8:17; agement.
 Phil.

1:29 8 For we do not want you to be ^aignorant, brothers,
 8^a as to our affliction which came to us in ^bAsia, that we
 1 Cor. were excessively ^{1c}burdened, beyond our power, so that
 12:1 we ^{2d}despaired even of ³living;
 8^b

Acts 9 But we ourselves had the ¹sentence of ^adeath in
 19: ourselves, that we should ^bnot have ^cconfidence in
 23-32; ourselves, but ^din ²God, who ^eraises the dead;
 1 Cor. 15:32

8^c 10 Who has ^adelivered us out of so great a death, and
 2 Cor. ¹will deliver; in whom we have ^bhoped that He ²will
 5:4 also yet deliver;
 8^d

2 Cor. 11 You also ¹helping together by ^apetition on our
 4:8 behalf, that for the ²gift unto us through many, ^bthanks
 9^a may be given by many ³persons on our behalf.
 1 Cor. 15:31;
 2 Cor.

4:
 11-12

C. The Apostles' Boasting of Their Conduct in the Grace of God 1:12-14

9^b

Luke 9:23
 9^c

Phil. 3:3
 9^d

Psa.

25:2;

26:1;

Jer.

17:5, 7

9^e

2 Cor.

4:14

10^a

Rom.

15:31;

2 Pet.

2:9

10^b

1 Tim.

4:10

11^a

Phil.

1:19;

Philem.

22

11^b

2 Cor.

4:15;

9;

11-12

12 For our boasting is this, the testimony of our

8¹ That is, weighed down, pressed down. Same Greek word as in 5:4.

8² In Greek same word as in 4:8. See note there.

8³ Or, life.

9¹ Lit. answer, or response. When the apostles were under the pressure of affliction, despairing even of life, they might have asked themselves what the issue of their suffering would be. The answer or response was death.

9² The experience of death ushers us into the experience of resurrection. Resurrection is the very God who resurrects the dead. The working of the cross terminates our self that we may experience God in resurrection. The experience of the cross always issues in the enjoyment of the God of resurrection. Such experience produces and forms the ministry (vv. 4-6). This is further described in 4:7-12.

10¹ Referring to the immediate future.

10² Referring to the future.

11¹ Or, working together.

11² Referring to the grace given (v. 12), the grace that the apostles enjoyed in the experience of resurrection out of death (vv. 9-10).

11³ Lit. faces, implying that thanks are given by cheerful countenances.

^{1a}conscience, that in ²singleness and ^{3b}sincerity of God, ^{12^a}
not in ⁴fleshly ^cwisdom, but in *the* ^{5d}grace of God, we ^{Acts}
conducted ourselves in the world, and more abundantly ^{23:1;}
toward you. ^{2 Tim.}

13 For we do not write other things to you than what ^{1:3;}
you read or even fully know; and I hope that you will ^{Rom.}
fully know unto *the* end, ^{9:1}

14 Even as also you fully knew us ^{12^b}
are your ^{2 Cor.} ^{2:17} ^{12^c}
¹boast, even as you also *are* ^{1 Cor.} ^{2:}
^cours in the ^{1d}day ^{4, 5, 13;}
of our Lord Jesus. ^{James}

D. Concerning the Apostle's Coming ***1:15—2:11***

1. Resolved by Being One ***with the Unchanging Christ*** ***of the Faithful God*** ***1:15-22***

15 And in this confidence I intended to ^acome to you ^{12^d}
previously that you might have a ¹second ^bgrace, ^{1 Cor.}
^{15:10;}

16 And through you to pass through into ^{1a}Mace- ^{2 Cor.}
donia, and again from Macedonia to come to you, and ^{12:9}
by you to be sent forward to ^bJudea. ^{14^a}

17 This therefore intending, did I then use fickle- ^{2 Cor.}
^{5:12}

^{12¹} We must have a pure conscience (2 Tim. 1:3), a conscience ^{14^c}
without offense (Acts 24:16), to bear a testimony to what we are and ^{2 Cor.}
do. ^{9:3;}

^{12²} Or, simplicity. Some MSS read holiness. ^{1 Cor.}

^{12³} A divine virtue, a virtue of what God is. To conduct ourselves ^{4:19}
in such a virtue means to experience God Himself. Hence, it equals ^{15^b}
“in the grace of God” (later in the verse). ^{Rom.}

^{12⁴} I.e., human wisdom in the flesh. This equals ourselves, just as ^{1:11;}
the grace of God equals God Himself. ^{Philem.}

^{12⁵} God for our enjoyment (see note 10¹ in 1 Corinthians 15). ²²
Grace here is the gift in verse 11, which the apostles received for the ^{16^a}
experience of resurrection in their sufferings. ^{Acts}

^{14¹} See note 13¹ in 1 Corinthians 3. ^{19:21;}

^{15¹} I.e., a double grace by the apostle's coming to Corinth twice, ^{20:1;}
once in this verse and again in the next verse. Through the apostle's ^{1 Cor.}
coming, the grace of God, that is, the imparting of God as the life ^{16:5}
supply and spiritual enjoyment, is bestowed upon the believers. His ^{16^b}
two comings would bring them a double portion of such grace. ^{Acts}

^{16¹} A province of the Roman Empire, north of Achaia, in which ^{19:21}
are the cities of Philippi and Thessalonica.

ness? Or the things which I resolve, do I resolve^a according to *the* flesh, that with me there should be yes, yes and no, no?

17^a
2 Cor.
10:2-3

18^a 18 ¹But God *is* ^afaithful, that our ^{2b}word toward you is not yes and no;

1 Cor.
1:9

18^b 19 ¹For the Son of God, Christ Jesus, who was preached among you through us, through me and ²Sylvanus and Timothy, did not become yes and no, but in Him is ^ayes.

2 Cor.
2:17

19^a 20 ¹For whatever ^apromises of God *there are*, in ²Him *is* the ³Yes; wherefore also through ²Him *is* ⁴the ^bAmen to God, ⁵for ^cglory through ⁶us.

Heb.
13:8

20^a 18¹ "But" gives a contrast. In the preceding verse the apostle refers to the charge that he is a man of yes and no. In this verse he defends himself by saying that God is faithful, so that the word of their preaching is not yes and no. Hence, neither are they fickle persons of yes and no. Their being is according to their preaching. They lived according to what they preached.

Rom.
15:8;

Gal.
3:17;

Eph.
2:12;

Heb.
6:13;

10:23

20^b
Rev.
3:14;

1 Cor.
14:16

20^c
Eph.
3:21

18² The word of the apostles' preaching (1 Cor. 1:18), their message concerning Christ (v. 19).

19¹ "For" gives the reason for what is mentioned in the preceding verse. God is faithful, never changing, especially in His promises concerning Christ, so that the word the apostles preached concerning Christ is likewise never changing, because the very Christ whom God promised in His faithful word and whom they preached in their gospel did not become yes and no, but in Him is yes. Since the Christ whom they preached according to God's promises did not become yes and no, the word they preached concerning Him was not yes and no. Not only their preaching but also their living was according to what Christ is. They preached Christ and lived Him. They were not men of yes and no, but men who were the same as Christ.

19² I.e., Silas, Acts 15:22; 18:5.

20¹ "For" again gives the reason for what is mentioned in the preceding verse. Christ, whom the faithful God promised and whom the sincere apostles preached, did not become yes and no, did not change, because in Him is the Yes of all the promises of God, and through Him is the apostles' and the believers' Amen to God for His glory.

20² Christ.

20³ Christ is the Yes, ¹the incarnate answer, the fulfillment of all the promises of God to us.

20⁴ The Amen given by us through Christ to God (cf. 1 Cor. 14:16). Christ is the Yes, and we say Amen to this Yes before God.

20⁵ For the glory of God. When we say Amen before God to the fact that Christ is the Yes, the fulfillment, of all the promises of God, this is a glory to God through us.

20⁶ Referring not only to the apostles, who preached Christ

21 ¹But He who ²firmly attaches us ³with you unto ⁴Christ and has ^{5a}anointed us is God,

22 Who has also ^{1a}sealed us and given the ^{2b}pledge of the Spirit in our ³hearts.

21^a
1 John
2:
20, 27;
Luke
4:18;
Psa.
133:2;
Exo.
30:
25, 30
22^a
Eph.
1:13;
4:30
22^b
2 Cor.
5:5;
Eph.
1:14

according to God's promises, but also to the believers, who received Christ according to the apostles' preaching. Through both there is glory for God when they say Amen to Christ as the great Yes of all God's promises.

21¹ The apostles, who preached Christ according to God's promises and lived Christ according to their preaching, and the believers, who received Christ according to the apostles' preaching, are joined to Christ, becoming one with Him, through whom they say Amen before God to the great Yes of God's promises, which is Christ Himself. But it is not themselves but God who attaches them all together to Christ. Their being one with Christ is of God and by God, not of themselves and by themselves.

21² Or, firmly connects ... with. Lit. establishes. God establishes the apostles with the believers in Christ. This means that God attaches the apostles together with the believers unto Christ, connecting the apostles and the believers with Christ, the anointed One. Hence, the apostles and the believers are one not only with Christ the anointed One, but also with one another, sharing together the anointing of Christ which He has received of God.

21³ I.e., together with.

21⁴ I.e., the anointed One (Dan. 9:26, lit.).

21⁵ Since we have been attached by God to Christ, the anointed One, we are spontaneously anointed with Him by God.

22¹ The anointing in the preceding verse is the sealing. Since God has anointed us with Christ, He has also sealed us in Him. See note 13¹ in Ephesians 1.

22² The pledge of the Spirit is the Spirit Himself as the pledge. Sealing is a mark that we are God's inheritance, God's possession, belonging to God. The pledge is a guarantee that God is our inheritance or heritage belonging to us (see note 14¹ in Ephesians 1). The Spirit within us is the pledge, an earnest, of God being our portion in Christ.

God's attaching us to Christ issues in three things: 1) an anointing that imparts God's elements into us; 2) a sealing that forms the divine elements into an impression to express God's image; 3) a pledging that gives us a foretaste as a sample and guarantee of the full taste of God. Through these three experiences of the anointing Spirit, with the experience of the cross, the ministry of Christ is produced.

22³ The Spirit as the earnest of God being our portion is a foretaste to us; so here it says that He is in our hearts. Romans 5:5 and Galatians 4:6 refer to the matter of love; hence they speak of the Spirit in our heart. But Romans 8:16 refers to the work of the Spirit, since it says the Spirit witnesses with our spirit. Our heart is a loving organ, but our spirit a working one.

23^a

Rom.

1:9;

Phil.

1:8

23^b

Heb.

4:12;

1 Cor.

2:14

23^c

2 Cor.

13:2

23^d

2 Cor.

1:15

24^a

1 Pet.

5:3

24^b

1 Cor.

15:1;

16:13

2. *The Reasons for Delay*

1:23—2:11

a. *To Spare the Corinthians*

1:23-24

23 But I call on God *as* a ^awitness ¹against my ^bsoul, that to ^{2c}spare you I have not yet ^dcome to Corinth.

24 Not that we ^alord it over your ¹faith, but are fellow workers of your joy; for in ¹faith you ^bstand.

CHAPTER 2

b. *Not to Come in Sorrow*

2:1-11

1 For I determined this in myself, not to ^acome again to you in ^bsorrow.

2 For if I cause you sorrow, who then is the one that makes me glad, except the one who was made sorrowful by me?

3 And I have ^{1a}written this very thing, that coming I should ^bnot have sorrow from those who ought to make me rejoice; having ^cconfidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I ^awrote to you through many ^btears, not that you should be made sorrowful, but that you should know the ^clove which I have more abundantly to you.

5 But if anyone has caused ^asorrow, he has not

23¹ Lit. upon. The apostle calls on, or asks, God to be a witness against his soul, that is, against himself, if he is speaking falsely.

23² Forbear. The apostle would not come to visit the Corinthian believers with a rod for discipline, but in love and a spirit of meekness for building (1 Cor. 4:21). In order to avoid any unpleasant feeling, he refrained from coming. He treated them leniently and would not come to them in sorrow (2:1). He did not like to lord it over their faith but to be a fellow worker of their joy (v. 24). This is the truth. He calls on God to witness this for him.

24¹ For the believers to stand in the objective faith (1 Cor. 16:13 and note), subjective faith is needed. To lord it over their subjective faith weakens it, but to be a fellow worker of their joy strengthens it.

3¹ In the first Epistle.

caused me sorrow, but ^bin part (lest I ¹be burdensome) ^{5^b}
all of you. ^{2 Cor. 1:14}

6 Sufficient to such a one is this punishment by the majority, ^{6^a}
^{1 Tim. 5:20}

7 So that on the contrary you should rather ^{1a}for-
give and encourage *him*, lest somehow such a one
should be swallowed up with excessive sorrow. ^{7^a}
^{2 Cor. 2:10; Eph. 4:32; Col. 3:13}

8 Wherefore I beseech you to confirm *your* ^alove to
him. ^{8^a}
^{Eph. 4:2; Col. 3:14}

9 For to this *end* also I have ^awritten, that I might
¹know your ²approvedness, if in all things you are
^bobedient. ^{9^a}
^{2 Cor. 2:3, 4}

10 But whom you ^{1a}forgive anything, I also ¹forgive;
for what I also have ²forgiven, if I have ²forgiven
anything, *it is* for your sake in *the* ³person of Christ; ^{9^b}
^{2 Cor. 7:15; 10:6}

^{5¹} I.e., press too heavily, say too much. The apostle says that the
offender caused in part all of the church sorrow. He says in part, lest
he press too heavily, lest he say too much. This indicates that he is a
tender, cautious, and considerate person. ^{10^a}
^{cf. John 20:23}

7¹ Or, deal graciously.

9¹ "Know your approvedness" means "put you to the test."

9² Tried quality, approved character.

10¹ Or, deal graciously.

10² Or, dealt graciously.

10³ Lit. face, as in 4:6; the part around the eyes, the look as being
the index of the inward thoughts and feelings to signify the
presentation of the whole person. This indicates that the apostle is
one who lives and acts in the presence of Christ, according to the
index of His whole person expressed in His eyes. Chapter 1:1
through 2:11, as the first section, is a long introduction to this
Epistle, which follows his first Epistle to the disorderly believers in
Corinth. After receiving information of their repentance (7:6-13)
through their acceptance of his rebukes in the first Epistle, he was
comforted and encouraged. Thus he writes this Epistle to comfort
and encourage them in a very personal, tender, and affectionate way,
in a way that this Epistle may be considered to some extent his
autobiography. In it we see a person who lives Christ, according to
what he wrote concerning Him in his first Epistle, in the most
intimate and closest contact with Him, acting according to the index
of His eyes; a person who is one with Christ, full of Christ, and
saturated with Christ; one who is broken and even terminated in his
natural life, softened and flexible in his will, affectionate yet
restricted in his emotion, considerate and sober in his mind, and pure
and genuine in his spirit toward the believers for their benefit, that
they may experience and enjoy Christ as he does for the fulfillment of
God's eternal purpose in the building up of Christ's Body.

11 That we may not be taken advantage of by ^{1a}Satan, for we are not ^bignorant of his ^{2c}thoughts.

11^a
Luke
 22:31;
1 Pet.
 5:8
 11^b
cf.
Matt.
 13:
 25, 28
 11^c
Eph.
 6:11

II. The Ministry of the New Covenant 2:12—3:11

A. Its Triumph and Effect 2:12-17

12^a
Acts
 16:8;
 20:6;
2 Tim.
 4:13
 12^b
1 Cor.
 16:9
 13^a
1 Cor.
 16:18;
Rom.
 1:9;
Psa.
 77:3, 6;
Dan.
 7:15;
Ezek.
 3:14
 13^b
2 Cor.
 7:6
 13^c
2 Cor.
 1:16;
 7:5;
 8:1;
 9:2, 4
 14^a
1 Cor.
 15:57;
2 Cor.
 8:16;
 9:15

12 ¹Furthermore, when I came to ^aTroas for the gospel of Christ, a ^bdoor also being opened to me ²in *the* Lord,

13 I had no relief in my ^{1a}spirit when I did not find ^bTitus my brother; but taking leave of them, I went forth into ^{2c}Macedonia.

14 But ^athanks *be* to God, who always ¹leads ²us in

11¹ This discloses that the evil one, Satan, is behind the scenes in everything and works in everything.

11² I.e., plans, plots, devices, schemes, designs, wiles, intentions, purposes.

12¹ In addition to what he has mentioned in verses 10 and 11, the apostle furthermore tells the Corinthian believers of his concern for them. Although a door was opened to him in Troas, even in the Lord, he had no relief in his spirit when he did not find Titus there, whom he was anxious to meet to gain information concerning the effect of his first Epistle among them. Then he left there and went forth to Macedonia (v. 13), being anxious to meet Titus for the information, because of his great affection for them. His concern for the church is much more than that for the preaching of the gospel.

12² Not in human effort.

13¹ This indicates that the apostle is one who lives and acts in his spirit, as indicated in 1 Corinthians 16:18.

13² This Epistle was written in Macedonia after his stay in Ephesus on the third journey of his ministry (8:1; Acts 20:1).

14¹ "The verb here used means to lead a man as a captive in a triumphal procession; the full phrase means, to lead captive in a triumph over the enemies of Christ.... God is celebrating His triumph over His enemies; Paul (who had been so great an opponent of the gospel) is a captive following in the train of the triumphal procession, yet (at the same time, by a characteristic change of metaphor) an incense-bearer, scattering incense (which was always done on these occasions) as the procession moves on. Some of the conquered enemies were put to death when the procession reached the Capitol; to them the smell of the incense was an odor of death unto death; to the rest who were spared, an odor of life unto life"

^btriumph in ³the Christ, and manifests through ⁴us the ^{5c}savor of the ^dknowledge of Him in every place;

15 For we ¹are a ^afragrance of Christ to God in those who are being ^bsaved and in those who are ^cperishing:

16 To the one a ^asavor ¹from death ²unto ^bdeath, to the other a savor ¹from life ²unto ^clife. And who is ^{3d}sufficient for these things?

17 For we are not as the many, ^{1a}peddling the word of

(Conybeare). (The same metaphor is used in Colossians 2:15.) God always leads the apostles in such a triumphant way for their ministry.

In the second section of this Epistle, from 2:12 through 7:16, the apostle speaks about the ministry of himself and his co-workers. He firstly likens their ministry to a celebration of Christ's victory. Their move in their ministry for Christ is like a triumphal procession from one place to another under God's leading. He and his co-workers are Christ's captives, bearing the fragrant incense of Christ, for His triumphant glory. They have been conquered by Christ and become His captives in the train of His triumph, scattering the fragrance of Christ from place to place. This is their ministry for Him.

14² As conquered and captured captives in the train of Christ's triumph, celebrating and participating in Christ's triumph. The apostles are such captives; their move as captives of Christ in their ministry for Him is God's celebration of Christ's victory over His enemies.

14³ See note 5² in chapter 1.

14⁴ As the incense-bearers, scattering the savor of the knowledge of Christ in His triumphant ministry as in a triumphal procession. The apostles are such incense-bearers in the ministry of Christ as well as captives in the train of His triumph.

14⁵ "According to the Greek usage, savor and knowledge are in apposition, so that the knowledge of Christ is symbolized as an odor communicating its nature and efficacy through the apostle's work" (Vincent).

15¹ The apostles, being permeated with Christ, become a fragrance of Christ. They are not merely a sweet savor produced by Christ, but Christ Himself is the savor exhaling in their life and work to God, both in those who are being saved, as a savor from life to life, and in those who are perishing, as a savor from death to death.

16¹ Lit. out of.

16² Resulting in death, resulting in life, referring to the different effects of the apostles' ministry upon different persons. It is a matter of life and death! Only the captives of God in Christ, who are saturated with Christ by the Spirit, are sufficient and qualified for this (3:5-6).

16³ Or, competent, qualified, fit, worthy. In Greek the same as in 3:5.

17¹ Or, retailing, hawking, selling inferior things at high prices by low class peddlers in a tricky way. Many engaged in this kind of hawking, adulterating the word of God for their profit, but not the

14^b
Col.
2:15
14^c

Psa.
45:8;
S.S.
1:3;
Eph.
5:2;

cf.
Phil.

4:18
14^d

Phil.
3:8

15^a
cf.

S.S.
4:

10, 11,
13-14.

16
15^b

Acts
2:47;

1 Cor.
15:2

15^c
2 Cor.

4:3;
1 Cor.

1:18
16^a

cf.
1 Pet.

2:7-8
16^b

Acts
13:46

16^c
Acts

13:48
16^d

2 Cor.
3:5-6

17^a
cf.

2 Cor.
4:2

17^b God; but as out of ^bsincerity, but as out of God, before
 2 Cor. God we ²speak in Christ.
 1:12

CHAPTER 3

B. Its Function and Competency

3:1-6

1^a 1 ¹Are we beginning again to ^acommend ourselves?
 2 Cor. Or do we need, as some, ^bletters of commendation to
 4:2; you or from you?
 5:12;

10:12 2 You are ¹our ^aletter, inscribed in ²our hearts,
 1^b known and read by all men;
 Acts

18:27; 3 Being manifested that you are a ¹letter of Christ
 1 Cor. ²ministered by us, inscribed not with ink, but ³with *the*
 16:3 ^aSpirit of *the* ^bliving God; not in ^ctablets of stone, but
 2^a in fleshy tablets of *the* ^{4d}heart.
 cf.

1 Cor. apostles, who, out of sincerity and out of God in their ministry,
 9:2 speak in Christ the word of God in the sight of God. How sincere
 3^a and genuine is the apostle's ministry!

2 Cor. 17² I.e., minister the word of God.
 3:6.

17, 18 1¹ This question is because of the apostle's frank and faithful
 3^b word in the preceding verse concerning himself and his co-workers.
 Matt.

16:16; 2¹ The believers are the fruit of the apostles' labor, commending
 1 Tim. the apostles and their ministry to others. Thus they become the
 3:15; apostles' living letter of commendation, written by the apostles with
 Heb. the indwelling Christ as the content in every part of their inner being.
 3:12

3^c 2² The Corinthian believers, as the apostles' living letter of
 Exo. commendation, are inscribed in the apostles' hearts; thus they are
 24:12; carried by the apostles and cannot possibly be severed from the
 Deut. apostles. They are in the apostles' hearts (7:3), brought by them
 4:13 everywhere as their living commendation.

3^d 3¹ A letter of Christ is one composed of Christ as the content
 Heb. to convey and express Christ. All believers of Christ should be such a
 8:10; living letter of Christ, that others may read and know Christ in their
 Prov. being.
 3:3;

7:3 3² I.e., written by the ministry of the apostles. The apostles are
 filled with Christ so that their ministry spontaneously ministers
 Christ to those they contact, inscribing Christ in their heart and
 making them living letters conveying Christ.

3³ The Spirit of the living God, who is the living God Himself, is
 not an instrument as a pen, but the element as ink in writing, with
 which the apostles minister Christ as the content for the writing of
 living letters that convey Christ.

3⁴ Our heart, as the composition of our conscience (the leading
 part of our spirit), mind, emotion, and will, is the tablet upon which
 the living letters of Christ are written with the living Spirit of God.

4 And such ^aconfidence we have through Christ ^{4^a}
toward God. *Eph. 3:12.*

5 Not that we are ^{1a}sufficient of ourselves to ²account
anything as of ourselves, but our ³sufficiency is ^bof
God, *5^a 2 Cor. 2:16*

6 Who also ¹made us ^asufficient as ^bministers of a
^cnew covenant, ²not of ³letter, but of *the* ^{4d}Spirit; for the
⁵letter kills, but the ^{6e}Spirit gives life. *5^b cf. 1 Cor. 15:10; Matt. 10:20*

C. Its Glory and Superiority *3:7-11*

7 Now if the ¹ministry of ^adeath, in letters engraved
in ^bstone, came in ²glory, so that the sons of Israel were
not able to gaze ³at the face of Moses because of the
^cglory of his face, which was being done away, *6^a 2 Cor. 2:16*

This implies that Christ is written into every part of our inner being
with the Spirit of the living God to make us His living letters, that He
may be expressed and read by others in us. *6^b Eph. 3:7; Col. 1:23, 25*

5¹ See note 16³ in chapter 2. *6^c Jer. 31:31; Luke 22:20; 1 Cor. 11:25; Heb. 8:8; 8:13; 9:15*

5² Or, reckon, evaluate. *6^d Rom. 2:29; 7:6*

5³ Or, competency, qualification. The living God Himself is the
sufficiency, competency, and qualification of the apostles' ministry
for God's New Testament economy to dispense Christ into God's
chosen people for the building up of Christ's Body. *6^e 1 Cor. 15:45; John 6:63*

6¹ Or, enabled us, qualified us, made us competent. *7^a Rom. 7:9; 11, 13*

6² Modifying ministers. *7^b Exo. 34:1; Deut. 10:1-3*

6³ Written code of the law. *7^c Exo. 34:29-35*

6⁴ The Spirit of the living God, with whom the apostles minister
Christ into the believers to make them His living letters (v. 3). The
apostolic ministry for the New Testament is not of dead letters like
the Mosaic ministry for the Old Testament, but of the living Spirit,
Who gives life. *7^d Exo. 34:29-35*

6⁵ The letter of the law, which only requires of man, but is unable
to supply man with life (Gal. 3:21). Due to man's inability to fulfill its
requirements, it kills man (Rom. 7:9-11). *7^e Exo. 34:29-35*

6⁶ The Spirit, who is the ultimate expression of the processed
Triune God becoming a life-giving Spirit (1 Cor. 15:45), imparts the
divine life, even God Himself, into the believers and apostles, making
them ministers of a new covenant, the covenant of life. Hence, their
ministry is one constituted with the Triune God of life by His life-
giving Spirit. *7^f Exo. 34:29-35*

7¹ The ministry of the old covenant, a covenant of the dead letter
that kills. *7^g Exo. 34:29-35*

7² The glory that shone temporarily and only on Moses' face
(Exo. 34:29, 35). *7^h Exo. 34:29-35*

7³ Lit. into. *7ⁱ Exo. 34:29-35*

8^a 8 How shall not rather the ^{1a}ministry of the ^bSpirit be in ²glory?
 2 Cor. 4:1;
 5:18

8^b 9 For if the ministry of ^{1a}condemnation *came in* glory, much rather the ministry of ^{2b}righteousness ³abounds in glory.
 Gal. 3:5

9^a 10 For that which has also been ¹glorified ²has not been glorified ³in this respect, on account of the surpassing glory.
 Rom. 3:20;
 5:

13, 20; 11 For if that which was ¹being done away *came* ²through ^aglory, much rather that which remains *is* ²in ^bglory.
 7:7
9^b Rom. 1:17;
 3:

21-22; ^{8¹} The apostolic ministry of the new covenant, a covenant of the living Spirit, who gives life.
 5:17,

19, 21 ^{8²} The glory of God manifested in the face of Christ, which is God Himself shining forever in the hearts of the apostles (4:6), surpassing the glory of the Mosaic ministry of the old covenant (v. 10).
11^a 2 Cor. 3:7, 9

11^b ^{9¹} The ministry of the old covenant became one of death (v. 7), because the old covenant brought in condemnation unto death (Rom. 5:13, 18, 20-21). Hence, it was also the ministry of condemnation.
 2 Cor. 3:8-10

^{9²} The ministry of the new covenant is one of the Spirit that gives life (vv. 8, 6), because the new covenant brings in God's righteousness unto life (Rom. 5:17, 21). Hence, it is also the ministry of righteousness.

^{9³} The apostolic ministry of the new covenant not only has glory, but also abounds in the glory of God, which surpasses the glory of the Mosaic ministry of the old covenant (v. 10).

^{10¹} Temporarily in the shining of Moses' face.

^{10²} I.e., was being done away (v. 7).

^{10³} In the fact that the glory of the ministry of the law was a temporary glory shining on Moses' face. In this respect it was being done away, on account of the surpassing glory. Because of the glory of the new covenant ministry (which is the glory of God, even God Himself, manifested in the face of Christ forever, surpassing the temporary glory of the old covenant ministry shining on Moses' face), the temporary glory of the ministry of law disappears and no longer exists.

^{11¹} In the process of abolition through the spreading of the new covenant ministry.

^{11²} Verses 7-11 show the inferiority of the glory of the Mosaic ministry, the ministry of law, a ministry of condemnation and death, and the superiority of the apostolic ministry, the ministry of grace, a ministry of righteousness and the Spirit. The former was through glory temporarily; the latter remains in glory forever.

In 2:12-17 the apostle speaks of the triumph and effect of the apostolic ministry; in 3:1-6, of its function and competency; and in 3:7-11, of its glory and superiority.

III. The Ministers of the New Covenant 3:12-7:16

A. Constituted by and with the Lord as the Life-giving and Transforming Spirit 3:12-18

12 Having therefore such hope, we use much ^{1a}boldness,

12^a
2 Cor.

13 And *are* not as Moses, *who* put a ^aveil on his face, that the sons of Israel should not gaze ¹unto the end of that which was being done away.

7:4;
Eph.

6:19
13^a

Exo.
34:

33, 35
14^a

2 Cor.
4:4;

Isa.
6:9-10

14^b
Mark

6:52;
Rom.

11:
7-8, 25

14^c
Acts

13:15;
15:21

16^a
Isa.

25:7

12¹ Boldness in speaking openly and freely about their ministry; not hiding, not dissembling anything, as Moses covered his face with a veil (v. 13).

13¹ Or, at. While Moses spoke the Word of God to the sons of Israel, he kept his glorified face unveiled. After speaking, he veiled his face (Exo. 34:29-33) lest they should see the end of his ministry, which was passing away. He did not want them to behold the termination of the fading glory of his ministry of the law.

14¹ "Things which proceed out of the mind (2:11; Phil. 4:7). Hence, derivatively, the minds themselves" (Vincent).

14² "It" refers to the fact that the veil is being done away in Christ. Since this fact was not revealed to the sons of Israel, their thoughts were hardened and their minds were blinded. The veil is being done away in Christ through the new covenant economy, yet it still remains in their minds when they read the old covenant (v. 15).

14³ Referring to the veil.

15¹ Referring to Moses' writings, the Pentateuch (John 5:47).

16¹ According to verse 15, "it" must refer to the heart of the sons of Israel. This indicates that their heart is away from the Lord when the veil lies on their heart. When their heart turns to the Lord, the veil is taken away. Actually, their turned-away heart is the veil. To turn their heart to the Lord is to take away the veil.

17^a 17 ¹And the ²Lord is the ^{3a}Spirit, and where the
1 Cor. ^{4b}Spirit of *the* Lord is, *there is* ^{5c}freedom.

15:45; 18 ¹And ²we all with ³unveiled face, ^{4a}beholding and
John

7:39;
Rev.

2:7;
22:17

17^b
Gal.

4:6
 17^c

John
8:32;

Gal.
5:1

18^a
Psa.

27:4

17¹ Or, furthermore. When the heart turns to the Lord, the veil is taken away. And, furthermore, the Lord is the Spirit who would give us freedom. Since the Lord is the Spirit, when the heart turns to Him the veil is taken away, and the heart is freed from the bondage of the letter of the law.

17² According to the context of this section which starts at 2:12, the Lord here must refer to Christ the Lord (2:12, 14, 15, 17; 3:3, 4, 14, 16; 4:5). This, then, is a strong word in the Bible, telling us emphatically that Christ is the Spirit. "The Lord Christ of verse 16 is the Spirit who pervades and animates the new covenant of which we are ministers (v. 6), and the ministration of which is with glory (v. 8). Compare Romans 8:9-11; John 14:16, 18" (Vincent). "The Lord of verse 16 is the Spirit, ... which giveth life, verse 6, meaning, 'the Lord', as here spoken of, 'Christ', 'is the Spirit', is identical with the Holy Spirit: ... Christ, here, is the Spirit of Christ" (Alford). "All that transforming and indwelling Spirit is Christ Himself. 'The Lord is the Spirit'" (Williston Walker).

17³ The Spirit, who is the ultimate expression of the Triune God, was not yet in John 7:39, because at that time Jesus was not yet glorified. He had not yet finished the process which He, as the embodiment of God, must pass through. After His resurrection, that is, after the finishing of all the processes, such as incarnation, crucifixion, and resurrection, which the Triune God must pass through in man for His redemptive economy, He became a life-giving Spirit (1 Cor. 15:45). This life-giving Spirit is called "the Spirit" in the New Testament (Rom. 8:16, 23, 26-27; Gal. 3:2, 5, 14; 6:8; Rev. 2:7; 3:22; 14:13; 22:17), the Spirit who gives us the divine life (v. 6; John 6:63) and frees us from the bondage of the law.

17⁴ The Spirit of the Lord is the Lord Himself, with whom is the freedom.

17⁵ Freedom from the letters of the law under the veil (Gal. 2:4; 5:1).

18¹ "And" here indicates something further. Firstly, the heart turns to the Lord that the veil may be taken away (v. 16); secondly, the Lord as the Spirit frees us from the bondage of the law (v. 17); and lastly, with the unveiled face we, as a mirror, behold and reflect the glory of the Lord, thus being transformed into His image from glory to glory.

18² The apostles, who, as the examples and representatives of all believers, are the ministers of Christ.

18³ In contrast with the veiled mind, the veiled heart (vv. 14-15). It means that our heart has turned to the Lord so that the veil has been taken away, and the Lord as the Spirit has freed us from the bondage, the veiling, of the law, so that there is no more insulation between us and the Lord.

18⁴ Beholding is to see the Lord by ourselves; reflecting is for others to see Him through us.

reflecting as a ^{5b}mirror the ^{6c}glory of the Lord, are ⁷being ^dtransformed *into* the ⁸same ^eimage ⁹from glory to ^fglory, even as ¹⁰from *the* ¹¹Lord Spirit.

18^b
1 Cor.
13:12
18^c
2 Cor.
3:7;
4:4, 6;
John
1:14;
2 Pet.
1:17;
Heb.
2:9
18^d
Rom.
12:2
18^e
Col.
3:10;
Heb.
1:3;
1 Cor.
15:49
18^f
Heb.
2:10

18⁵ We are as a mirror beholding and reflecting the glory of the Lord. As such, our face should be fully unveiled that we may see well and reflect properly.

18⁶ The glory of the Lord as the resurrected and ascended One, who is both God and man, passing through incarnation, human living on the earth, and crucifixion, entering into resurrection, accomplishing full redemption, and becoming a life-giving Spirit, who dwells in us to make Him and all He has accomplished, obtained, and attained real to us, that we may be one with Him and be transformed into His image from glory to glory, even as from the Lord Spirit.

18⁷ When we with unveiled face are beholding and reflecting the glory of the Lord, He infuses us with the elements of what He is and what He has done. Thus we are being transformed metabolically to have His life shape by His life power with His life essence, transfigured, mainly by the renewing of our mind (Rom. 12:2), into His image. Being transformed indicates that we are in the process of transformation.

18⁸ The image of the resurrected and glorified Christ. The same image means we are being conformed to the resurrected and glorified Christ, being made the same as He is (Rom. 8:29).

18⁹ From one degree of glory to another degree. This indicates an on-going process in life in resurrection.

18¹⁰ "From" indicates that the transformation is proceeding from the Spirit rather than caused by Him.

18¹¹ The Lord Spirit may be considered a compound title like the Father God and the Lord Christ. This expression again strongly proves and confirms that the Lord Christ is the Spirit and the Spirit is the Lord Christ. In this chapter, this Spirit is revealed as the inscribing Spirit (v. 3), the life-giving Spirit (v. 6), the ministering Spirit (v. 8), the freeing Spirit (v. 17), and the transforming Spirit (v. 18). Such an all-inclusive Spirit is crucial to the ministers of Christ and to their ministry for God's new covenant economy.

After speaking about the ministry of the new covenant, the apostle continues to speak about the ministers of the new covenant. From verse 12 through 18, he firstly depicts the new covenant ministers as persons whose hearts have turned to the Lord, whose faces are unveiled, who are enjoying the Lord as the Spirit, freeing them from the bondage of the law, and who are being transformed into the image of the Lord by beholding and reflecting Him. Through such a process of transformation they are constituted to be ministers of Christ by the Spirit with the elements of Christ's person and work. Hence, their person is a constitution of and with Christ, and their ministry is to minister Christ to others, infusing them with the all-inclusive Christ as the indwelling, life-giving Spirit. All believers should imitate them to be the same kind of person and to accomplish the same kind of ministry.

CHAPTER 4

***B. Conducting Themselves for the Shining
of the Gospel of the Glory of Christ
4:1-6***

1^a

2 Cor.

3:8;

5:18;

Acts

20:24;

Rom.

11:13;

1 Tim.

1:12;

Eph.

4:12

1^b

1 Cor.

7:25;

1 Tim.

1:13

1^c

2 Cor.

4:16

2^a

Rom.

6:21

2^b

Eph.

4:14

2^c

cf.

2 Cor.

2:17

2^d

2 Cor.

6:7;

Col.

1:5;

1 Tim.

2:4;

3:15

2^e

2 Cor.

3:1

2^f

2 Cor.

5;

11-12

3^a

2 Cor.

3;

14, 15;

cf.

Matt.

13:15

3^b

1 Cor.

1:18;

2 Cor.

2:15

1 ¹Therefore, having ²this ^aministry, as we received ^{3b}mercy we do ^cnot lose heart;

2 But we have renounced the hidden things of ^ashame, not walking in ^bcraftiness nor ^{1c}adulterating the word of God, but by the manifestation of the ^{2d}truth ^ecommending ourselves to every man's ^fconscience before God.

3 And if also our gospel is ¹veiled, it is ^aveiled in those who are ^bperishing,

¹ In 3:12-18 the apostle depicts how the ministers of the new covenant are constituted. In this chapter, he goes on to tell, from verse 1 through 6, how they as the ministers of the new covenant conduct themselves for the carrying out of their ministry, and, from verse 7 through 18, what kind of life they live.

¹² The ministry described in 2:12 through 3:18. "This" indicates that "we," all the apostles of Christ, though many, have one unique ministry—the ministry of the new covenant for the accomplishing of God's New Testament economy. All the apostles' works are to carry out this unique ministry of ministering Christ to people for the building up of His Body.

¹³ See note 13³ in 1 Timothy 1.

² Lit. primarily to ensnare; then to corrupt, as in adulterating gold, wine, etc. The meaning is narrower than peddling in 2:17, which adds the sense, for gain's sake.

²² The truth is another expression of the word of God (John 17:17 and notes). It means reality, denoting all the real things revealed in God's word, which are mainly Christ as the reality of all the things of God. The manifestation of the truth refers to the apostles' living of Christ. When they live Christ, who is the truth (John 14:6), they manifest the truth. As Christ is lived out of them, the truth is manifested in them. By this, they commend themselves to every man's conscience before God. The apostles behave themselves not in the way of adulterating the word of God, but of manifesting the truth for the shining of the gospel of the glory of Christ, by the excellent power of the priceless treasure, the very Christ who entered into them and became their content (v. 7) through the enlightenment of God's shining (v. 6).

³ Veiled by old concepts, especially the concept concerning the law (3:14-15). In principle, anything like philosophy, cultural traditions, etc., that hinders people from apprehending the gospel of Christ is a veil. Hence, the preaching of Christ must unveil them, just as in photography we remove the cover from the lens that it may take in the view.

4 In whom the ^{1a}god of ^bthis age has ^{2c}blinded the ^{3d}thoughts of the unbelieving, so that the ^{4e}illumination of the gospel of the ^fglory of Christ, who is *the* ^gimage of God, should not ^hshine in them.

5 ¹For we do not ^apreach ourselves, but Christ Jesus as ^{2b}Lord, and ourselves as your ^{3c}slaves for Jesus' sake.

6 ¹Because the God who said, Out of ^adarkness

⁴¹ Satan, the deceiver, the ruler of the present age, dominating today's world to hunt for man's worship by blinding his mind and his thoughts.

⁴² I.e., to veil men's understanding.

⁴³ Or, understanding, mind. See note 14¹ in chapter 3.

⁴⁴ Christ as the image of God is the effulgence of His glory (Heb. 1:3). Hence, the gospel of Christ is the gospel of His glory that illuminates and shines forth. Satan, the god of this age, has blinded the minds and the thoughts of the unbelievers, so that the illumination of the gospel of Christ's glory should not shine into their hearts. It is similar to covering the lens of a camera so that the light cannot shine into the camera with the image.

⁴⁵ Lit. 1) to see distinctly, to discern; 2) to shine. Hence the translation of the second part of the verse may read, "so that *they* should not see the illumination . . . image of God." Since the god of this age has blinded the minds of the unbelievers, they cannot see the illumination of the gospel's glory, just as a blind man, or a man with his eyes veiled, cannot see the light of the sun.

⁵¹ "For" explains why the apostles' gospel, which is the gospel of the glory of Christ, should not be veiled, for they do not preach, exalt, themselves, but Christ Jesus as Lord of all, and they conduct themselves as the believers' slaves for Jesus' sake, as Jesus did, Who was the Master yet came to serve as a slave (Matt. 20:26-28).

⁵² Christ Jesus as Lord comprises Christ as God over all blessed forever (Rom. 9:5), the eternal Word incarnated to be a Man (John 1:14), Jesus crucified as a Man to be our Savior (Acts 4:10-12) and resurrected to be the Son of God (Acts 13:33), and Christ exalted to be the Lord (Acts 2:36), even the Lord of all men (Rom. 10:12; John 20:28; 1 Cor. 12:3) and the Lord of all things (Acts 10:36), Who is the image of God, the effulgence of God's glory (Heb. 1:3). This is the very content of the gospel. Hence, the gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man (v. 6). If man's heart is not veiled with anything, not blinded by Satan, the god of this age, man can see its illumination (v. 4).

⁵³ In contrast with Lord. The apostles exalt Christ as Lord, but consider themselves merely slaves to serve the believers.

⁶¹ This explains what is mentioned in the preceding verse. The apostles preach Christ as Lord and themselves as the believers' slaves,

Eph.

5:8;

6:12;

Col.

1:13;

1 *Thes.*

5:5;

1 *Pet.*

2:9;

1 *John*

5:5;

2:8

4^a

John
12:31;

Eph.

2:2

4^b

Rom.

12:2

Gal.

1:4

4^c

Matt.

15:14;

23;

16, 17,

19, 24;

John

9:40;

12:40;

Isa.

6:10

4^d

2 *Cor.*

3:14

4^e

2 *Cor.*

4:6

4^f

2 *Cor.*

3:8-11,

18;

4^g

Col.

1:15;

Heb.

1:3;

5^a

1 *Cor.*

1:23

5^b

1 *Cor.*

8:6;

12:3

5^c

1 *Cor.*

9:19

6^a

Matt.

4:16;

6:23;

John

1:5;

8:12;

12;

35, 46;

Acts

26:18;

2 *Cor.*

6:14;

^{6b} light shall shine, *is the* One who shined ²in ³our
^{Gen.} hearts ⁴for *the* ^dillumination of the knowledge of the
^{1:3} glory of God in *the* ⁵face of Christ.
^{6c}

^{cf.}
^{2 Pet.}

^{1:19}

^{6d}

^{2 Cor.}

^{4:4}

^{6e}

^{2 Cor.}

^{3:}

^{8-11,}

^{18;}

^{cf.}

^{2 Cor.}

^{3:7}

^{7a}

^{cf.}

^{Matt.}

^{6:21;}

^{13:44}

^{7b}

^{Rom.}

^{9;}

^{21, 23;}

^{cf.}

^{Lam.}

^{4:2;}

^{2 Tim.}

^{2:20}

**C. Living a Crucified Life
 for the Manifestation of the Resurrection Life
 by the Excellent Power
 of the Treasure in the Earthen Vessels
 4:7-18**

7 ¹But we have this ^{2a}treasure in earthen ^bvessels,

because the very God who commanded light to shine out of darkness has shined in their hearts. His shining in the universe produced the old creation. Now His shining in their hearts has made them a new creation. Therefore, they are able to exalt Christ as the Lord in their preaching and conduct themselves as slaves to the believers in their service. What they do for Christ and what they are to the believers are the issue of God's shining. God's shining produces the new covenant ministers and their ministry.

⁶² In our hearts is much deeper than on the skin of Moses' face (3:7; Exo. 34:29-30). This presents a comparison between the glory of the apostolic ministry of the gospel and that of the Mosaic ministry of the law. In the heart is related to the inner life, whereas on the skin of the face has nothing to do with the inner life. The glory of the old covenant is on the surface, but the glory of the new covenant is full of depth.

⁶³ The apostles' hearts. They represent all the believers of the new covenant.

⁶⁴ God's shining in our hearts results in the illumination of knowing the glory of God in the face of Christ, that is, in the enlightenment that causes us to know the glory of the gospel of Christ. The illumination, the enlightenment, that makes the glory of Christ's gospel known to us issues from the shining of God in our hearts.

⁶⁵ The face of Christ is in comparison with the face of Moses (3:7). The glory of the gospel in the face of Christ is much superior to the glory of the law on the face of Moses. The former shines in the face of One through whom grace and reality came, issuing in righteousness and life (3:8-9); the latter shone on the face of one through whom the law was given (John 1:17), resulting in condemnation and death (3:7, 9). The shining of God in our hearts is not to illumine us that we may know the glory on Moses' face, but the glory in Christ's face; it is not to enlighten us that we may know the law of Moses of the old covenant, but the gospel of Christ of the new covenant.

⁷¹ God's shining in our hearts brings into us a treasure, the Christ of glory, Who is the embodiment of God to be our life and our

that the ^{3c}excellence of the ^dpower may be of God and not of us.

8 We are ¹afflicted in ^aevery way, but not ²straitened; ³perplexed, but not ^{4b}despairing;

9 ^{1a}Persecuted, but not ^{2b}forsaken; ³cast down, but ^cnot ^ddestroyed;

10 Always bearing about ^ain the body the ^{1b}putting

everything. But we who contain this treasure are earthen vessels, worthless and fragile. A priceless treasure is contained in the worthless vessels! This has made the worthless vessels ministers of the new covenant with a priceless ministry. It is by the divine power in resurrection. The excellence of the power is surely of God and not of us.

In the apostles' speaking concerning their ministry for God's new covenant, five very significant and expressive metaphors are used to illustrate how they, as the ministers of the new covenant, and their ministry are constituted, how they behave and live, and how their ministry is carried out:

1) Captives in a triumphant procession for the celebration of Christ's victory (2:14a);

2) Incense-bearers to scatter the fragrance of Christ (2:14b-16);

3) Letters written with Christ as the content (3:1-3);

4) Mirrors beholding and reflecting the glory of Christ in order to be transformed into His glorious image (3:18);

5) Earthen vessels to contain the Christ of glory as the excellent treasure (4:7). These vessels are like today's camera, into which Christ the figure enters through the flash of God's shining (4:4, 6).

⁷² This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life. It is by the excellent power of this treasure that the apostles as the ministers of the new covenant are capable of living a crucified life that the resurrection life of Christ whom they minister might be manifested. Thus, they manifest the truth for the shining of the gospel.

⁷³ Or, transcendence, surpassingness, exceeding greatness.

⁸¹ Or, pressed on every side. The description of their life, from this verse through verse 18, shows that the apostles live a crucified life in resurrection, or the resurrection life under the killing of the cross, for the carrying out of their ministry.

⁸² Or, cramped.

⁸³ Lit. unable to find a way out.

⁸⁴ Lit. utterly unable to find a way out, i.e., the way is entirely shut up.

⁹¹ Or, pursued (by enemies).

⁹² Or, abandoned, deserted. Lit. left behind (in some evil plight).

⁹³ Or, struck down.

⁹⁴ Lit. perishing as in verse 3, i.e., killed.

¹⁰¹ The killing, the deadening, i.e., the working of death, the working of the cross, which the Lord Jesus suffered and went through.

7^c

cf.

Phil.

3:8

7^d

1 Cor.

2:4;

Eph.

1:19;

3:7, 20;

Col.

1:29

8^a

2 Cor.

7:5

8^b

2 Cor.

1:8

9^a

2 Tim.

3:

11-12;

Matt.

5:

10-12;

cf.

Acts

8:1, 3;

Gal.

1:

13, 23;

1 Tim.

1:13

9^b

Heb.

13:5

9^c

cf.

Prov.

24:16;

Micah

7:8

10^a

Phil.

1:20

10^b

Rom.

8:36

10^c to ^cdeath of Jesus, ²that the ³life also of Jesus might be manifested in our body.

Rom.
6:5, 8;
Phil.
3:10

11^a For we who live are always being delivered unto ^adeath for Jesus' sake, that the ^blife also of ¹Jesus might be manifested in our ^cmortal ²flesh.

1 Cor.
4:9;

15:31;

2 Cor.

1:9;

6:9;

2 Tim.

2:11

11^b

Acts

3:15;

5:20;

Col.

3:4;

Rom.

5:10;

6:4;

1 John

1:2

11^c

Rom.

8:11;

2 Cor.

5:4;

1 Cor.

15:

53-54

12^a

John

12:24;

1 Cor.

15:36;

John

2:19

13^a

Rom.

8:4-6

13^b

2 Cor.

1:24;

5:7

13^c

Psa.

116;

10

14^a

Acts

2:24;

1 Cor.

6:14

12 So then ^adeath operates in us, but ¹life in you.

13 And having the ¹same ^{2a}spirit of ^bfaith, according to that which is written, ^cI believed, therefore I spoke; we also believe, therefore also we speak;

14 Knowing that He who ^araised the Lord Jesus will ^{1b}raise us also with Jesus, and will ^cpresent *us* with you.

15 For ^aall things *are* ^bfor your sakes, that the

10² In order that, resulting in. The killing of the cross results in the manifestation of the resurrection life. This daily killing is to release the divine life in resurrection.

10³ The resurrection life, which the Lord Jesus lived and expressed through the working of the cross.

11¹ The title Jesus in these two verses implies that the apostles lived a life as the Lord Jesus did on earth, a life under the killing of the cross for the manifestation of the resurrection life.

11² The interchangeable use of "flesh" and "body" in verses 10 and 11 indicates that the "mortal flesh" is our fallen "body."

12¹ When we are under the killing of the Lord's death, His resurrection life is imparted through us into others. The impartation of life into others is always the issue of our suffering the killing of the cross.

13¹ The same spirit as set forth in the following quotation.

13² "Not distinctly the Holy Spirit,—but still not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man" (Alford). "Spirit of faith: not distinctly the Holy Spirit, nor, on the other hand, a human faculty or disposition, but blending both" (Vincent), that is, the mingling of the Holy Spirit with our human spirit. We must exercise such a spirit to believe and to speak, as the psalmist did, the things we have experienced of the Lord, especially His death and resurrection. Faith is in our spirit, which is mingled with the Holy Spirit, not in our mind. Doubts are in our mind. The "spirit" here indicates that it is by the mingled spirit that the apostles live a crucified life in resurrection for carrying out their ministry.

14¹ This indicates that the apostles consider themselves as dead persons (1:9), for they are always being delivered unto death for the Lord's purpose (v. 11).

14^b

2 Cor.

1:9;

1 Cor.

15:52;

1 Thes.

4;

14, 16

14^c

Col.

1;

22, 28;

Jude

24

15^a

Rom.

8:28

15^b

2 Cor.

1:6;

5:13

^{1c} grace, abounding through the many, may cause the ^d thanksgiving to abound to the ^e glory of God.

16 Wherefore we do ^a not lose heart, but if indeed our ^{1b} outward man is ² decaying, yet our ^{1c} inward *man* is being ^{3d} renewed day by day.

17 For our ^a momentary lightness of ¹ affliction works out for us, ² more and more surpassingly, an ³ eternal weight of ^{4b} glory,

18 While we do not consider the ¹ things which are ^a seen, but the ² things which are ^b not seen; for the things which are seen *are* temporary, but the things which are not seen *are* ^c eternal.

15¹ Grace, according to the context, is the very Christ who lives in the apostles as their life and life supply for them to live a crucified life for the manifestation of the resurrection life, that they may carry out their ministry for God's new covenant. See note 10¹ in 1 Corinthians 15.

16¹ The outward man is our body as its organ with our soul as its life and person. The inward man is our regenerated spirit as its life and person with our renewed soul as its organ. The life of the soul must be denied (Matt. 16:24-25), but the functions of the soul, the mind, will, and emotion, must be renewed and uplifted by being subdued (10:4-5) to be used by the spirit as the person of the inward man.

16² Or, being consumed, being wasted away, being worn out. By the continued killing, the working of death, our outward man, that is, our material body with its animating soul (1 Cor. 15:44 and note), is being consumed and worn out.

16³ By being nourished with the fresh supply of the resurrection life. As our mortal body, our outward man, is being consumed by the killing work of death, our inward man, that is, our regenerated spirit with the inward parts of our being (Jer. 31:33; Heb. 8:10; Rom. 7:22, 25), is being metabolically renewed day by day with the supply of the resurrection life.

17¹ Referring to the putting to death, the working of the cross (v. 10).

17² Lit. excessively unto excess.

17³ In contrast with momentary lightness.

17⁴ The expression of God as resurrection life. Glory is in contrast with affliction.

18¹ Things of the temporary affliction.

18² Things of the eternal glory.

15^c
2 Cor.
1:11;
1 Cor.
15:10
15^d
2 Cor.
9:
11-12
15^e
2 Cor.
1:20;
8:19
16^a
2 Cor.
4:1
16^b
cf.
Rom.
6:6;
Eph.
4:22;
Col.
3:9
16^c
Eph.
3:16
cf.
Eph.
4:24;
Col.
3:10
16^d
Rom.
12:2
Eph.
4:23;
Col.
3:10;
Titus
3:5
17^a
1 Pet.
1:6;
5:10
17^b
Rom.
8:18;
2 Tim.
2:10
Heb.
2:10;
18^a
2 Cor.
5:7;
Rom.
8:24

18^b
Heb.
11:
1, 13

18^c
2 Cor.
5:1

CHAPTER 5

*D. Longing to Be Clothed Upon
with the Transfigured Body**5:1-8*

^{1a} 1 ¹For we know that if our ²earthly ^{3a}tabernacle house is taken down, we have a ⁴building ⁵from God, a ⁶house ^bnot made with hands, ^ceternal, ^{7d}in the heavens.

¹ 2 For indeed in ¹this we ^agroan, longing to be ²clothed upon with our ³dwelling place ⁴from heaven,

^{1b} 3 If indeed, being clothed, we shall not be found ^{1a}naked.

^{1c} 4 For indeed, we who are in the tabernacle groan, being ^{1a}burdened, ²in that we do not desire to be

^{1d} 1¹ "For" indicates that what is to be mentioned is an explanation of what is spoken in 4:13-18. In this chapter the apostle tells us of the apostles' aspiration for the redemption of their body (vv. 1-8; Rom. 8:23), their ambition to please the Lord (vv. 9-15), and their commission from the Lord for His new creation (vv. 16-21).

^{1e} 1² Not "made of earth," but "upon the earth."

^{1f} 1³ Our physical body, in which our person dwells, not only for living but also for worshipping God (cf. 1 Cor. 6:19).

^{1g} 1⁴ A building with a foundation, not like the tabernacle without a foundation.

^{1h} 1⁵ Lit. out of.

¹ⁱ 1⁶ Our spiritual body (1 Cor. 15:44).

^{1j} 1⁷ In contrast with upon the earth.

^{1k} 2¹ Referring to tabernacle in verse 1.

^{1l} 2² That is, to be transfigured and conformed to the body of Christ's glory. The apostles were longing for this.

^{1m} 2³ Referring to the house in the heavens in verse 1.

¹ⁿ 2⁴ Lit. out of.

^{1o} 3¹ That is, without a body. A dead person, being disembodied, is naked, without a body as a covering before God. The apostles were expecting to be transfigured in their body, to be clothed with a spiritual body to meet the Lord before they died to be disembodied, that they might not be found naked.

^{1p} 4¹ Weighed down, depressed, oppressed.

^{1q} 4² The apostles groan in the desire not to be unclothed, disembodied, that is, not to die but to be clothed upon, to put on the spiritual body, that is, to have our body transfigured (Phil. 3:21), to have our body redeemed (Rom. 8:23).

unclothed, but clothed upon, that ³what is ^bmortal may be ^{4c}swallowed up by life.

5 Now He who has ¹wrought us for this very thing is God, who has given to us the ^{2a}pledge of the Spirit.

6 Therefore, being always of good courage, and knowing that being ¹at home in the body, we are ¹away from home from the Lord

7 (For we ¹walk by ^afaith, not by ^{2b}appearance);

8 We are of good courage then, and well pleased rather ¹to be ^aaway from home out of the body and to be at home with the Lord.

***E. Ambitious to Please the Lord
by Living to Him
5:9-15***

9 Wherefore also we are ¹ambitious, whether ²at home or away from home, to be ^awell-pleasing to Him.

⁴³ Our mortal body (4:11; Rom. 8:11; 1 Cor. 15:53).

⁴⁴ Transfigured by resurrection life swallowing the death in our mortal body (1 Cor. 15:54).

⁵¹ Or, fashioned, shaped, prepared, made fit. God has wrought, fashioned, shaped, prepared, made us fit, for the very purpose that our mortal body might be swallowed up by His resurrection life. Thus our entire being will be saturated with Christ. God has given us the Spirit as the pledge, the earnest, the foretaste, the guarantee, of this wonderful and marvelous part of His complete salvation for us in Christ.

⁵² See note 22² in chapter 1.

⁶¹ Our body is in the material realm; the Lord is in the spiritual realm. In this sense, we are absent from the Lord when we are present in our body.

⁷¹ The apostles regulate their life and conduct themselves by faith, as mentioned in Hebrews 11, not by that which is seen. It is in this way they realize that they are away from the Lord while they are in their physical body. This corresponds with the word in 4:18.

⁷² I.e., that which is seen; hence, sight.

⁸¹ That is, to die out of the material realm and to be with the Lord in the spiritual realm. The apostles, who are always being persecuted unto death (1:8-9; 4:11; 11:23; 1 Cor. 15:31), are well pleased rather to die out of their confining body that they may be released to be at home with the Lord in a better realm (Phil. 1:23).

⁹¹ Zealous with a strong aim, striving earnestly to be well-pleasing to the Lord.

⁹² That is, to live to remain in the body, or to die to be with the Lord.

4^b
2 Cor.
4:11
4^c
Isa.
25:8;
1 Cor.
15:
53-54
5^a
2 Cor.
1:22;
Eph.
1:14
7^a
2 Cor.
4:13;
John
20:29;
1 Pet.
1:8
7^b
2 Cor.
4:18
8^a
Phil.
1:23
9^a
Col.
1:10;
1 Thes.
4:1;
Rom.
12:1-2

10^a 10 ¹For we must all be ^amanifested before the ^{2b}judgment seat of Christ, that each one may be ^{3c}recompensed for the things *done* ⁴through the body, according to what he has practiced, whether good or ^{5b}bad.

10^b 11 ¹Knowing therefore the ^{2a}fear of the Lord we ³persuade men, but we have been made manifest to God; yet, I hope that we have been made manifest also in your ^bconsciences.

12 We are not again ^acommending ourselves to you, but *we are* giving you an occasion to ^bboast on our behalf, that you may have ¹*something* for those who are ^cboasting in ^doutward ²appearance and not in ^{3e}heart.

13 For whether we were ^{1a}beside ourselves, *it was* to God; whether we are ^{2b}sober-minded, *it is* ^cto you.

14 For the ^{1a}love of Christ ²constrains us, ³having

10¹ "For" explains the reason for the ambition mentioned in verse 9.

10² Where Christ will judge His believers at His coming back, not concerning their eternal salvation, but their dispensational reward (1 Cor. 4:4-5; 3:13-15). See note 10¹ in Romans 14.

10³ The technical word for receiving wages (Alford).

10⁴ While we are still at home in the body we should do things through it to please the Lord, that we may be rewarded for them by the Lord at His coming.

10⁵ Or, worthless.

11¹ That is, being conscious of fearing the Lord. "Therefore" indicates that this is due to the judgment seat of Christ in verse 10.

11² Not the Lord's being fearsome, but our fearing the Lord.

11³ The apostles, conscious of fearing the Lord, persuade men concerning their integrity, concerning what kind of persons they are, toward both God and men; but they do not need to persuade God, for what they are has already been made manifest to God; yet, the apostles hope that they have been made manifest also in the believers' consciences.

12¹ Something for facing those who are boasting....

12² Lit. face. The outward appearance of the Judaizers.

12³ Where the sincerity and reality of the virtues are.

13¹ Mad, as a fool, for God's glory (Acts 26:24-25). The apostle's ecstasy is not an excitement of folly, but it is to God and with God for His glory.

13² Self-controlled for others' good in love.

14¹ The love of Christ toward us, which has been made manifest on the cross through His death for us (Gal. 2:20).

judged this, that ^{4b}One died on behalf of all; ⁵therefore ^{14b}
^call died;

15 And He ^adied on behalf of all, that those who ^blive
 may ¹no longer live to themselves, but ^cto Him who
 died for them and has been raised.

***F. Commissioned with the Ministry of
 Reconciliation for the Lord's New Creation
 5:16-21***

16 ¹So that we, from now on, know no one according
 to ^aflesh; even if we have known Christ ^baccording to
 flesh, yet now we know *Him* so no longer.

17 ¹So that if anyone is ^{2a}in Christ, *there is* a ^{3b}new

14² Lit. presses on ... from all sides, holding ... to one end,
 forcibly limits, confines to one object within certain bounds, shuts up
 to one line and purpose as in a narrow, walled road. (The same
 Greek word is used in Luke 4:38; 12:50; Acts 18:5; Phil. 1:23.) In
 such a way the apostles are constrained by the love of Christ to live
 to Him.

14³ That is, having concluded (probably at the time of con-
 version).

14⁴ Christ's loving death is the motivating factor of the apostles'
 being constrained to live a loving life for Him.

14⁵ Since Christ died as our substitute, suffering the sentence of
 death on behalf of us all, we all, in the eyes of God, died. Hence, we
 do not need to die as it is reserved for men (Heb. 9:27).

15¹ Christ's death not only saves us from death so that we do not
 need to die, but also causes us, through His resurrection, to live no
 longer to ourselves but to Him.

16¹ Since the apostles judge that Christ's death makes us all,
 through His resurrection, a new man, a man not according to flesh,
 they from now on would know no one according to flesh. They did
 know Christ in this way, but now they know Him so no longer.

17¹ This confirms what is mentioned in the preceding verse. The
 apostles would know man no longer according to flesh, because
 anyone who is in Christ is a new creation; the old things of the flesh
 have passed away through the death of Christ, and all has become
 new in Christ's resurrection.

17² To be in Christ is to be one with Him in life and in nature.
 This is of God through our faith in Christ (1 Cor. 1:30; Gal. 3:26-28).

17³ The old creation does not have the divine life and nature, but
 the new creation, the believers born again of God, does (John 1:13;
 3:15; 2 Pet. 1:4). Hence, they are a new creation (Gal. 6:15), not
 according to the old nature of flesh, but according to the new nature
 of the divine life.

cf.
 Eph.
 2:15;
 4:24;

Col.
 3:10

14^b
 Rom.
 5:19
 14^c
 Col.
 2:20;
 3:3;
 Gal.
 2:20
 15^a
 1 Thes.
 5:10
 15^b
 John
 14:19;
 6:57;
 Gal.
 2:20;
 Phil.
 1:21
 15^c
 Rom.
 14:7-8;
 Gal.
 2:19
 16^a
 Col.
 2:11;
 Phil.
 3:3;
 Rom.
 8:4-8
 16^b
 Rom.
 1:3;
 John
 1:14
 Matt.
 13;
 54-57;
 John
 1;
 45-46;
 6:42;
 7;
 41, 52
 17^a
 1 Cor.
 1:30;
 Rom.
 6:3;
 Gal.
 3;
 27-28;
 2 Cor.
 12:2
 17^b
 Gal.
 6:15;

17^c creation; the ^{4c}old things have ^dpassed away; ^{5b}behold, ⁶they have become ^enew.

cf.

Rom.

6:6;

Eph.

4:22;

Col.

3:9;

2 Cor.

3:14;

Heb.

8:13;

Matt.

9:

16-17;

1 Cor.

5:7-8;

2 Pet.

1:9;

Heb.

1:11

17^d

2 Cor.

3:11.

13, 14;

Matt.

5:18;

Rev.

21:1

17^e

Titus

3:5;

Rom.

6:4;

cf.

Ezek.

36:26;

2 Cor.

3:6;

John

13:34;

Acts

2:13;

1 Cor.

5:7;

Heb.

10:20;

Rev.

21:

1-2, 5

18^a

Rom.

5:

10-11;

Col.

1:20

18^b

2 Cor.

3:8;

4:1

18 But ¹all things are ²of God, who has ^areconciled us to Himself through Christ and has given to us the ^bministry of reconciliation;

19 How that God was ^ain Christ reconciling *the* ^bworld to Himself, ^cnot accounting their offenses to them, and putting in us the ¹word of reconciliation.

20 On behalf of Christ, then, we are ^{1a}ambassadors, as God ^bentreating through us; we beseech *you* on behalf of Christ, Be ²reconciled to God.

17^d Or, ancient.

17⁵ A call to watch the marvelous change of the new creation.

17⁶ Referring to the old things.

18¹ Referring to all the positive things mentioned in verses 14-21, of which God is the Originator and Initiator. It is of God that Christ died to save us from death that we may live to Him. It is of God that we become a new creation in Christ. It is of God that Christ was made sin for us that we might become God's righteousness in Him. It is of God to reconcile the world to Himself. And it is of God that the apostles are made ambassadors of Christ, commissioned to represent Him for reconciling men to God, that they may become God's righteousness and a new creation for the fulfillment of God's eternal purpose.

18² Lit. out of.

19¹ The word is for the ministry (v. 18).

20¹ The apostles are commissioned with a definite ministry, representing Christ to accomplish God's purpose.

20² In verse 19 it is the world to be reconciled to God; in this verse it is the believers, who have already been reconciled to God, to be reconciled to God further. This clearly indicates there are two steps for men to be fully reconciled to God. The first step is as sinners to be reconciled to God from sin. For this purpose Christ died for our sins (1 Cor. 15:3) that they might be forgiven by God. This is the objective aspect of Christ's death. In this aspect He bore our sins on the cross to be judged by God upon Him for us. The second step is as believers living in the natural life to be reconciled to God from the flesh. For this purpose Christ died for us—the persons—that we may live to Him in the resurrection life (2 Cor. 5:14-15). This is the subjective aspect of Christ's death. In this aspect He was made sin for us to be judged and done away with by God that we may become the righteousness of God in Him. By the two aspects of His death He has fully reconciled God's chosen people to God. These two steps of

19^a

Col.

2:9

19^b

John

3:16;

1:29

19^c

Rom.

4:8

20^a

Eph.

6:20;

Gal.

4:14

20^b

2 Cor.

6:1

21 Him who did ¹not know sin He made ^{2a}sin on our behalf, that we might become God's ^{3b}righteousness ⁴in Him.

21^a
Rom.
8:3;
Isa.
53:10;
John
1:29;
Heb.
9:26
21^b
Rom.
1:17;
3:21;
10:3-4;
Phil.
3:9;
Rom.
4:25

reconciliation are clearly portrayed by the two veils of the tabernacle. The first veil is called the screen (Exo. 26:37, lit.). A sinner was brought to God through the reconciliation of the atoning blood to enter into the Holy Place by passing this screen. This typifies the first step of reconciliation. The second veil (Exo. 26:31-35; Heb. 9:3) still separated him from God Who is in the Holy of Holies. This veil needed to be rent that he might be brought to God in the Holy of Holies. This is the second step of reconciliation. The Corinthian believers have been reconciled to God, having passed through the first veil and having entered into the Holy Place. Yet they still live in the flesh. They need to pass the second veil, which has been rent already (Matt. 27:51; Heb. 10:20) to enter into the Holy of Holies to live with God in their spirit (1 Cor. 6:17). The goal of this Epistle is to bring them here that they may be persons in the spirit (1 Cor. 2:14), in the Holy of Holies. This is what the apostle means by saying, "Be reconciled to God." This is to present them full-grown in Christ (Col. 1:28).

21¹ Christ did not know sin in an experiential way by contact or personal experience (cf. John 8:46; 1 Pet. 2:22; Heb. 4:15; 7:26).

21² Sin came from Satan as the rebel against God (Isa. 14:12-14), entered into man (Rom 5:12), and made man not only a sinner but sin itself under God's judgment. Hence, when Christ became a man in flesh (John 1:14), He was made sin (not sinful) on our behalf to be judged by God (Rom. 8:3) that we might become God's righteousness in Him.

21³ Righteousness issues from God for His administration (Psa. 89:14; 97:2; Isa. 32:1), which is Christ to be our righteousness (Phil. 3:9; 1 Cor. 1:30), making us God's righteousness (not righteous before God) in Him. Through His redemption, man as a sinner, even as sin, is made God's righteousness, reconciled to the righteous God, and a new creation living to Him for God's eternal purpose. The apostles are commissioned to minister such a Christ, with all the glorious issues of His marvelous achievement, to His believers who are the members that form His Body. Praise and glory be to Him forever!

21⁴ In union with Him, not only positionally, but organically in resurrection. We were enemies of God (Col. 1:21) by becoming sin, which came from God's rebel. Christ was made sin for us by becoming one with us through incarnation in flesh. God condemned Him in flesh as sin for us, through His death, that we might be one with Him in His resurrection to be God's righteousness. By this righteousness we, the enemies of God, could be and have been reconciled to God (vv. 18-20; Rom. 5:10).

CHAPTER 6

**G. Working Together with God
by an All-fitting Life
6:1—7:16**

**1. The Work of the Reconciling Ministry
6:1-2**

^{1a} 1 ¹And working ²together *with Him*, we also ^{3a}en-
^{2 Cor. 5:20} treat you that you do not receive the ^{4b}grace of God in
^{1b} vain;

^{Heb. 12:15} 2 For He says, ^aIn an ^bacceptable time I listened to
^{2a} you, and in a day of salvation I helped you; behold, now
^{Isa. 49:8} is a ¹well-^cacceptable time; behold, now is a ^dday of
^{2b} ²salvation.

^{Luke 4:19}
^{2c}

**2. The Adequate Life for the Ministry
6:3-13**

^{Psa. 69:13} 3 ¹*We are* giving no occasion of stumbling in any-
^{2d} thing, that the ²ministry may not be blamed;
^{Heb. 3:13}

¹¹ "And" here indicates a continuation. In the last part of chapter 5 (vv. 16-21) the apostle told us that they, as the ministers of the new covenant, are commissioned with the ministry of reconciliation for the Lord's new creation. From this verse to the end of chapter 7 he continues by telling us how they work. They work together with God by a life (not by any gift) that is all-sufficient and all-matured, able to fit all situations, able to endure any kind of treatment, to accept any kind of environment, to work in any kind of condition, and to take any kind of opportunity, for carrying out their ministry.

¹² The apostles are not only commissioned by God with their ministry, but are also working together with Him. They are God's co-workers (1 Cor. 3:9).

¹³ This is the work of reconciliation, as mentioned in 5:20.

¹⁴ See note 10¹ in 1 Corinthians 15. The grace of God always brings us back to Him. Not to receive the grace of God in vain, according to the context, means not to remain in any distraction from God, but to be brought back to Him.

²¹ This refers to the time of our being reconciled to God, in which He well-accepts us.

²² Referring to reconciliation according to the context, continued from the end of chapter 5.

³¹ From here to the end of chapter 7 the apostle depicts a life that is all-fitting for carrying out their ministry.

³² The ministry of the new covenant (3:8-9; 4:1).

4 But in everything ^acommending ourselves as ^{1b}min-
isters of God, in much ^cendurance, in ^dafflictions, in
^enecessities, in ^fdistresses,

5 In ^astripes, in ^bimprisonments, in ^ctumults, in
^dlabors, in ^{1e}watchings, in ²fastings,

6 In pureness, in ^{1a}knowledge, in longsuffering, in
kindness, in a ^bholy ²spirit, in ^cunfeigned ¹love,

7 In *the* ^{1a}word of truth, in *the* ^bpower of God;
through the ^{2c}weapons of righteousness ³on the right
and on the left,

8 Through ¹glory and ^adishonor, through ^{2b}evil re-
port and good report; as ^{3c}deceivers and yet ^dtrue,

4¹ The ministers of the new covenant (3:6).

5¹ I.e., sleeplessnesses, as occurred in Acts 16:25; 20:7-11, 31; and
2 Thes. 3:8.

5² Due to lack of food. See note 27² in chapter 11.

6¹ Knowledge is a matter of the mind; love, a matter of the heart.

6² Referring to the apostles' regenerated spirit. With stripes on
the body (v. 5), and knowledge of the mind and love of the heart
(v. 6), the entire being of the apostles, including body, soul, and
spirit, is exercised in their life for carrying out their ministry.

7¹ Truth refers to the reality of the new covenant (see notes 4² in
1 Timothy 2 and 15⁵ in 1 Timothy 3). The word of truth is the
utterance, the expression, of the divine reality as revealed in the New
Testament.

7² This indicates that the apostles' life for their ministry is a life in
the battle, fighting for God's kingdom. Weapons of righteousness are
used to fight for being right with God and men according to the
righteousness of God (Matt. 6:33; 5:6, 10, 20).

7³ Weapons on the right hand like the sword are offensive, and
those on the left hand as the shield are defensive.

8¹ Glory from God and His lovers; dishonor from the Devil and
his followers.

8² Evil report from the opposers and persecutors (Matt. 5:11);
good report from the believers and receivers of the truth preached
and taught by the apostles.

8³ As deceivers in the eyes of Judaizers and people of other
religions and philosophies, but true in the eyes of lovers of the truth
of God.

7 ^a	7 ^b	cf.	8 ^b	8 ^c	8 ^d	
2 Cor.	1 Cor.	Eph.	2 Cor.	cf.	cf.	1 Thes.
4:2;	2:4-5	6:	12:16;	Matt.	2 Cor.	5:23
Eph.	7 ^c	11-17;	1 Cor.	27:63	4:2;	6 ^c
1:13;	2 Cor.	1 Thes.	4:13;		1 Thes.	Rom.
Col.	10:4;	5:8	Rom.		2:3	12:9
1:5;	Rom.	8 ^a	3:8			
2 Tim.	13:12;	1 Cor.				
2:15		4:10				

^{9a} 9 As ¹unknown and well known, as ^{2a}dying and behold we ^blive, as ³being disciplined and ^cnot being put to death,

^{10-12;} 10 As ¹made ^asorrowful yet always ^brejoicing, as ²poor yet ^cenriching many, as ^{3d}having nothing and possessing ^eall things.

^{8:36} 11 Our mouth is ^{1a}opened to you, Corinthians, our heart has been ^{1b}enlarged;

^{4;} 12 You are not straitened ¹in us, but you are ²straitened ¹in your ^{3a}inward parts;

^{14:19;} 13 Now *for* a ¹recompense in kind, I speak as to ^{2a}children, you also ³be enlarged.

^{2:11} ^{9c} *cf.* ⁹¹ As unknown in the way of not displaying themselves, but well known in the way of witnessing the truth of God.

^{118;} ¹⁸ ⁹² As dying in suffering persecutions (1:8-10; 4:11; 1 Cor. 15:31), but living in the Lord's resurrection (4:10-11).

^{10a} ^{John} ^{16:22} ⁹³ As disciplined in the superficial realization of the opposers, but not being put to death in the sovereign care of the Lord.

^{10b} ^{2 Cor.} ^{7:7;} ^{Phil.} ^{1:18} ^{10c} ¹⁰¹ As made sorrowful by the negative conditions of the churches (11:28), yet always rejoicing in the sufficient grace and resurrection life of Christ (12:9-10).

^{10c} ¹⁰² As poor in material things, yet enriching many in spiritual riches (Eph. 3:8).

^{Prov.} ^{13:7;} ^{2 Cor.} ^{8:9} ^{10d} ¹⁰³ As having nothing in a human way, but possessing all things in the divine economy.

^{10d} ^{Acts} ^{3:6} ^{10e} ^{1 Cor.} ^{3:21;} ^{Rom.} ^{8:32} ^{11a} ¹¹¹ The apostles, so all-matured and all-fitting, as depicted in verses 3 through 10, are opened in their mouth and enlarged in their heart to the believers. With an enlarged heart they are able to embrace all believers regardless of their condition, and with an opened mouth they are free to speak to all believers frankly concerning the real situation into which they have been misled. This kind of openness and enlargement is needed to reconcile, to bring back, the misled or distracted believers to God.

^{11a} ¹²¹ Or, by.

^{Eph.} ^{6:19;} ^{Ezek.} ^{33:22} ^{11b} ¹²² The Corinthian believers, being childish (v. 13), were straitened, contracted, in their inward parts toward the apostles. All children are very narrow in their inward affection and easily offended by those who correct them.

^{2 Cor.} ^{7:2;} ^{Psa.} ^{119:} ³² ^{11c} ¹²³ Lit. bowels, same as "affections" in 7:15. See note 8¹ in Philippians 1.

^{11c} ¹³¹ The apostle wanted the Corinthian believers to return him a recompense of the same kind of enlarged heart, that they may take him in their inward affection.

^{12a} ^{Philem.} ^{7, 20} ¹²² This indicates that: 1) the Corinthian believers were childish in the apostle's consideration, and 2) the apostle in dealing with them spoke as a father to his children.

^{13a} ^{1 Cor.} ^{4:14} ¹³³ To be enlarged requires growth and maturity in life. This is

**3. A Frank Exhortation
of the Reconciling Ministry
6:14—7:1**

14 ¹Do not become ^{2a}unequally yoked with unbelievers; for what ^{3b}partnership *have* righteousness and lawlessness, or what ^cfellowship *has* ^dlight ⁴with ^edarkness?

15 And what harmony *has* ^aChrist ¹with Belial, or what part *has* a believer with an ^bunbeliever?

16 And what agreement *has the* temple of God with idols? For we are *the* ^atemple of *the* ^{1b}living God; even

what the Corinthian believers lacked (1 Cor. 3:1, 6; 14:20). The apostle was laboring upon them to make up the shortage. To be enlarged by growing and maturing in life is equivalent to being fully reconciled to God, according to the context continuing from the end of chapter 5. Writing in this way, the apostle was carrying out his ministry of reconciling the believers, who were but halfway in being reconciled to God.

14¹ This word is spoken by the apostle based upon his mouth being opened and his heart being enlarged to the believers in verse 11.

14² Unequally means diversely, a difference in kind. This refers to Deuteronomy 22:10, which forbids yoking two different animals together. Believers and unbelievers are diverse peoples. They should not be yoked together because of the believers' divine nature and holy standing. This should be applied to all manner of intimate relationships between believers and unbelievers, not only to their marriage and business.

This word indicates that the Corinthian believers were unequally yoked with unbelievers, not separated unto God from worldly people. This means that they were not fully reconciled to God. Hence, the apostle exhorted them not to be diversely yoked with unbelievers, but to be separated that they might be fully reconciled, brought back, to God.

14³ The apostle uses five illustrations to depict the difference between believers and unbelievers: 1) no partnership, no share, between righteousness and lawlessness; 2) no fellowship, no communion, between light and darkness; 3) no harmony, no concord, between Christ and Belial; 4) no part, no portion, held by a believer with an unbeliever; 5) no agreement, no consent, between the temple of God and idols. These illustrations also unveil the fact that the believers are righteousness, light, Christ, and the temple of God; and the unbelievers are lawlessness, darkness, Belial (Satan the Devil), and idols.

14⁴ Lit. toward.

15¹ Lit. toward.

16¹ As the living God, God dwells in us and walks in us to be our God in a subjective way that we may partake of Him (see note 15³ in 1 Timothy 3) and be His people experiencing Him in a living way.

14^a
cf.
1 Cor.
7:39;
Deut.
7:3;
Josh.
23:12;
Ezra
9:2
14^b
Eph.
5:7, 11
14^c
1 John
1:6
14^d
Eph.
5:8-9;
1 John
1:7
14^e
Acts
26:18;
Col.
1:13;
1 Pet.
2:9;
1 John
1:6;
Rom.
13:12
15^a
cf.
1 Cor.
10:
20-21
15^b
1 Cor.
6:6
16^a
1 Cor.
3:
16-17;
6:19
16^b
Heb.
3:12

16^c as God said, ^cI will dwell in them and walk in *them*; and
 Lev. 26:12; ^dI will be their God, and they shall be My people.

17 Wherefore ^acome out from their midst and be
 Exo. 25:8; ¹separated, says *the* Lord, and do not touch ²what is
 29: ^bunclean, and I will ³welcome you;

16^d 18 And I will be ^{1a} a Father to you, and you shall be
 Ezek. 37:27; ^{2b} sons and ³ daughters to Me, says *the* Lord Almighty.

Jer. 31:1

CHAPTER 7

17^a

Isa.

52:11;

Ezek.

20:

34, 41;

Rev.

18:4

17^b

2 Cor.

7:1

1 ¹Therefore, having ²these promises, beloved, let us
^acleanse ourselves from all ³defilement of flesh and
^bspirit, ⁴perfecting ^choliness in *the* ^{5d}fear of God.

4. The Intimate Concern of the Ministering Life 7:2-16

18^a

cf.

2 Sam.

7:14

18^b

Hosea

1:10;

Isa.

43:6

2 ^{1a}Make room for us; we ^{2b}wronged no one, we
 corrupted no one, we took ^cadvantage of no one.

17¹ This is practically to be reconciled, to be brought back, to God
 (5:20).

17² Things which belong to lawlessness, darkness, Belial, and idols,
 as listed in verses 14 through 16.

17³ This is God's glad receiving of the believers who are fully
 reconciled, brought back, to Him.

1^a

1 John

3:3

1^b

1 Thes.

5:23

1^c

1 Pet.

1:15

1^d

Heb.

12:28

2^a

2 Cor

6:

11, 13

2^b

cf.

Acts

20:33;

1 Sam.

12:3-4

2^c

2 Cor.

12:17

18¹ Lit. into, unto, for a Father. To be a Father and to be sons and
 daughters are matters of life. This is deeper than God being their God
 and they being His people in verse 16.

18² Lit. into, unto, for sons and daughters.

18³ This is the only instance in which the New Testament indicates
 that God has daughters. It mostly tells us that the believers are sons
 of God.

1¹ This indicates that verse 1 is a conclusion to the last part of
 chapter 6, verses 14 through 18.

1² The promises mentioned in 6:16-18.

1³ Defilement of flesh refers to material things; defilement of
 spirit, to things in the spiritual world such as idols.

1⁴ Holiness is separation unto God from all things other than
 Him (see notes 2¹ in Romans 1 and 4³ in Ephesians 1). Perfecting
 holiness is to make this separation full and perfect, to have our entire
 being—spirit, soul, and body—fully and perfectly separated, sanctified
 unto God (1 Thes. 5:23). This is to be fully reconciled to God.

1⁵ Not daring to touch things not belonging and related to God
 (6:17).

2¹ The frank exhortation from 6:14 through 7:1 is given paren-
 thetically to bring the distracted believers back to their holy God

3 I do not say *this* ¹to condemn *you*, for I have said before that you are ²in our hearts to die together and to live together.

4 Great *is* my ^aboldness toward you, great *is* my ^bboasting on your behalf; I am filled with ^{1c}encouragement, I overflow with ^{1d}joy in all our ^eaffliction.

5 For also when we came into ^aMacedonia, our ¹flesh had no relief, but *we were* ^bafflicted in every way; without *were* ^cfightings, within *were* fears.

6 But He who ^aencourages those who are ¹cast down—God—^{2b}encouraged us by the ³coming of ^cTitus;

7 And not only by his ¹coming, but also by the encouragement with which he was encouraged over you, informing us of your ^alonging, your mourning, your ^bzeal on my behalf, so that I ^crejoiced the more.

8 Because even if I caused you ^asorrow by the ¹letter, from their defiling touch that they may be fully reconciled to Him. Hence, 7:2 is actually a continuation of 6:11-13, entreating the believers to have their heart enlarged toward the apostles, to make room for them. From this verse to the end of this chapter, the apostle in his entreating expresses his intimate concern for the believers, that they may be consoled and encouraged to go on positively with the Lord after being fully reconciled to Him.

² Firstly wronged, then corrupted, and lastly took advantage of.

³ Lit. toward condemnation.

³ The expression of an intimate relationship.

⁴ Lit. the encouragement, the joy, pointing to the particular encouragement, the particular joy.

⁵ Referring to the outward man, including the body and the soul (see note 16¹ in chapter 4), because the fightings without and the fears within involved the body and the soul. To have no relief in the flesh differs from having no relief in the spirit (2:13).

⁶ Depressed through circumstances.

⁶ Because of his deep concern for the Corinthian believers' response to his first Epistle, the apostle, having had no relief in his spirit (2:13), even under heavy depression, was anxious to see Titus for information concerning their response. Now Titus not only comes, but brings glad news of their positive response. This is a great encouragement to the apostle.

⁶ Lit. presence.

⁷ Lit. presence.

⁸ Referring to the apostle's first Epistle to the Corinthians.

7^c

2 Cor.

7:9;

13, 16;

6:10

8^a

2 Cor.

7:11;

2:2, 4

2 Cor.

7:11

7^b

2 Cor.

7:11

4^a

2 Cor.

3:12

4^b

2 Cor.

1:

12, 14;

8:24;

9:2;

2 Thes.

1:4

4^c

2 Cor.

7:

6-7, 13;

1:4;

1 Thes.

3:7

4^d

2 Cor.

6:10

4^e

2 Cor.

1:4;

4:8;

Col.

1:24

5^a

2 Cor.

2:13

5^b

2 Cor.

4:8

5^c

2 Cor.

10:3;

1 Cor.

15:32;

2 Tim.

4:7

6^a

2 Cor.

1:4

6^b

2 Cor.

7:4, 13

6^c

2 Cor.

2:13;

7:13

7^a

I do not regret *it*, even if I ²did regret *it*; because I see *that* that letter, even if for an hour, ³caused you sorrow.

9 Now I rejoice, not that you were made sorrowful, but that you were made sorrowful ¹to repentance; for you were made ^{2a}sorrowful according to God, that in nothing you might suffer loss from us.

9^a
Psa.
38:18

10^a
Rev.

2:
5, 16;

3:3, 19

10^b
cf.

Prov.
17:22

11^a
2 Cor.

8:
7, 8, 16

11^b
2 Cor.

7:7
11^c
2 Cor.

7:7

10 For the sorrow according to God works "repentance unto ¹salvation, *a repentance* without regret; but the ^bsorrow of the world ²works death.

11 For behold this very thing, your being made sorrowful according to God, what ^{1a}earnestness it ²wrought in you, ³moreover, *what* ⁴defense, moreover, *what* ⁵indignation, moreover, *what* ⁶fear, moreover, *what* ^{7b}longing, moreover, *what* ^{8c}zeal, moreover, *what*

8² This indicates that the apostle was not only bold and frank in rebuking the believers in his first Epistle, but also tender and soft toward them.

8³ This shows that the apostle's first Epistle to the believers was effective in regard to them.

9¹ This is the result the apostle sought in writing his first Epistle.

9² The apostle's first Epistle made them sorrowful according to God, not for anything else. This indicates that they had been brought back, reconciled, to God.

10¹ Referring to being reconciled to God (5:20), resulting in more life, which is versus death. By this the apostle sees the fruit of his first Epistle to the believers.

10² Lit. works out.

11¹ Or, diligence, referring to the earnest care of the repentant Corinthian believers toward the apostle because of his loving concern for their relationship with God and condition before God. Formerly they were careless in regard to the apostle's concern; now in repentance they became careful and earnest concerning it.

11² Or, produced. All seven results produced by the repentant sorrow of the Corinthian believers, as listed in this verse, are a rich reaping of the apostle's first Epistle to them.

11³ Lit. but, six times in this verse, meaning not only that, but also.

11⁴ Or, vindication, clearing of yourselves, referring to the Corinthian believers' self-vindication to Paul through Titus, of their innocence in the offense.

11⁵ Indignation at the offense and against the offender.

11⁶ Fear of the apostle who might come with a rod (1 Cor. 4:21).

11⁷ Longing for the apostle. The repentant believers had a fear of the apostle, yet they also had a longing desire for him.

11⁸ Zeal to mete out the punishment of justice to the offender.

^{9d}avenging! In everything you commended yourselves ^{11^d} to be pure in the matter. ^{2 Cor. 10:6}

12 So then, even if I ^awrote to you, *it was* not for the sake of him ¹who did the wrong, nor for the sake of him ²who was wronged, but for the sake of ³manifesting to you your ⁴earnestness on our behalf before God. ^{12^a} ^{2 Cor. 2:4}

13 Therefore we have been ^aencouraged. And in our encouragement we ^brejoiced ¹more abundantly over the joy of ²Titus, because his ³spirit has been ^crefreshed ⁴by all of you. ^{13^a} ^{2 Cor. 7:6}

14 Because if I have ^aboasted anything to him on your behalf, I was not put to shame; but as we spoke all things in truth to you, so also our boasting before Titus turned out to be truth. ^{13^b} ^{2 Cor. 7:7}

15 And his ¹affections are abundantly toward you, ^{13^c} ^{1 Cor. 16:18}

^{11⁹} I.e., the meting out of justice, doing justice to all parties as disciplinary punishment (2:6).

The last six results of the repentant sorrow according to God fall into three pairs: the first relating to the Corinthian believers' feelings of shame, the second to the apostle, and the third to the offender (Bengel). Wuest's translation also indicates this by the expression, "Yes, . . . in fact," three times as follows: "Yes, verbal defense of yourselves, in fact, indignation, yes, fear, in fact, longing, yes, zeal, in fact, the meting out of disciplinary punishment."

^{12¹} The incestuous brother (1 Cor. 5:1).

^{12²} The incestuous brother's father.

^{12³} The Corinthian believers did love the apostles and have earnest care toward the apostles, but they had been turned aside by false teachers. Hence, the apostle wrote the first Epistle to bring them back, that their love and earnest care toward the apostles might be made manifest to them (v. 7).

^{12⁴} See note ^{11¹}.

^{13¹} Here "it is impossible to render the Greek idiom exactly in English" (Darby). This indicates that the apostle is very human and emotional in his ministering of life.

^{13²} This major section, from 2:12 through 7:16, concerning the apostles' ministry of the new covenant and themselves as the ministers of the new covenant, begins with the apostle's being anxious to meet Titus because of his loving concern for the Corinthian believers (2:13), and ends with his being encouraged by the coming of Titus with positive news concerning them.

^{13³} This proves that even though the apostles are human and emotional, they still remain in their spirit in their ministering of life.

^{13⁴} Lit. from.

^{15¹} Lit. bowels, same as "inward parts" in 6:12. See note ^{8¹} in Philippians 1.

15^a remembering the ^aobedience of you all, how you received him with ^bfear and trembling.
 2 Cor. 2:9;
 10:6
 15^b 16 I ^arejoice that in everything I am ¹of good courage concerning you.

1 Cor. 2:3;
 Phil. 2:12

CHAPTER 8

16^a
 2 Cor. 7:7

IV. The Apostle's Fellowship concerning the Ministry to the Needy Saints 8:1—9:15

A. The Grace from Four Parties 8:1-15

1 Furthermore, we make known to you, brothers, the ^{1a}grace of God which has been given in the churches of ^bMacedonia,

2 Cor. 1:12;
 9:14;
 13:14

1^b 2 That in much ¹approvedness of affliction the abundance of their joy and the depth of their ^apoverty abounded unto the riches of their ^{2b}liberality.

Acts 16:9;
 2 Cor. 1:16;
 2:13

2^a 3 Because according to *their* power, I testify, and beyond *their* power, *they gave* ^{1a}of their own accord,

cf. Mark 12:

43-44
 2^b
 2 Cor. 9:13

3^a 4 With much entreaty beseeching of us the ¹grace and the fellowship of the ^aministry to the saints.

2 Cor. 9:1;
 Rom. 15:

25-26 5 And not according as we hoped, but they ^agave

5^a
 cf. Rom. 12:1

16¹ Or, confident in you. Now the apostle is encouraged by the Corinthian believers and can have confidence in them.

1¹ See note 10¹ in 1 Corinthians 15. By this grace, which is the resurrection life of Christ, the Macedonian believers overcame the usurpation of temporal and uncertain riches (see note 1¹ in 1 Corinthians 16) and became generous in ministering to the needy saints.

2¹ Or, proving, testing, i.e., approving in reaction to trials. See notes 9² in chapter 2 and 13¹ in chapter 9.

2² The same word is also used for singleness and simplicity. See 1:12 and Romans 12:8.

3¹ Voluntarily.

4¹ Gk. *charis*, which "means grace, gift, and favor. Here the last" (Vincent). The Macedonian believers besought of the apostles the favor that they might participate (have fellowship) in the ministry to the needy saints. Instead of being asked to have a share in this matter, they begged for it. They considered it a favor, a grace, that the apostles would allow them such a share.

themselves ¹first to the Lord, ²and to us ³through *the* will of God.

6 So that we entreated ^aTitus that, even as he began before, so also he would complete ¹in you this ^{2b}grace ³also.

7 But just as you ^aabound in everything, in faith, and in word, and in ^bknowledge, and in all ^{1c}earnestness, and in ²the love which is in you ³from us, *see* that you may abound in this ⁴grace also.

8 I am ^anot speaking by way of command, but proving through the earnestness of others the genuineness also of your love;

9 For you know the ^{1a}grace of our Lord Jesus Christ, that, being rich, for your sakes He became poor, in order that you by ²His poverty might become ^brich.

⁵¹ The Lord wants the believers themselves much more than what they have.

⁵² Not only given to the Lord, but also given to the apostles to be one with the apostles in accomplishing their ministry.

⁵³ It was through the will of God, through the sovereign divine agent, that the believers gave themselves first to the Lord and to the apostles.

⁶¹ Lit. into.

⁶² The act of giving.

⁶³ "Also" indicates that besides this grace, the grace of giving, there were other graces completed by Titus among the Macedonian believers.

⁷¹ See note 11¹ in chapter 7.

⁷² Some MSS read, the love from you in us.

⁷³ The love which was in the believers was infused into them from the apostles.

⁷⁴ The act of love shown in the giving of material things to the needy saints. This grace of the believers is the issue of the grace of God motivating them. In the fellowship concerning the ministry to the saints, the apostle refers us to the grace of three parties: 1) the grace of God given to the Macedonian believers to motivate and enable them to give with liberality (vv. 1-2); 2) the grace of the apostles allowing the believers to participate in the ministry to the needy saints (v. 4); and 3) the grace of the believers to minister the material things to the needy ones (vv. 6-7). This indicates that the believers' offering of material possessions to the Lord for any purpose should be absolutely a matter of grace, not of maneuvering.

⁹¹ It is grace to us that the Lord Jesus being rich became poor for our sakes. In the same principle, it is grace to others that we would sacrifice our material riches for their sakes.

⁹² Lit. the poverty of that One.

6^a
2 Cor.
8:
16, 23;
12:18
6^b
2 Cor.
8:7, 19;
1 Cor.
16:3,
note
7^a
2 Cor.
9:8
7^b
1 Cor.
1:5
7^c
2 Cor.
7:11
8^a
1 Cor.
7:6
9^a
2 Cor.
12:9;
13:14
9^b
2 Cor.
6:10

10^a 10 And I give an ^{1a}opinion in this; for this is expedient for you, who began before, ^ba year ago, not only the doing, but also the willing.

10^b 11 But now also complete the doing, so that as *there was* the ^areadiness to be willing, so also the completion out of what you ^bhave.

11^a 12 For if the readiness is there, it is acceptable according to whatever one has, not according to what he has not.

11^b 13 For *this is* not to others relief *and* to you affliction,

14^a 14 But by equality: at the present time your abundance for their ^alack, that their abundance also may be for your lack, so that there may be equality;

14^b 15 As it is written, ^aHe who *gathered* much had no excess, and he who *gathered* little had no lack.

***B. Taking Forethought for What Is
Honorable before the Lord and Man
8:16-24***

16^a 16 But ^athanks *be* to God who is giving the same ^{1b}earnestness on your behalf in the heart of ^cTitus.

16^b 17 Because he indeed received the ^{1a}entreaty, but being more earnest he went forth ^{2b}of his own accord to you.

17^a 18 And we sent together with him the ^abrother, whose praise in the gospel *is* throughout ^ball the churches;

17^b 19 And not only *this*, but who has also been appointed by the churches as our fellow traveler in this ^{1a}grace which is being ministered by us to the ^bglory of the Lord Himself, and *to show* our ^creadiness,

18^a 20 ¹Avoiding this, that anyone should blame us in this ²abundance which is being ministered by us;

18^b 10¹ The apostle's opinion expresses the Lord's will and desire. See note 25² in 1 Corinthians 7.

19^a 16¹ Or, diligence, referring to Paul's diligence, earnestness, for the believers.

19^b 17¹ The entreaty of the apostle.

20^a 17² Voluntarily.

20^b 19¹ See notes 6² and 7⁴.

20¹ Money, which is very much used by the Devil to seduce man into dishonesty, is involved in the ministry of material things to the

21 For we ¹provide for what is honorable, not only before *the* Lord, but also before men.

22 And we sent with them ¹our brother, whom we have proved to be ²diligent in many things many times, yet now much more ²diligent *through* the great ^aconfidence *he has* in you:

23 As for ^aTitus, *he is* my ^bpartner and ^cfellow worker for you; or our brothers, *they are* ¹apostles of churches, *they are* Christ's glory.

24 Show therefore to them, before the churches, the proof of your love and of our ^aboasting on your behalf.

22^a
2 Cor.
2:3
23^a
2 Cor.
8:6, 16
23^b
Phil.
17
23^c
Phil.
2:25
24^a
2 Cor.
7:4, 14;
9:2-3

CHAPTER 9

C. Giving as a Blessing, Not as Covetousness 9:1-5

1 For, indeed, concerning the ^aministry to the saints, it is superfluous for me to ^bwrite to you;

2 For I know your ^areadiness, of which I ^bboast on your behalf to *the* Macedonians, that ¹Achaia has been prepared since ^clast year, and your zeal has stirred up the majority of *them*.

3 But I sent the ^abrothers, that our boasting on your behalf should not be made void in this respect, that, as I said, you may be prepared;

4 Lest if *the* ^aMacedonians come with me and find saints. In order to avoid blame through man's suspicion in this matter, the apostles sent a reputable brother to go with Titus as a witness.

20² The abundance of material gifts.

21¹ Or, take forethought for, consider, others in advance, as in Romans 12:17. It should be quoted from Proverbs 3:4, where the Septuagint reads, Take thought for honorable things in the sight of the Lord, and of men.

22¹ Another faithful brother was sent with the two, that by the mouth of three witnesses a strong testimony might be established (Matt. 18:16).

22² Or, earnest.

23¹ Sent ones, those sent by the churches.

2¹ A province of the Roman Empire, south of the province of Macedonia. It is in today's Greece, and in it is the city of Corinth.

1^a
2 Cor.
8:4;
9;
12, 13;
Rom.
15;
25-26
1^b
cf.
1 Cor.
16:1-3
2^a
2 Cor.
8;
11, 19
2^b
2 Cor.
8:24
2^c
2 Cor.
8:10
3^a
2 Cor.
8;
18, 22
4^a
2 Cor.
8:1;
Rom.
15:26

you unprepared, we (¹not to speak of you) should be put to shame in this ^{2b}confidence.

^{4b}
2 Cor.
11:17

^{5a}
cf.
2 Cor.
9:13;
8:2

^{6a}
cf.
Gal.
6:7-9;
Luke
6:38

^{7a}
Deut.
15:10

^{8a}
2 Cor.
8:7

^{9a}
Psa.
112:9

^{9b}
Prov.
11:

24-25;
1 Tim.
6:

18-19
^{9c}
Deut.
15:

7, 9, 11;
Prov.
19:17;

22:9;
28:27

5 Therefore I thought it necessary to entreat the brothers, that they would go before to you and make ready beforehand your previously promised ^{1a}blessing, that this might be ready thus ^{2a}as a blessing, and not ^{2a}as covetousness.

D. Sowing for Reaping the Increasing Fruits of Righteousness 9:6-15

6 But this: he who ^asows sparingly, sparingly also shall reap; and he who sows ¹with ^{2b}blessings, ¹with ^{3b}blessings also shall reap;

7 Each one as he has purposed in *his* heart, ^anot out of sorrow or of necessity, for ¹God loves a ²cheerful giver.

8 And God is able to make ¹all grace abound unto you, that, in everything always having all sufficiency, you may ^aabound unto every good work;

9 Even as it is written, ^aHe ^{1b}scattered abroad, he gave to the ^{2c}poor, his ³righteousness abides ⁴forever.

⁴¹ Lit. that we say not you.

⁴² Gk. *hupostasis*, meaning the groundwork on which some superstructure is founded; hence, foundation, ground; thence, confidence. Same as in 11:17.

⁵¹ Or, bounty, a willing gift of generosity given as a blessing to others (Gen. 33:11; Judg. 1:15; Ezek. 34:26; Prov. 11:25 margin).

⁵² Willing and generous giving makes the gift a blessing to the receiver; unwilling and grudging giving, withheld by a covetous heart, makes the gift a matter of covetousness, to the giver.

⁶¹ Lit. upon.

⁶² Bountiful givings as blessings to others.

⁶³ Bountiful harvests as blessings from God.

⁷¹ From Proverbs 22:9, where the Septuagint reads, God loves a cheerful and liberal man.

⁷² Or, hilarious, gleeful.

⁸¹ Every kind of grace. See note ⁶³ in chapter 8.

⁹¹ As in sowing (v. 6).

⁹² One who is obliged to do menial work to eke out a living. It is not the common word for poor.

⁹³ Generous giving is, on the one hand, a blessing to the receivers, and, on the other hand, righteousness in the eyes of both God and man.

10 Now He who bountifully supplies ^aseed to the sower and bread for food will supply and multiply your seed and cause the fruits of righteousness to grow;

11 In everything being ^aenriched unto all ¹liberality, which works out through us ^bthanksgiving to God;

12 Because the ^aministry of this ¹service is not only filling up that which is ^blacking of the saints, but *is* also abounding through many thanksgivings to God;

13 They, through the ¹approvedness of this ministry, ^aglorifying God upon the subjection of your ^bconfession unto the gospel of Christ and *the* ^{2c}liberality of the ^{3d}fellowship to them and to all;

14 And in their petition on your behalf, longing after you on account of the ¹surpassing ²grace of God upon you.

15 ^aThanks *be* to God for His ¹indescribable ^{2b}gift!

9^d Lit. unto the age.

11¹ See note 2² in chapter 8.

12¹ Priestly service. See note 25³ in Philippians 2.

13¹ Approval by the needy saints in Judea of the Gentile believers' ministry to them. The Greek, *dokime*, means test, trial, experiment (see note 2¹ in chapter 8); hence, approvedness, proof, indicating that the ministry to the saints will be tested, tried, and approved by the saints to become a proof of the generous character of the ministry.

13² See note 2² in chapter 8.

13³ Or, communication (cf. communicating in Romans 12:13, and shared in Philippians 4:15), referring to the ministry of supply, which is a fellowship between the Gentile believers and those in Judea.

14¹ I.e., immeasurable.

14² See notes 1¹ and 6³ in chapter 8.

15¹ Lit. not to be told throughout.

15² I.e., the grace given to the believers.

10^a
Isa.
55:10
11^a
cf.
1 Cor.
1:5
11^b
2 Cor.
1:11
12^a
2 Cor.
9:1
12^b
2 Cor.
8:14
13^a
Matt.
5:16;
1 Pet.
2:12
13^b
Rom.
10:10;
Heb.
3:1;
4:14;
10:23
13^c
2 Cor.
8:2;
cf.
2 Cor.
9:5
13^d
Heb.
13:16
15^a
2 Cor.
2:14;
8:16
15^b
James
1:17

CHAPTER 10

**V. Paul's Vindication
of His Apostolic Authority
10:1—13:10**

**A. By the Way of His Warring
10:1-6**

1^a

2 Cor.

8:6;

9:5;

Rom.

12:1

1^b

Matt.

11:29;

21:5;

1 Cor.

4:21

1^c

2 Cor.

10:10

1^d

Matt.

11:29;

Zech.

9:9

1^e

2 Cor.

7:16;

cf.

2 Cor.

11:21

2^a

2 Cor.

13:

2, 10

2^b

2 Cor.

10:12;

11:21

2^c

Rom.

8:4

3^a

1 Tim.

1:18;

Eph.

6:12

4^a

2 Cor.

6:7;

Rom.

13:12;

cf.

Eph.

6:

11-17;

1 Thes.

5:8

4^b

1 Tim.

1:18;

2 Tim.

4:7

4^c

2 Cor.

4:7;

13:3-4;

1 Cor.

2:5;

Rom.

15:19

4^d

Jer.

1:10;

cf.

2 Cor.

10:8;

13:10

1 ¹But I myself, Paul, ^aentreat you through the ^{2b}meekness and ³forbearance of Christ, who as to ^cappearance *am* indeed ^dlowly among you, but absent *am* ⁴of ^egood courage toward you;

2 But I beseech *you* that being ^apresent I may not have courage in the confidence with which I count to be ^bdaring toward some who account of us as walking ^caccording to flesh.

3 For walking ¹in flesh, we do not ^awar ¹according to flesh,

4 For the ^aweapons of our ^bwarfare *are* ¹not fleshly, but ^cpowerful to God ²to *the* ^doverthrow of strongholds,

¹ "But" here indicates a contrast. In chapters 8 and 9 the apostle spoke pleasantly with the dear saints in Corinth, encouraging them to have fellowship in the ministry to the needy saints in Judea. Immediately after that he desires to make himself more clear to them by vindicating, with a severe and unpleasant word, his apostleship, even his apostolic authority. This was due to the vague and clouded situation caused by the false, Judaistic apostles (11:11-15), whose teaching and assertion of what they were had distracted the Corinthian believers from the fundamental teachings of the authentic apostles, especially from the proper realization of Paul's standing as an apostle.

¹² This indicates that the apostle, being firmly attached to Christ (1:21) and one with Him, lives by Him, behaving in His virtues.

¹³ See notes 5¹ in Philippians 4 and 3³ in 1 Timothy 3.

¹⁴ Or, bold. The apostle is bold, having courage to speak out in his Epistle the real situation.

³ Being human, the apostles are still in flesh; hence, they walk in flesh. But they do not walk, especially in the spiritual warfare, according to flesh; they walk according to spirit (Rom. 8:4).

⁴ Since the spiritual warfare is not against the flesh, but against spiritual forces (Eph. 6:12), the weapons should not be fleshly but

5 Overthrowing ^{1a}reasonings and every ^{2b}high thing rising up against the knowledge of God, and taking captive every ^{1d}thought unto the ^eobedience of Christ;
 6 And being ready to ^{1a}avenge all disobedience, whenever your ^{2b}obedience is fulfilled.

**B. By the Measure of God's Rule
10:7-18**

7 You look at things ^aaccording to appearance. If anyone ¹has confidence in himself to be ^bof Christ, let him account this again as to himself, that even as he is ^cof Christ, ^dso also *are* we.

8 For if ever I should ^aboast somewhat more abundantly concerning our ^bauthority, which the Lord gave for ^{1c}building up and not for your overthrow, I shall not be put to shame;

9 That I may not seem as if to terrify you through the letters.

10 Because *his* letters indeed, ¹he says, *are* weighty and strong, but *his* ^abodily presence is ^{2b}weak and *his* ^cspeech ³contemptible.

11 Let such a one account this, that such as we are in spiritual. These are powerful to overthrow the strongholds of the enemy.

⁴ Lit. toward.

⁵ Reasonings and thought are in and of the mind. These are the strongholds of Satan, God's adversary, within the mind of those who are disobedient to God. Through the spiritual warfare, the reasonings must be overthrown and every thought taken captive to obey Christ.

⁵ The haughty things within the reprobate mentality against the knowledge of God. These must also be overthrown by the spiritual weapons.

⁶ This is a bold and severe word in the way of blame.

⁶ Our obedience affords a base for the Lord to deal with others' disobedience.

⁷ This indicates that to be of Christ is an important matter. It is vital to the Christian life and ministry.

⁸ Apostolic authority is not for ruling over the believers, as in the natural sense, but for building them up.

¹⁰ Some MSS read, they say.

¹⁰ See note 3¹ in 1 Corinthians 2.

¹⁰ Or, of no account. Lit. made nothing of.

^{5a} Phil.
2:14
^{5b} Isa.
2:
11-12
^{5c} cf.
Eph.
4:8
^{5d} 2 Cor.
11:3
^{5e} 2 Cor.
9:13
^{6a} 2 Cor.
7:11
^{6b} 2 Cor.
2:9;
7:15
^{7a} cf.
2 Cor.
5:16
^{7b} 1 Cor.
1:12
^{7c} 2 Cor.
11:23
^{7d} 1 Cor.
3:23
^{8a} 2 Cor.
10:
13, 15;
11:
16-18;
12:1
^{8b} 2 Cor.
13:10
^{8c} 2 Cor.
12:19
^{10a} 2 Cor.
10:1
^{10b} 2 Cor.
13:4
^{10c} 2 Cor.
11:6;
1 Cor.
1:17;
2:1, 4

word by letters when absent, such also *we are* when present in ¹deed.

12^a 2 Cor. 10:2
12^b 2 Cor. 10:18;
3:1;
5:12
13^a 2 Cor. 10:
8, 15
13^b cf.
Rom. 12:3
14^a Acts 18:1
14^b 1 Cor. 4:15;
15:1
15^a 2 Cor. 10:13
15^b Rom. 15:20
17^a 1 Cor. 1:31
18^a 2 Cor. 10:12
18^b 1 Cor. 11:19;
2 Tim. 2:15;
cf.
1 Cor. 9:27

12 For we do not ^adare to class or compare ourselves with some of those who ^bcommend themselves; but they, measuring themselves by themselves and comparing themselves with themselves, do not understand.

13 But we will ¹not ^aboast without measure, but ²according to the measure of the ³rule which the God of measure has ^bapportioned to us, to reach even as far as you.

14 For we do not, as not reaching to you, ¹overstretch ourselves, for we were the first to ^acome even as far as unto you in the ^bgospel of Christ;

15 ^aNot boasting without measure in ^bothers' labors, but having hope, your faith growing, to be ¹magnified among you according to our rule unto abundance,

16 To preach the gospel unto the *parts* beyond you, not to boast in another's rule ¹in things made ready.

17 But he who ^aboasts, let him boast in *the* Lord.

18 For not that one who ^acommends himself is ^bapproved, but whom the Lord commends.

11¹ The same word as in 1 Corinthians 5:2.

13¹ The apostle is bold, but not without limit. This shows that he is under the restriction of the Lord. His boasting is according to the measure of the rule which the God of measure, the ruling God, has apportioned to him.

13² Paul's ministry to the Gentile world, including Corinth, is according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8). Hence, his boast is also within this limit, not without measure, as that of the Judaistic teachers.

13³ Lit. measuring rod, as the rule of a carpenter.

14¹ As the Judaistic teachers do.

15¹ By being enlarged, increased. The apostles have the hope that through the growth of the Corinthian believers' faith, their ministry will be magnified (in the sense of praise), by being enlarged and increased abundantly, yet still according to the rule, the measure, that God has apportioned to them.

16¹ Lit. into the things ready.

CHAPTER 11

**C. By His Jealousy for Christ
over the Believers
against the False Apostles
11:1-15**

1 I would that you ^abear with me *in* a little ^bfoolishness; but indeed, you do bear with me.

2 For I am jealous *over* you with a ^ajealousy of God; for I ^bbetrothed you to one Husband, to ^cpresent a pure ^dvirgin to Christ;

3 But I fear lest somehow, as the ^aserpent ^bdeceived ^cEve by his ^dcraftiness, your ^ethoughts should be corrupted from the ^fsingleness and the ^gpurity which is toward Christ.

4 For if indeed he who comes preaches ^aanother Jesus, whom we did not preach, or you receive a ^bdifferent spirit, which you did not receive, or a ^cdifferent gospel, which you did not accept, you ^dbear ^ewell with *him*.

¹ Referring ironically to the apostle's enforced self-vindication and boasting.

² Like the jealousy of a husband over his wife.

² To be the bride for the Bridegroom (John 3:29), the wife of the Lamb (Rev. 19:7).

³ Or, simplicity, referring to the believers' single-hearted loyalty, single-minded faithfulness, toward Christ.

⁴ Another Jesus means another person; a different spirit means a spirit of different nature; and a different gospel means a gospel of different kind.

⁴ Or, beautifully, ideally. It is used here ironically. In verse 1 the apostle expresses his desire that the Corinthian believers, who were bearing with him, would bear more with him. Now in this verse he refers them to their bearing beautifully with the false apostles. His idea is, 'Since you bear with the false apostles so well, so beautifully, so ideally, please bear more with me.' This is why he uses the word "for" at the beginning of this verse.

⁴
cf.
1 Cor.
3:11;
Acts
4:12

⁴
Rom.
8:15;
1 John
4:1, 3, 6
⁴
Gal.
1:6-9

⁴
2 Cor.
11:1

¹
2 Cor.
11:4,
19-20
¹
2 Cor.
11:
16-17,
21;
12:11
²
Exo.
20:5
²
Hosea
2:
19-20
²
Eph.
5:27
²
Rev.
14:4
³
Gen.
3:1-6;
Rev.
12:
9, 15
³
1 Thes.
3:5;
1 Tim.
2:14;
4:1;
2 Pet.
3:17
³
Gen.
3:20;
1 Tim.
2:13
³
Eph.
4:14
³
2 Cor.
10:5
³
2 Cor.
1:12;
Eph.
6:5;
Matt.
6:22
³
Matt.
5:8;
2 Tim.
2:22

5^a For I account that I am inferior in nothing to the ^{1a}super-apostles.

2 Cor. 12:11; 11:13; Rev. 2:2; cf. 1 Cor. 15: 9-10
6 But if even *I am* unlearned in ^aspeech, yet not in ^bknowledge; in fact, in every *way* we have made *this* ^cmanifest in all things to you.

7 Or did I commit sin *in* humbling myself that you might be exalted, because I preached the gospel of God to you ^afree of charge?

6^a 8 I robbed other churches, taking wages for ministry to you;

2 Cor. 10:10 6^b 9 And when I was present with you and ^alacked, I was not an ^bencumbrance to anyone; for the brothers coming from ^cMacedonia ^dfilled up my lack; and in everything I kept myself from being a ^eburden to you, and I will keep *myself*.

1 Cor. 12:8 6^c 2 Cor. 5:11 7^a 10 *The* ¹truth of Christ is in me, that this ^aboasting shall not be stopped concerning me in the regions of ^bAchaia.

9^a 11 Why? Because I do not ^alove you? God ^bknows!

Phil. 4:12 9^b 12 But what I do, I also will do, that I may cut off the occasion of those desiring an occasion, that wherein they boast, they may be found even also as we.

2 Cor. 12: 13-14 9^c 13 For such *are* ^{1a}false apostles, deceitful ^bworkers, ²transfiguring themselves into apostles of Christ.

Acts 18:5; Phil. 4: 15-16 9^d 14 And no wonder, for ^{1a}Satan himself transfigures himself into an ^bangel of ²light.

1 Cor. 16:17 9^e 5¹ I.e., apostles in surpassing degree, referring ironically to the false apostles, as mentioned in verse 13 and 12:11, who surpass the degree of the genuineness of the apostles. These are the Judaizers who came to Corinth to preach another Jesus with a different spirit in a different gospel.

2 Cor. 12:16 10^a 10¹ I.e., truthfulness, as in Romans 9:1, an attribute of Christ as meekness and forbearance in 10:1. Since the apostle lives by Christ, whatever Christ is becomes his virtue in his behavior.

1 Cor. 9:15; 2 Cor. 11: 16-18; 12:1 10^b 13¹ The super-apostles (v. 5; 12:11).

13² Or, fashioning (and so in verses 14-15). The false apostles, being deceitful, fashion themselves into the appearance of the real apostles, who are true in every way.

Acts 18: 12, 27; 19:21 11^a 14¹ This indicates that Satan is the source of the false apostles. They follow him in his deceitfulness to frustrate God's economy.

11 ^b	13 ^a	14 ^a
2 Cor. 11:31;	Rev. 2:2	Job 1:6; 2:1
12:2-3;	13 ^b	14 ^b
Rev. 2:2	Phil. 3:2	Gal. 1:8

15 Therefore *it is* no great thing if also his ministers transfigure themselves as ¹ministers of righteousness; whose ^aend shall be according to their works.

D. By His Compelled Boasting
11:16–12:18

1. Of His Status, Labor, and Afflictions
11:16-33

16 Again I say, let no one think me to be ^afoolish; but if otherwise, accept me even as foolish, that I also may ^bboast a little.

17 What I speak, I speak not according to *the* Lord, but as in ^afoolishness, in this ^{1b}confidence of boasting.

18 Since many ^aboast according to the ^bflesh, I also will ^cboast.

19 For you ^abear gladly with ^bfools, being ¹wise;

20 For you bear *it* if anyone ^aenslaves you, if anyone ^bdevours *you*, if anyone ¹takes *you*, if anyone ^clifts himself up, if anyone beats you in *the* face.

21 I speak by way of ¹dishonor, as ²though we have been ^aweak; but in whatever anyone is daring, I speak in ^bfoolishness, I also am ^cdaring.

22 ^aHebrews are they? I also! ^bIsraelites are they? I also! ^cSeed of Abraham are they? I also!

14² God is light and His angels are of light. On the contrary, Satan is darkness and all his followers are in darkness. There is no fellowship between light and darkness (6:14).

15¹ These are the true apostles, who carry the ministry of righteousness (3:9). Whatever the ministers of Satan do is altogether unrighteous. Righteousness has no partnership with lawlessness (6:14).

17¹ See note 4² in chapter 9.

19¹ This expression concerning the Corinthians is ironical.

20¹ I.e., takes you as a prey, as in Luke 5:5. .

21¹ This is ironical.

21² Lit. that.

1 Cor.

2:3

21^b

2 Cor.

11:1,

16-17

21^c

2 Cor.

10:2

22^a

Phil.

3:5;

Exo.

3:18;

cf.

Acts

22:3

22^b

Exo.

9:7;

Lev.

23:42

22^c

Gen.

12:7;

Rom.

9:7;

Gal.

3:16

15^a

Phil.

3:19

16^a

2 Cor.

11:1;

12:11

16^b

2 Cor.

11:10

17^a

2 Cor.

11:1

17^b

2 Cor.

9:4

18^a

2 Cor.

5:12

18^b

Gal.

6:

12-13;

2 Cor.

5:16

18^c

cf.

Phil.

3:3-4;

1 Cor.

1:31;

Gal.

6:

13-14

19^a

2 Cor.

11:4

19^b

2 Cor.

11:16;

1 Cor.

4:10

20^a

Gal.

2:4;

4:1, 9;

5:1

20^b

Mark

12:40

20^c

2 Cor.

12:7

21^a

2 Cor.

11:30;

12:

5, 9, 10;

13:4, 9;

23^a 23 ^aMinisters of Christ are they? (I speak as being
Rom. ^{1b}beside myself) I ²more so: in ^clabors more abundantly,
15:16; in ^dimprisonments more abundantly, in ^estripes ³exces-
Col. sively, in ^fdeaths often.
1:7;

1 Tim. 24 From *the* Jews five times I received ^aforty stripes
4:6 less one.
23^b

Acts 25 Three times I was beaten with ¹rods, once I was
26:24; ^astoned, ²three times I was ^bshipwrecked; a night and a
2 Cor. day I have spent in the deep;
5:13

23^c 26 In journeys often, in dangers of ¹rivers, in dangers
2 Cor. of ²robbers, in dangers from *my* ^arace, in dangers from
11:27; *the* nations, in dangers in *the* ^bcity, in dangers in *the*
6:5; desert, in dangers in *the* sea, in dangers among ^{3c}false
1 Cor. brothers;
15:10

23^d 27 In ^alabor and hardship, in ¹watchings often, in
2 Cor. ^{2b}hunger and thirst, in ^{2c}fastings often, in ³cold and
6:5; ^{4d}nakedness;
Acts

16:23; 23¹ Lit. out of my mind.
Eph. 23² Lit. beyond (measure).
3:1;

2 Tim. 23³ Lit. above measure.
1:8;

Philem. 25¹ While the stripes in verse 24 were from the Jews, rods in this
1, 9, 23; verse were used by the Romans (Acts 16:22-23; 22:25).
cf.

Eph. 25² The three times, not including the shipwreck at Melita
6:20; (universally recognized as Malta), are not related in the Acts.
Phil.

1:7; 26¹ Rivers which are liable to violent and sudden changes from the
Col. sudden swelling of mountain streams or flooding of dry water-
4:3 courses.
23^c

2 Cor. 26² "The tribes inhabiting the mountains between the table-land of
6:5; Asia Minor and the coast were notorious for robbery" (Vincent).
1 Cor.

4:11 26³ Mainly the Judaizing Christians.
23^d

Acts 27¹ See note 5¹ in chapter 6.
16:

22-23; 27² Since fastings are listed here with hardships, they must refer to
2 Cor. involuntary fasting due to lack of food; hence they differ from hunger.
6:9; Hunger may refer to a situation in which there is no way to obtain
1 Cor. food; involuntary fasting may refer to a situation of poverty.
15:31

24^a 27³ Due to the weather and insufficient clothing.
Deut.

25:3 27⁴ Referring to insufficient clothing or nakedness due to scourging
or shipwreck.

<i>25^a</i>	<i>John</i>	<i>26^a</i>	<i>1 Thes.</i>	<i>26^c</i>	<i>2 Thes.</i>	<i>27^c</i>
<i>Acts</i>	<i>8:59;</i>	<i>Acts</i>	<i>2;</i>	<i>Gal.</i>	<i>3:8</i>	<i>2 Cor.</i>
<i>14:19;</i>	<i>10;</i>	<i>9:23;</i>	<i>14-15</i>	<i>2:4</i>	<i>27^b</i>	<i>6:5</i>
<i>cf.</i>	<i>31-33;</i>	<i>13:50;</i>	<i>26^b</i>	<i>27^a</i>	<i>1 Cor.</i>	<i>27^d</i>
<i>Acts</i>	<i>11:8</i>	<i>17:5;</i>	<i>2 Cor.</i>	<i>2 Cor.</i>	<i>4:11;</i>	<i>1 Cor.</i>
<i>7:58;</i>	<i>25^b</i>	<i>18:12;</i>	<i>11:32;</i>	<i>11:23;</i>	<i>Phil.</i>	<i>4:11</i>
<i>Matt.</i>	<i>Acts</i>	<i>21:27;</i>	<i>Acts</i>	<i>1 Thes.</i>	<i>4:12</i>	
<i>23:37;</i>	<i>27:41</i>	<i>23:12;</i>	<i>21:31</i>	<i>2:9;</i>		
		<i>25:2-3;</i>				

28 Apart from the things which *are* ¹not mentioned, ^{28^a}
the ²pressure upon me daily, the ³anxiety for ^aall the ^{2 Cor.}
churches. ^{8:18}

29 Who is ^aweak, and I am not weak? Who is ^{29^a}
^bstumbled, and ¹I do not ²burn? ^{1 Cor.}
^{9:22}

30 If I must ^aboast, I will boast of the ¹things of my ^{29^b}
^bweakness. ^{1 Cor.}
^{8:13}

31 The ^aGod and Father of the Lord Jesus, who is ^{30^a}
^bblessed ¹forever, ^cknows that I am ^dnot lying. ^{2 Cor.}
^{11:}

32 In ^aDamascus, the ¹governor under Aretas the ¹⁶⁻¹⁷
king ^bguarded the city of *the* Damascenes to seize me, ^{30^b}
^{2 Cor.}

33 And I was ^alowered in a basket through a window, ^{11:21}
through the wall, and escaped his hands. ^{31^a}
Rom.

CHAPTER 12

2. Of the Lord's Vision and Revelation to Him 12:1-10

1 To ^aboast is ¹necessary, *though* indeed not ^bexpe-
dient; yet I will ²come to ³visions and ^drevelations of
the Lord. ^{9:5;}
Rev.
^{5:13}
^{31^c}
^{2 Cor.}
^{11:11}

28¹ Not mentioned in verses 23-27. ^{31^d}

28² Lit. crowd (of cares) pressing on me. ^{*Rom.*}

28³ Anxious care, as in Matthew 13:22 and 1 Peter 5:7. ^{9:1}

29¹ Or, I am not burned. ^{32^a}

29² Burn in sorrow and indignation over the cause of stumbling. ^{*Acts*}

30¹ Referring to the apostle's sufferings and hardships, which made
him appear mean, weak, and contemptible in the eyes of his
adversaries. He was attested as a true apostle by these things, not by
the strength of which his adversaries boasted. ^{9:2}
^{32^b}
^{*Acts*}
^{9:24}

31¹ Lit. unto the ages. ^{33^a}

32¹ Lit. ethnarch. ^{*Acts*}
^{9:25}

¹ The apostle was forced to boast because of the Corinthians'
follies. Though it was not expedient to himself, it was necessary for
their profit. He must boast that they might be brought back, for their
building up, to a sober and proper understanding concerning their
relationship with the apostle. ^{1^a}
^{2 Cor.}
^{11:10,}
¹⁶⁻¹⁸

¹² I.e., come to boast of the visions and revelations he has
received of the Lord. ^{1^b}
^{1 Cor.}
^{6:12;}
^{10:23}
^{1^c}

<i>Luke</i>	10:3;	1 ^d	<i>Luke</i>	1 Cor.	<i>Eph.</i>	
1:22;	11:5;	2 Cor.	2:26;	2:10;	3:3;	
24:23;	16:9;	12:7;	<i>Matt.</i>	14;	<i>Rev.</i>	<i>Dan.</i>
<i>Acts</i>	18:9;	<i>Dan.</i>	16:17;	6, 26;	1:1	2:19;
2:17;	26:19;	2:19;	<i>Rom.</i>	<i>Gal.</i>		7:2;
9;	<i>Rev.</i>	1 Pet.	16:25;	1;		<i>Matt.</i>
10, 12;	9:17	1:12;		12, 16;		17:9;

2^a 2 I know a ¹man ^ain Christ, fourteen years ago
 2 Cor. (whether in *the* body I do not know, or outside the
 5:17; body I do not know—God ^bknows), such a one was
 Gal. ²caught away ³to *the* ⁴third heaven.

3^b 3 ¹And I know such a man (whether in *the* body or
 27-28; ²outside the body, I do not know—God knows),
 Rom. 16:7

2^b 4 That he was ¹caught away into ²paradise and
 2 Cor. heard unspeakable words, which it is ^anot allowed a
 11:11 man to speak.

4^a cf. ¹ Revelation is the putting aside of the veil, the unveiling of
 Rev. hidden things; vision is the sight, the view, seen at the unveiling. So
 10:4; many things concerning God's economy and administration in the
 Dan. universe were hidden. The Lord has revealed, unveiled, these to the
 8:26; apostle, and he has received visions of these hidden things.
 12:4, 9

2¹ The apostle (v. 7), not as the old creation but as the new creation (5:17). In this section the apostle desires to boast of the new creation in Christ by boasting of his weaknesses in the flesh, the old creation (vv. 5, 9).

2² The same Greek word as in Acts 8:39 and 1 Thessalonians 4:17.

2³ Lit. till within, that is, as far as.

2⁴ The visible clouds may be considered the first heaven, and the sky, the second heaven. The third heaven must refer to the heaven of the heavens, the highest heaven (Deut. 10:14; Psa. 148:4), where the Lord Jesus and God are today (Eph. 4:10; Heb. 4:14; 1:3).

3¹ The conjunction "and" is an important word here. It indicates that what is mentioned in verses 3 and 4 is another matter in addition to what is mentioned in the preceding verse. Verse 2 tells us that the apostle was caught away to the third heaven. Now, verses 3 and 4 tell us something further, that the apostle was also caught away to another place, into paradise. This indicates strongly that paradise is not synonymous with the third heaven in verse 2; it refers to a place other than the third heaven.

3² Some MSS read apart from.

4¹ Same Greek word as in verse 2.

4² The pleasant section in Hades, where the spirits of Abraham and all the just are, awaiting the resurrection (Luke 16:22-23, 25-26), and where the Lord Jesus went after His death and stayed until His resurrection (Luke 23:43; Acts 2:24, 27, 31; Eph. 4:9; Matt. 12:40). This paradise differs from the paradise in Revelation 2:7, which will be the New Jerusalem in the millennium. In this section the apostle tells of the transcendence of the revelations he has received. In the universe there are mainly three sections: the heavens, the earth, and Hades underneath the earth (Eph. 4:9). As a man living on earth, the apostle knows the things of the earth. But men do not know the things either in heavens or in Hades. However, the apostle was brought away to both of these unknown places. Hence, he received visions and revelations of these hidden regions. For this reason he mentions these two uttermost parts of the universe.

5 On behalf of such a one I will ^aboast, but on behalf of myself I will not ^bboast, except in my ^cweaknesses. 5^a
2 Cor.
5:12;
10:8

6 For if I should desire to ^aboast, I shall not be foolish, for I will ^bspeak *the* truth; but I ¹refrain, lest anyone should account of me above what he ^csees of me or ^dhears from me. 5^b
2 Cor.
12:9;
11:30

7 Wherefore also, that I should not be exceedingly ^alifted up by the ¹transcendence of the revelations, there was given to me a ^{2b}thorn in the flesh, a messenger of ^cSatan, that he might ³buffet me, that I should not be exceedingly lifted up. 5^c
2 Cor.
12:10;
11:30;
1 Cor.
2:3

8 Concerning this I entreated the Lord ^athree times that it might depart from me. 6^a
2 Cor.
11:
16-17

9 And He has said to me, My ^{1a}grace is ²sufficient for you, for My ^{3b}power is perfected in ^cweakness. Most gladly therefore will I rather boast in my weaknesses, that the ^dpower of Christ might ^{4e}tabernacle over me. 6^b
2 Cor.
7:14;
Rom.
9:1
6^c
Phil.
4:9
6^d
2 Tim.
1:13;
2:2
7^a
2 Cor.
11:20
7^b
cf.
Num.
33:55;
Ezek.
28:24
7^c
Job
2:6-7;
Luke
13:16;
1 Cor.
5:5
8^a
Matt.
26:44
9^a
2 Cor.
8:9;
13:14;
John
1:17
9^b
Eph.
1:
19-20;

6¹ Lit. spare.

7¹ Or, superabundance, exceeding greatness, excess.

7² "Frequent in classical Greek in the sense of a stake" (Vincent), or "a sharp pointed staff" (Alford). Here it may refer to a kind of physical suffering, like the trouble in his eyes (see note 15² in Galatians 4).

7³ To beat with clenched fist, differing from buffet in 1 Corinthians 9:27, which means to beat under the eye.

9¹ See note 10¹ in 1 Corinthians 15. Sufferings and trials are often in the Lord's ordination for us, that we may experience Christ as grace and power. Hence, the Lord would not remove the thorn from the apostle as he entreated.

9² Or, enough.

9³ To magnify the sufficiency of the Lord's grace, our sufferings are required; to show forth the perfectness of the Lord's power, our weakness is needed. Hence, the apostle would most gladly boast in his weaknesses, that the power of Christ might tabernacle over him. Grace is the supply, and the power is the strength, the ability, of grace. Both are the resurrected Christ, Who is now the life-giving Spirit dwelling in us (1 Cor. 15:45; Gal. 2:20) for our enjoyment.

9⁴ Gk. *episkenoō*, a compound verb composed of *epi* and *skenoo*. *Skenoo*, meaning to dwell in a tent, is used in John 1:14 and Revelation 21:3. *Episkenoō* here means to fix a tent or a habitation upon. It portrays how the power of Christ, even Christ Himself, dwells upon us as a tent spread over us, overshadowing us in our weaknesses.

Phil
3:10;
4:13,
Isa.
40:29

9^c
2 Cor.
12:5;
11:30

9^d
1 Cor.
2:4-5

9^e
Rev.
7:15

10^a 10 Wherefore I am ¹well pleased in ^aweaknesses, in ²insults, in ^{3b}necessities, in ^cpersecutions, and ^{4d}distresses, on behalf of Christ; for whenever I am ^{5e}weak, then I am ⁵powerful.

1 Cor.
2:3;
9:22
10^b
2 Cor.
6:4

3. Of the Signs of His Apostleship 12:11-18

10^c
Gal.
5:11;
6:12;
2 Tim.
3:11

10^d
2 Cor.
6:4

11 I have become ^afoolish; you yourselves compelled me. For I ought to have been ^bcommended by you; for in nothing I am inferior to the ^{1c}super-apostles, even if I am ^dnothing.

10^e
2 Cor.
13:4

12 Indeed, the ¹signs of the ^aapostle were wrought among you in all ^bendurance, by ^{2c}signs and ³wonders and ⁴works of power.

11^a
2 Cor.
11:1,
16-17

11^b
2 Cor.
3:1-2

13 For what is it in which you were ¹treated in an inferior manner to the rest of the churches, except that I myself was not an ^aencumbrance to you? Forgive me this ²injustice.

11^c
2 Cor.
11:5

11^d
1 Cor.
3:7

14 Behold, this ^athird *time* I am ready to come to you, and I will not be an encumbrance; for I do ^bnot seek what *is* yours, but you; for the ^cchildren ought not to store up for the parents, but the ^dparents for the children.

12^a
1 Cor.
9:1-2

15 But I will most gladly ¹spend and ^{2a}be utterly

12^b
2 Cor.
6:4

12^c
Rom.
15:

18-19;
Heb.
2:4

13^a
2 Cor.
11:9

14^a
2 Cor.
13:1

14^b
1 Cor.
10:
24, 33

14^c
1 Cor.
4:
14-15

10¹ Or, well content, as in Matthew 3:17.

10² Or, mistreatments.

10³ Or, constraints, i.e., urgent needs that press much.

10⁴ Lit. narrowness of room, hence straits, difficulties, distresses.

10⁵ Weak in my old being; powerful in the overshadowing Christ.

11¹ See note 5¹ in chapter 11.

12¹ The attesting miracles that furnish credentials of apostleship.

12² Attesting miracles.

12³ Startling and awakening miracles.

12⁴ God's power-demonstrating miracles.

13¹ Or, inferior to, weaker than.

13² An ironical expression.

15¹ To spend what he has, referring to his possessions.

15² To spend what he is, referring to his being.

14^d
Prov.
19:14

15^a
cf.
1 Thes.
2:8

spent on behalf of your souls, even if ^bloving you more abundantly, I am loved less. 15^b
2 Cor. 11:11

16 But ¹let it be so, I did ^anot burden you, but ²being crafty I took you with guile. 16^a
2 Cor. 11:9

17 Did I take ^aadvantage of you through anyone whom I have sent ^bto you? 17^a
2 Cor. 7:2

18 I entreated ^aTitus and sent with *him* the ^bbrother. Did Titus take advantage of you? Did we not walk in the same ^{1c}spirit? Not in the same ^dsteps? 17^b
2 Cor. 9:5

***E. By the Authority Given to Him
for the Believers' Building Up
12:19—13:10***

19 All this time you are thinking that we are defending ourselves to you. ^{1a}Before God, ^bin Christ we speak; but all things, beloved, *are* for your ^cbuilding up. 18^a
Rom. 1:9;
2 Cor. 2:13;

20 For I ^afear, that perhaps when I come, I may find you not such as I wish, and I may be found by you not such as you wish: that perhaps *there may be* ^{1b}strife, jealousy, angers, ^crivalries, ²backbitings, ³whisperings, ⁴puffings up, ^{5d}disorders; 18^b
cf. Rom. 4:12

21 Lest when I come again my God should humble me in regard to you, and I shall mourn over many who 19^a
2 Cor. 2:17

16¹ I.e., let the former matter go. 19^b

16² This is what some Corinthians charged against the apostle. They said he was crafty in making gain, indemnifying himself by sending Titus to receive the collection for the poor saints. 20^a
2 Cor. 10:8;
13:10

18¹ Our regenerated spirit indwelt by the Holy Spirit, that governs, rules, directs, regulates, and leads us in our Christian walk (Rom. 8:4). The apostles walked in such a spirit. 20^b
1 Cor. 1:11;

19¹ "In Christ" denotes the life by which the apostles speak, referring to the means and substance of their speaking. "Before God" denotes the atmosphere in which the apostles speak, referring to the sphere of their speaking. 3:3;
Gal. 5:20

20¹ Or, debate, contention, quarrel. 20^c
Phil. 2:3

20² Or, detractions, evil speakings. 20^d

20³ Secret slanders. cf.

20⁴ Inflated arrogance. In Greek, "puffings up" here is a kindred verb of "puffed up" in 1 Corinthians 4:6. 1 Cor. 14:40

20⁵ Or, disturbances.

21^a have ^asinned before and are not ^brepenting of the
 2 Cor. 13:2 uncleanness and ^dfornication and debauchery which
 21^b they practiced.

cf.

2 Cor.

7:9-10

21^c

2 Cor.

7:1

21^d

1 Cor.

5:1

1^a

2 Cor.

12:14

1^b

Matt.

18:16

2^a

2 Cor.

13:10

2^b

2 Cor.

12:21

2^c

cf.

2 Cor.

1:23;

1 Cor.

4:21

3^a

Eph.

1:19

4^a

Phil.

2:7-8

4^b

1 Cor.

6:14;

1 Pet.

3:18;

Rom.

1:4;

Rev.

1:18

4^c

2 Cor.

12:10

4^d

Rom.

6:

4-5, 8;

John

14:19;

Gal.

2:20;

Phil.

1:21

CHAPTER 13

1 This ^athird *time* I am coming to you. At *the* mouth of two or three ^bwitnesses every word shall be established.

2 I have previously said as present the second *time*, and I say beforehand, being ^aabsent now, to those who have ^bsinned before and to all the rest, that if I come again I will ^cnot spare,

3 Since you seek a proof of Christ ¹speaking in me, who is not weak unto you, but is ^{1a}powerful in you.

4 For indeed He was ^acrucified out of ¹weakness, but He ^blives by *the* power of God. For indeed ²we are ^cweak in Him, but we shall ^dlive together with Him by *the* ^epower of God toward you.

5 Test yourselves whether you are in the ¹faith; ²prove yourselves; or do you not recognize your-

3¹ Christ is powerful in the believers while He is speaking in the apostle. This is indeed a strong and subjective proof to the believers that Christ speaks in the apostle.

4¹ Weakness of the body, the same as in 10:10. For Himself Christ did not need to be weak in any way, but for accomplishing redemption on our behalf He was willing to be weak in His body that He might be crucified. However, now He lives, after being resurrected, by the power of God.

4² The apostles followed the pattern of Christ, willing to be weak in the organic union with Him, that they might live with Him a crucified life. Thus they would live together with Him by the power of God toward the believers. Apparently they are weak toward them; actually they are powerful.

5¹ The objective faith (Acts 6:7; 1 Tim. 1:19 and note 3). If one is in the objective faith, he surely has the subjective faith, believing in Christ and the entire content of God's New Testament economy. This is what the apostle asks the Corinthians to test.

5² To test is to determine your condition; to prove is to qualify your status.

4^a

1 Cor.

2:4-5

selves that ³Jesus Christ is ^ain you, unless you are ^bdisapproved?

6 But I hope that you will know that ¹we are not disapproved.

7 Now we pray to God that you do no evil, ¹not that we may appear approved, but that you may do what is good, and we may be as disapproved.

8 ¹For we are not able to do anything against the ²truth, but for the truth.

9 For we rejoice whenever we are ^{1a}weak and you are powerful; this also we pray for, your ^{2b}perfecting.

10 Therefore I write these things being ^aabsent, in order that being ^bpresent I may not use ^cseverity, according to the ^dauthority which the Lord gave me for ^ebuilding up and not for overthrowing.

⁵³ As long as a believer realizes that Jesus Christ is in him, he is qualified, approved, as a genuine member of Christ.

⁵⁴ Disqualified.

⁶¹ By this word the apostle turns to himself and the apostles, indicating that they, having Christ living and speaking in them, are fully qualified and not disapproved, especially among the troublesome Corinthians. The apostle earnestly hopes that they might recognize this, and that they may have no further questions about him.

⁷¹ This indicates that the believers' doing good proves the qualification and teaching of the apostles. However, the apostle does not care for this as a standing to exercise his apostolic authority to discipline them; he cares for their doing good that they may be established and built up.

⁸¹ "For" indicates that verse 8 is an explanation of what is mentioned in the preceding verse. What the apostle expects is that the Corinthian believers may do good, not that the apostles may appear approved. To edify the believers to do good is for the truth, but for the apostles to cause themselves to appear approved and to defend themselves to the believers (12:19) is against the truth. The Lord would not enable the apostles to do this; hence, they are not able to do it

⁸² The reality of the content of the faith. See note ⁴² in 1 Timothy 2.

⁹¹ Weak here is the same as appearing disapproved. When the apostles appear disapproved, they are weak in administering discipline to the believers. When the believers do good, they are powerful and make the apostles powerless to discipline them. The apostles rejoice over this and pray for this, that is, for the believers' perfecting.

⁹² Lit. restoring, implying repairing, adjusting, putting in order again, and mending, perfectly joining together (compare 1 Cor. 1:10 and note 4), thoroughly equipping, well furnishing, thus perfecting,

⁵
Rom.
8:10;

Col.
1:27;

John
14:20;

Gal.
2:20;
4:19

^{5b}
cf.
1 Cor.

9:27

^{9a}
2 Cor.

12:5,
9-10;

1 Cor.
4:10

^{9b}
2 Cor.

13:11;
Eph.
4:12

^{10a}
2 Cor.

13:2

^{10b}
2 Cor.

2:3
^{10c}
Titus
1:13;

cf.
1 Cor.

4:21
^{10d}
2 Cor.

10:8
^{10e}
2 Cor.

10:8;
12:19

VI. Conclusion**13:11-14****A. Final Exhortations****vv. 11-12**

11^a 11 For the rest, brothers, ^{1a}rejoice! Be ²perfected, be
 Phil. 3:1 ³encouraged, ^{4b}think the same thing, be ⁵at ^cpeace, and
 11^b the ^dGod of ⁶love and peace shall be with you.

Phil. 2:2; 12 Greet one another with a ^{1a}holy kiss.

Rom. 12:16;
 15:5

B. Greeting**v. 13**

11^c
 Mark 9:50;

13 ^aAll the saints greet you.

Rom. 12:18

C. Blessing**v. 14**

11^d
 1 John 4:8, 16;

14 The ^{1a}grace of the Lord Jesus Christ, and the ^blove of God, and the ^cfellowship of the Holy Spirit *be* with you all.

Phil. 4:9
 12^a
 Rom. 16:16

completing, educating. The apostles pray for the Corinthians, that they may be restored, put in order again, and thoroughly equipped and edified to grow in life for the building up of the Body of Christ.

13^a
 Phil. 4:22

11¹ Since the apostles are rejoicing (v. 9), they are able to exhort the believers to rejoice too. This is not to be done in their natural life, but in the Lord (Phil. 3:1; 4:4; 1 Thes. 5:16).

14^a
 Rom. 16:20;
 1 Cor. 16:23;

11² Lit. completed thoroughly, i.e., repaired or adjusted, put in order again, mended, perfectly joined together, thus restored. In Greek, it is the root of the word for perfecting in verse 9, and also the root for perfecting in Ephesians 4:12.

Gal. 6:18;
 Rev. 22:21

11³ The apostles are encouraged by the God of all encouragement (1:3-6). The Corinthians were much discouraged by the apostle's first Epistle to them. Now, in the second Epistle, he encourages them with the encouragement of God (7:8-13).

14^b
 Rom. 5:5;
 Jude 21

11⁴ This should be the main thing for the distracted and confused Corinthians to be perfected, adjusted, put in order, and restored, as the apostle exhorted them in his first Epistle (1:10).

14^c
 cf.

11⁵ At peace with one another, and probably with God also.

1 Cor. 1:9;
 1 John 1:3, 6

11⁶ The Corinthians were lacking in love (1 Cor. 8:1; 13:1-3, 13; 14:1) and missing peace through being disturbed by the distracting teachings and confusing concepts. Hence, the apostle wishes that the God of love and peace shall be with them for their adjusting and perfecting. They need the love and peace of God to fill them that they may walk according to love (Rom. 14:15; Eph. 5:2) and have peace with one another (Rom. 14:19; Heb. 12:14).

12¹ A kiss of pure love without any contaminating mixture.

14¹ The grace of the Lord is the Lord Himself as life to us for our

enjoyment (John 1:17 and note 1; 1 Cor. 15:10 and note 1), the love of God is God Himself (1 John 4:8, 16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. These are not three separate matters, but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods, but three "hypostases . . . of the one same undivided and indivisible" God (Philip Schaff). The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues. Here the grace of the Lord is mentioned first, because this book is on the grace of Christ (1:12; 4:15; 6:1; 8:1, 9; 9:8, 14; 12:9). Such a divine attribute of three virtues—love, grace, and fellowship—and such a Triune God of the three divine hypostases—the Father, the Son, and the Spirit—were needed by the distracted and confused, yet encouraged and restored Corinthian believers. Hence, the apostle used all these divine and precious things in one sentence to conclude his lovely and dear Epistle.

This verse is strong proof that the trinity of the Godhead is not for the doctrinal understanding of systematic theology, but for the dispensing of God Himself in His trinity into His chosen and redeemed people. In the Bible the Trinity is never revealed merely as a doctrine. It is always revealed or mentioned in regard to the relationship of God with His creatures, especially with men created by Him, and even more with His chosen and redeemed people. The first divine title used in His divine revelation concerning His creation, *Elohim* in Hebrew, is plural in number (Gen. 1:1), implying that He, as the Creator of the heavens and the earth for man, is triune. Concerning the creation of man in His own image, after His own likeness, He used the plural pronouns, "us" and "our," referring to His trinity (Gen. 1:26), and implying that He will be one with man and express Himself through man in His trinity. Later, in Genesis 3:22 and 11:7 and Isaiah 6:8, He referred to Himself again and again as "us" concerning His relationship with man and His chosen people.

In order to redeem fallen man, that He might still have the position to be one with man, He became incarnated (John 1:1, 14) in the Son and through the Spirit (Luke 1:31-35) to be a man, and lived a human life on the earth, also in the Son (Luke 2:49) and by the Spirit (Luke 4:1; Matt. 12:28). At the beginning of His ministry on the earth, the Father anointed the Son with the Spirit (Matt. 3:16-17; Luke 4:18) for reaching men and bringing them back to Him. Just before He was crucified in the flesh and resurrected to become the life-giving Spirit (1 Cor. 15:45), He unveiled His mysterious trinity to His disciples in plain words (John 14—17), stating that the Son is in the Father and the Father is in the Son (14:9-11), that the Spirit is the transfiguration of the Son (14:16-20), that the Three, coexisting and coinhering simultaneously, are abiding with the believers for their enjoyment (14:23; 16:7-10; 17:21-23), and that all the Father has is the Son's, and all the Son possesses is received by the Spirit to be revealed to the believers (16:13-15). Such a Trinity is altogether

related to the dispensing of the processed God into His believers (14:17, 20; 15:4-5), that they may be one in and with the Triune God (17:21-23).

After His resurrection, He charged His disciples to disciple the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19), that is, to bring the believing ones into the Triune God, into an organic union with the processed God, who has passed through incarnation, human living, and crucifixion, and entered into resurrection. It is based upon such an organic union that at the conclusion of his second Epistle to the Corinthians, the apostle blesses them with the blessed Trinity in the participation of the Son's grace with the Father's love through the Spirit's fellowship. In this Trinity, God the Father operates all things in all the members in the church, which is the Body of Christ, through the ministries of the Lord, God the Son, by the gifts of God the Spirit (1 Cor. 12:4-6).

The entire divine revelation in the book of Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of this divine economy, the dispensing of the Triune God into the members of the Body of Christ. Chapter 1 unveils how God the Father chose and predestinated these members in eternity (vv. 4-5), God the Son redeemed them (vv. 6-12), and God the Spirit sealed them as a pledge (vv. 13-14), thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all (vv. 18-23). Chapter 2 shows us that in the divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father, through God the Son, in God the Spirit (v. 18). This also indicates that the Three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection. In chapter 3 the apostle prays that God the Father would grant the believers to be strengthened through God the Spirit in their inner man, that Christ, God the Son, may make His home in their heart, that is, to occupy their entire being, that they might be filled unto all the fullness of God (vv. 14-19). This is the climax of God in His trinity to be experienced and participated in by the believers in Christ. Chapter 4 portrays how the processed God as the Spirit, the Lord, and the Father, is mingled with the Body of Christ (vv. 4-6) for the experience of the divine Trinity by all its members. Chapter 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father (vv. 19-20). This is to praise and thank the processed God in His divine trinity for our enjoyment of Him as the Triune God. Chapter 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of God the Spirit (vv. 10, 11, 17). This is the experience and enjoyment of the Triune God by the believers even in the spiritual warfare.

The Apostle Peter, in his writing, confirms this trinity of God for the believers' enjoyment by referring them to the election of God the Father, the sanctification of God the Spirit, and the redemption of Jesus Christ, God the Son, by His blood (1 Pet. 1:2). And John the Apostle also strengthens the revelation of the divine Trinity for the believers' participation in the processed Triune God. In the book of

Revelation, he blesses the churches in different localities with grace and peace from God the Father, Him who is, and who was, and who is coming, and from God the Spirit, the seven Spirits who are before His throne, and from God the Son, Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth (1:4-5). This blessing of John to the churches also indicates that the processed Triune God in all He is as the eternal Father, in all He is able to do as the sevenfold intensified Spirit, and in all He has attained and obtained as the anointed Son, is for the believers' enjoyment, that they may be His corporate testimony as the golden lampstands (1:9, 11, 20).

Thus, it is evident that the divine revelation of the trinity of the Godhead in the Holy Word, from Genesis through Revelation, is not for the study of theology, but for the apprehension of how God in His mysterious and marvelous trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated in the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity.

THE EPISTLE OF PAUL TO THE GALATIANS

CHAPTER 1

I. Introduction— the Will of God to Rescue Us out of the Evil Religious Age 1:1-5

1 ^aPaul, an ^bapostle, ^{1c}not from men nor through man, but ^dthrough Jesus Christ and God *the* Father, who ^{2e}raised Him from among *the* dead,

2 And all the ^{1a}brothers who are with me, to the ^{2b}churches of ^cGalatia:

3 ^{1a}Grace to you and ^{2b}peace from God ^cour Father and our Lord Jesus Christ,

1¹ The purpose of this book is to let its receivers know that the gospel the Apostle Paul preached was not from man's teaching (1:11) but from God's revelation. Hence, in its very opening, Paul emphasized that he became an apostle, not from men nor through man, but through Christ and God.

1² The law dealt with man as the old creation; whereas the gospel makes man the new creation in resurrection. God made Paul an apostle, not according to his natural man in the old creation by the law, but according to his regenerated man in the new creation through the resurrection of Christ. Hence, Paul does not say here, God the Father who gave the law through Moses, but God the Father who raised Christ from among the dead. God's New Testament economy is not with men in the old creation, but with men in the new creation through the resurrection of Christ.

2¹ The apostle takes all the brothers who are with him as co-writers to be a testimony and a confirmation of what he writes in this Epistle.

2² Galatia was a province of the ancient Roman Empire. Through Paul's preaching ministry, churches were established in a number of cities in that province. Hence, "churches" not "church" is used when the apostle refers to them.

3¹ See notes 2¹ in Ephesians 1 and 7² in Romans 1.

3² See note 2² in Ephesians 1.

2 ^a	<i>Gal</i>	3 ^a	6:18;	3 ^b	16:33;	3 ^c	
<i>Acts</i>	3:1	<i>Gal.</i>	<i>John</i>	<i>Gal.</i>	20:19;	<i>John</i>	
16:6;		1:6, 15;	1:14;	6:16;	21, 26;	20:17;	
1 <i>Cor.</i>		2:9, 21;	<i>Rom.</i>	<i>John</i>	<i>Phil.</i>	<i>Eph.</i>	
16:1;		5:4;	5:2	14:27;	4:7	1:2	

1^a
Acts
7:58;
8:1, 3;
9:1-30;
11;
25, 30;
13:1-4;
7, 9, 13;
15:2
1^b
Gal.
2:9;
Rom.
1:5;
1 *Cor.*
9;
1-2, 5;
15:9;
2 *Cor.*
11:5;
12:11
1^c
Gal.
1;
11-12
1^d
Acts
9:15;
20:24;
26:16
1^e
Acts
2:24
2^a
Phil.
4:21;
Acts
11:12
2^b
1 *Cor.*
7:17;
11:16

4^a 4 Who ^agave Himself for our ^bsins, that He might
Gal. ¹rescue us out of the present evil ^{2c}age, according to the
 2:20;
Matt. ^dwill of our God and Father,

20:28;
Eph. 5 To whom *be* the ^aglory ¹forever and ever. Amen.
 5:2, 25;

Titus

2:14

4^b

1 Cor.

15:3;

1 Pet.

2:24

4^c

Eph.

2:2;

Rom.

12:2;

2 Cor.

4:4

4^a

Rom.

12:2

Eph.

1:5

5^a

Rom.

11:36

6^a

Eph.

1:18;

Rom.

8:30

6^b

Gal.

2:21;

5:4

6^c

Gal.

1:8, 9,

2 Cor.

11:4

7^a

Gal.

5:

10, 12;

Acts

15:24

II. The Revelation of the Apostle's Gospel

1:6—4:31

A. God's Son versus Man's Religion

1:6—2:10

6 I marvel that you are so quickly ¹removing from
 Him who has ^acalled you ²in *the* ^{3b}grace of Christ to a
^{4c}different gospel,

7 Which is ¹not another; only there are ²some who
^atrouble you and desire to ³pervert the gospel of Christ.

4¹ Lit. to pluck out, to draw out, to extricate.

4² An age is a part of the world as the satanic system (see note 2¹ in
 Ephesians 2). The present evil age here, according to the context of this
 book, refers to the religious world, the religious course of the world,
 the Jewish religion. This is confirmed by 6:14-15, where circumcision is
 considered a part of the world—the religious world which, to the
 Apostle Paul, is crucified. Here the apostle emphasizes that the pur-
 pose of Christ's giving Himself for our sins was to rescue us, to pluck
 us, out of the Jewish religion, the present evil age. This is to release
 God's chosen people from the custody of the law (3:23), to bring them
 out of the sheepfold (John 10:1, 3), according to the will of God. Thus,
 in his opening word, Paul indicates what he is going to deal with: he
 wants to rescue the churches, which were distracted by Judaism with
 its law, and bring them back to the grace of the gospel.

5¹ Lit. unto the ages of the ages.

6¹ Now Paul comes to his subject. Because the churches in Galatia
 were deserting the grace of Christ and backsliding to the observance of
 the law, Paul was burdened to write this Epistle

6² Or, by.

6³ The grace of Christ is versus the law of Moses (John 1:17 and
 note).

6⁴ This is the Judaistic observance of the law

7¹ The observance of the law could never be a gospel setting free
 the sinners under its bondage and bringing them into the enjoyment of
 God: it could only keep them as slaves under its bondage.

7² The Judaizers whom the Apostle Paul considers false brothers
 in 2:4.

7³ The Judaizers trouble the churches by perverting, distorting, the
 gospel of Christ, thus misleading the believers into going back to the
 law of Moses.

8 But if even we or an ^aangel out of heaven should preach to you a gospel besides that which we have preached to you, let him be ^{1b}accursed.

9 As we have said ¹before, now also I say again, If anyone preaches to you a gospel besides that which you have received, let him be ²accursed.

10 For am I now ¹persuading men or God? Or do I seek to ^aplease men? If I were still pleasing men, I would not be a ^bslave of Christ.

11 For I make known to you, ^abrothers, *concerning* the ^bgospel preached by me, that it is ^cnot according to man.

12 For ¹neither did I receive it from man, nor was I taught it, but *I ^areceived it* through a ^{2b}revelation of Jesus Christ.

13 For you have heard of my manner of life ^aformerly in ¹Judaism, that I ^bpersecuted the ^cchurch of God excessively and ^dravaged it;

14 And I ^aadvanced in Judaism beyond many contemporaries in my race, being more exceedingly ^bzealous of the ^{2c}traditions of my ^dfathers.

8¹ Gk. *anathema*.

9¹ This refers to an earlier time, to a previous visit of the apostle (cf. 5:21)

9² Gk. *anathema*.

10¹ Or, seeking for men's assent or God's; seeking to conciliate, to satisfy, men or God.

12¹ "Neither from man" corresponds with "not from men" in verse 1

12² The revelation given to the Apostle Paul by the Lord Jesus Christ concerning the gospel.

13¹ I.e., the Jewish religion.

14¹ Lit. a zealot of my ancestral traditions.

14² Traditions in the sect of the Pharisees, of whom Paul was one. He called himself "a Pharisee, the son of a Pharisee" (Acts 23:6). The Jewish religion was composed not only of the God-given law and its rituals, but also of man-made traditions.

13^c
Acts
20:28
1 Cor
10:32

13^a
Gal
1:23
Acts
8:3,
9:21

14^a
cf.
Acts
22:3

14^b
Acts
22:3,
Phil
3:6

14^c
Matt.
15:
2-6,
Col
2:8

14^d
2 Tim
1:3

8^a
2 Cor.
11:14
8^b
Rom.
9:3;
1 Cor.
16:22
10^a
1 Thes.
2:4
10^b
Rom.
1:1
11^a
Gal.
3:15,
4:12,
28:31,
5:
11, 13;
6:1, 18
11^b
Rom.
2:16,
16:25,
1 Cor.
15:1-2
11^c
Gal
1:1
12^a
1 Cor.
15:3
12^b
Gal.
1:16;
2:2;
2 Cor.
12:1;
Eph.
3:3;
Rev.
1:1
13^a
Acts
26:9-11
13^b
Acts
22:4;
1 Cor.
15:9;
Phil
3:6,
1 Tim
1:13

15^a *1 Cor.* 1:21; *Eph.* 1:5, 9
15^b 15 But when it ^{1a}pleased God, who ²set me apart ³from my mother's ^bwomb and ^{4c}called me through His ^{5d}grace,

15^b 16 To ^{1a}reveal His ^{2b}Son ³in me, that I might preach ⁴Him among the ^{5c}nations, immediately I did ⁶not confer with ^{7d}flesh and blood,

15^c 17 ^aNeither did I go up to Jerusalem to those who were apostles before me, but I went away to ^bArabia, and again returned to ^cDamascus.

15^d *Rom.* 1:1
15^e 15¹ To reveal His Son in us is a pleasure to God. It is Christ the Son of God, not the law, in whom God the Father is always pleased (Matt. 3:17; 12:18; 17:5).

15^f *3:2, 8;* 15² I.e., designated or distinguished for a purpose.

15^g *1 Tim.* 1:14; 15³ I.e., before he was born.

15^h *1 Cor.* 15:10; 15⁴ After he was born, at his conversion.

15ⁱ *3:10;* 15⁵ Paul was called to be an apostle through the grace of Christ, not through the law by Moses.

15^j *Rom.* 12:3; 16¹ Not to teach, but to unveil, to give a vision of, to show.

15^k *Gal.* 1:12; *Matt.* 16:17
15^l *Gal.* 2:20; 4:6
15^m *Acts* 9:15; 22:21; 26:17-18;
15ⁿ 16² The Son of God as the embodiment and expression of God the Father (John 1:18; 14:9-11; Heb. 1:3) is life to us (John 10:10; 1 John 5:12; Col. 3:4). God's heart's desire is to reveal His Son in us that we may know Him, receive Him as our life (John 17:3; 3:16), and become the sons of God (John 1:12; Gal. 4:5-6). As the Son of the living God (Matt. 16:16), He is far superior to Judaism and its traditions (vv. 13-14). The Judaizers bewitched the Galatians so that they considered the ordinances of the law above the Son of the living God. Hence, the apostle in the opening of this Epistle testified that he had been deeply involved and far advanced in that realm. God, however, had rescued him out of that course of the world, which was evil in God's eyes, by revealing His Son in him. In his experience, he realized that there was no comparison between the Son of the living God and Judaism with its dead traditions from his fathers.

15^o *Eph.* 3:8; *Gal.* 2:8-9
15^p 16³ God's revealing of His Son to us is in us, not outwardly but inwardly; not by an outward vision but by an inward seeing. This is not an objective revelation but a subjective one.

15^q *Matt.* 16:17;
15^r 16⁴ God made the Apostle Paul a minister of Christ by setting him apart, calling him (v. 15), and revealing His Son in him.

15^s *Eph.* 6:12
15^t 16⁵ The Apostle Paul preached not the law but Christ the Son of God, not merely the doctrine concerning Him but a living Person.

15^u 16⁶ The heathen Gentiles.

15^v *Acts* 9:19-22
15^w 16⁷ This confirms that the apostle did not receive the gospel from man (v. 12).

15^x 16⁸ I.e., man composed of flesh and blood.

15^y *Gal.* 4:25
15^z *Acts* 9:2, 3, 19, 22
15^{aa} 17¹ It is difficult to trace where in Arabia Paul went and how long he stayed there after his conversion. However, it must have been a place apart from the Christians, and the time of his stay there must not have been short. His purpose in saying this was to testify that he did not receive the gospel from man (v. 12). In Arabia he must have received some revelation concerning the gospel directly from the Lord.

18 Then after three years I went up to ^aJerusalem to become acquainted with ^bCephas, and I remained with him fifteen days.

19 But I saw none of the other apostles ¹except ^aJames the brother of the Lord.

20 Now the things which I am writing to you, behold before God, I am ^anot lying.

21 Then I went into the regions of ^{1a}Syria and ^bCilicia.

22 Yet I was ¹unknown by face to the ^achurches of Judea which *are* ^bin Christ;

23 But they ¹only heard that he who formerly ^apersecuted us now preaches the ^{2b}faith which formerly he ^cravaged.

24 And they ^aglorified God in me.

19¹ This indicates that James, the brother of the Lord, and Cephas (v. 18), who was Peter, were the leading ones at that time among the apostles.

21¹ Arabia (v. 17), Syria, and Cilicia were all regions of the Gentile world. By mentioning his journeying to all these places, Paul testifies that the revelation he received concerning the gospel was not from any men, any Christians, who at that time were mostly in Judea (v. 22).

22¹ To say this is also to strengthen the point that Paul did not receive the gospel from any who were believers in Christ before him.

23¹ The churches, including all the believers in Christ in Judea, only heard the news of Paul's conversion and glorified God in him. They had nothing to do with his receiving of the revelation concerning the gospel.

23² Faith here and in all the verses of reference 23^b implies our believing in Christ, taking His Person and His redemptive work as the object of our faith. This, replacing the law, by which God dealt with people in the Old Testament, becomes the principle of God's dealing with people in the New Testament. This faith characterizes the believers in Christ and distinguishes them from the keepers of law. This is the main emphasis of this book.

23^b

Gal.

3:

2, 5, 7, 9,

23, 25;

6:10;

Acts

6:7;

13:8;

14:22;

Rom.

16:26;

1 Cor.

16:13;

Eph.

4:13;

1 Tim.

1:19;

3:9, 13;

4:1, 6;

5:8;

6:10,

12, 21;

2 Tim.

3:8;

4:7;

Titus

1:13;

Jude

3, 20;

Rev.

14:12

23^c

Gal.

1:13

24^a

Matt.

9:8;

Acts

21:

19-20

18^a

Acts

9:

26, 28;

Acts

22:17

18^b

John

1:42;

Gal.

2:9,

11, 14;

1 Cor.

1:12

19^a

Gal.

2:9, 12;

Matt.

13:55;

Acts

12:17;

15:13;

21:18;

1 Cor.

15:7;

James

1:1

20^a

Rom.

9:1;

1 Tim.

2:7

21^a

Acts

15:

23, 41

21^b

Acts

6:9;

21:39;

22:3;

23:34;

27:5

22^a

1 Thes.

2:14;

Acts

9:31

22^b

1 Cor.

1:2

23^a

Gal.

1:13

CHAPTER 2

^{1a} 1 Then ^{1a}after a period of fourteen years I ^awent up again to Jerusalem with ^bBarnabas, taking ^cTitus with ^{1b}me also.

^{Gal.} 2 And I went up according to ^{1a}revelation, and I laid before them the gospel which I proclaim among the ^bnations, but privately to those of ^creputation ^dlest somehow I should be ^erunning or had run in vain.

^{Acts} 3 But ¹not even Titus, who was with me, being a Greek, was compelled to be ^{2a}circumcised.

^{4:36;} 4 And *it was* because of the ^{1a}false brothers, brought in ^bsecretly, who stole in to spy out our ^{2c}freedom which

^{9:27;} ^{11:22;} ^{24-26;} ^{30;} ^{12:25;} ^{13:1, 7;} ^{14:20;} ^{15;} ^{12, 22;} ^{1 Cor.} ^{9:6} ^{1c} This was, as recorded in Acts 15, after a number of churches were raised up in the Gentile world by Paul's preaching (see Acts 13 and 14). This also indicates that Paul's preaching of the gospel to raise up the Gentile churches had nothing to do with the believers in Jerusalem and Judea.

^{2 Cor.} ^{2:13} ^{Titus} ^{1:4} ^{2a} ^{Gal.} ^{1:12} ^{2b} ^{Acts} ^{15:12} ^{2c} ^{Gal.} ^{2:6, 9} ^{2a} ^{Gal.} ^{4:11;} ^{1 Thes.} ^{3:5} ^{2e} ^{Phil.} ^{2:16;} ^{1 Cor.} ^{9;} ^{24, 26;} ^{Heb.} ^{12:1;} ^{Gal.} ^{5:7} ^{3a} ^{cf.} ^{Acts} ^{16:3} ^{4a} ^{2 Cor.} ^{11:26} ^{4b} ^{2 Pet} ^{2:1} ^{Jude} ⁴ ^{4c} ^{Gal.} ^{5:1, 13}

²¹ Not only Paul's gospel but also his going up to Jerusalem was according to the Lord's revelation, not according to any organization or system. His move and activity were according to the Lord's instant leading. This again indicates that his preaching of the gospel was not according to man's teaching, but according to the Lord's direct revelation.

³¹ This indicates that Paul in his move for the Lord's testimony did not care for the observance of the law.

³² Judaism was built upon the God-given law with three pillars: circumcision, the Sabbath, and the holy diet. All three were ordained by God (Gen. 17:9-14; Exo. 20:8-11; Lev. 11) as shadows of things to come (Col. 2:16-17). Circumcision was a shadow of the crucifixion of Christ in putting off the flesh as signified in baptism (Col. 2:11). The Sabbath was a type of Christ as the rest for His people (Matt. 11:28-30). The holy diet symbolized persons clean or unclean whom God's holy people should contact or not (Acts 10:11-16, 34-35). Since Christ has come, all these shadows should be over. Hence, the observance of the Sabbath was abolished by the Lord Jesus in His ministry (Matt. 12:1-12), the holy diet was annulled by the Spirit in Peter's ministry (Acts 10:9-20), and circumcision was counted as nothing in the revelation received by Paul in his ministry (5:6; 6:15). Furthermore, the law, the base of Judaism, has been terminated and replaced by Christ (Rom. 10:4; Gal. 2:16). Thus the entire Judaism is gone

⁴¹ The Judaizers who perverted the gospel of Christ by smuggling the observances of the law into the church and troubled the genuine brothers in Christ (1:7).

⁴² Freedom from the bondage of the law.

^{4b} ^{2 Pet} ^{2:1} ^{Jude} ⁴ ^{4c} ^{Gal.} ^{5:1, 13}

we have in Christ Jesus, that they might bring us into ^aslavery;

5 To whom we yielded in subjection not even for an hour, that the ^atruth of the gospel might remain with you.

6 But from those who were of ^areputation as being somewhat (whatever they were, it means nothing to me; God does ^bnot accept man's person), for to me those who were of reputation imparted nothing;

7 But on the contrary, seeing that I have been ^aentrusted with the gospel of the ^buncircumcision, even as ^cPeter *with that* of the circumcision,

8 (For He who worked in Peter for *the* ^aapostleship of the circumcision worked also in me for the ^bnations),

9 ¹And perceiving the ^agrace given to me, ^{2b}James and ^cCephas and ^dJohn, who were ^ereputed to be ^fpillars, gave to me and to ^gBarnabas *the* right ^hhand of ⁱfellowship that we *should* go to the nations, and they to the circumcision;

4³ Slavery under the law.

9¹ "And" conjoins "seeing" in verse 7 and "perceiving" here.

9² In the listing of the apostles, Peter was always mentioned first (Matt. 10:2; Mark 3:16; Luke 6:14; Acts 1:13). However, here James is mentioned first. This indicates that at this time Peter was not the foremost leading one in the church, but James the brother of the Lord (1:19). This is confirmed by Acts 15:13-21, where James, not Peter, was the authority to give the final decisive word in the conference held in Jerusalem. It must be because of Peter's weakness shown in not holding the truth of the gospel, as illustrated by Paul in verses 11-14, that James came to the forefront to take the lead among the apostles. Hence, both in Galatians 2:12 and Acts 21:18, James was considered the representative of the church in Jerusalem and of the apostles. This is strong proof that Peter was not always the foremost leader of the church. This also implies that leadership in the church is not organizational and perpetual, but it is spiritual and fluctuates according to the spiritual condition of the leading ones. It strongly rebuts Catholicism in its assertion that Peter was the only successor of Christ in the administration of the church.

8 ^b	9 ^a	9 ^b	Acts	9 ^r	9 ^h	8 ^a
Acts	Gal.	Gal.	3:1;	1 Kings	cf.	Acts
9:15;	1:15	1:19	4:19;	7:21;	2 Kings	1:25;
22:21;	Rom.	9 ^c	2 John	3:12;	Ezra	1 Cor.
26.	1:5.	Gal.	1	1 Tim.	10:19	9;
17-18;	1 Cor	1:18	9 ^e	3:15	9 ⁱ	1-2, 5
Rom.	15:10	9 ^d	Gal.	9 ^a	1 John	
11:13		Matt.	2:2, 6	Gal.	1:3, 7;	
		4:21;		2:1	Phil.	
					2:1	

4^r
Gal
4:1, 9
Rom
8:15
5^a
Gal.
2:14;
4:16;
5:7;
Col.
1:5
6^a
Gal.
2:2
6^b
Deut.
10:17;
Acts
10:34;
Rom.
2:11
7^a
1 Cor.
9:17;
1 Thes.
2:4;
1 Tim.
1:11;
Titus
1:3
7^b
Gal.
1:16
7^c
Matt.
4;
18-19;
John
1:42;
Matt.
16;
16-19;
Acts
1:15;
2:14;
1 Pet.
1:1
8^a
Acts
1:25;
1 Cor.
9;
1-2, 5

10^a 10 Only that we should remember the ^apoor, which
Deut. very thing I ^bwas also eager to do.
15:

7-8, 11;

Esth.

9:22;

Matt.

26:11

10^b

Acts

11:

29-30;

24:17;

Rom.

12:13;

1 Cor.

16:1;

2 Cor.

9:1, 12

11^a

Gal.

1:18

11^b

Acts

11:19;

13:1;

15:

30, 35

12^a

Gal.

1:19

12^b

Acts

11:3;

10:28

12^c

Acts

11:2

13^a

Gal.

2:1

14^a

Heb.

12:13

14^b

Gal.

2:5

14^c

Gal.

1:18

14^d

1 Tim.

5:20

14^e

Gal.

2:12

14^f

Acts

10:28

B. Christ Replacing Law 2:11-21

11 But when ^aCephas came to ^bAntioch I opposed him to *his* face, because he was to be condemned.

12 For before some came from ^{1a}James, he ^{2b}ate with those of the nations; but when they came, he ³shrank back and separated himself, ³fearing those of the ^ccircumcision.

13 And the ¹rest of the Jews joined him in ²hypocrisy, so that even ^{3a}Barnabas was carried away by their hypocrisy.

14 But when I saw that they did not walk ^{1a}straight-forwardly in relation to the ^btruth of the gospel, I said to ^cCephas in ^dfront of all: If you, being a Jew, ^{2e}live like the nations and not like the Jews, how is it that you compel the nations ³to ^flive like Jews?

12¹ "From James" means from the church in Jerusalem. This is another indication that at that time James, not Peter, was the first among the apostles in Jerusalem.

12² This was against the customary practice of the Jews in keeping the observances of their law.

12³ This proves that at that time Peter was very weak in the pure Christian faith. He had received an exceedingly clear vision from the heavens concerning fellowship with the Gentiles, and he took the lead to practice it in Acts 10. What weakness and backsliding to shrink from eating with Gentile believers out of fear of those of the circumcision! No wonder he lost the leadership among the apostles.

13¹ When the leading one backslid, the rest easily followed.

13² That Peter, the leading apostle, practiced hypocrisy in relation to the truth of the gospel is almost incredible.

13³ Barnabas participated in Paul's first journey to preach the gospel to the Gentiles and to raise up the Gentile churches. Even one who had so much fellowship with the Gentile believers was carried away by Peter's hypocrisy. What a negative influence Peter exerted upon others! Surely he deserved to lose his leadership.

14¹ Lit. to be straight-footed.

14² That is, to eat, live, and fellowship with the Gentiles.

14³ Lit. to Judaize; that is, to live like the Jews, not eating, not fellowshiping with the Gentiles.

15 We *are* ^aJews by nature and not ^bsinners of *the* nations, 15^a
Acts
22:3

16 Yet knowing that a man is not justified ¹by works of ^alaw, but through *the* ^bfaith ²of Christ Jesus; we also have believed ³in Christ Jesus that we might be justified ⁴by *the* faith ²of Christ and not ¹by works of law, because ¹by works of law ^cno ⁵flesh shall be justified. 15^b
Gal.
2:17
16^a
Acts
13:39
16^b

17 Now if, while seeking to be justified in Christ, we ourselves also have been found ^asinners, then is Christ a minister of sin? ^bCertainly not! Rom.
5:1;
9:30;
Phil.
3:9

18 For if I ¹build again those ²things which I ³destroyed, I prove myself to be a transgressor. 16^c
Gal.
3:11;
Rom.
3:20

19 For I ¹through law have ^{2a}died to law that I might ^blive to God. 17^a
Gal.
2:15
17^b

20 I have been ^{1a}crucified with Christ, and *it is* no longer I who live, but ^{2b}Christ lives in me; and the Gal.
2:15
17^b

16¹ Lit. out of.

16² The faith of Christ here means faith in Christ, as in 3:22 and 26. Gal.
3:21;
Rom.
3:

16³ Lit. into.

16⁴ Lit. out of.

16⁵ Flesh here means fallen man who has become flesh (Gen. 6:3). No such man shall be justified by works of law. 4. 6, 31
19^a
Rom.
7:4, 6

18¹ That is, reassume Judaism. This refers to Peter's returning to the Judaic observance of not eating with Gentiles. 19^b
Rom.
6:11

18² Judaic practices. This refers to not eating with the Gentiles.

18³ As counting loss, counting dung (Phil. 3:7-8). It refers here to Peter's abandoning of the Judaistic practice not to eat with the Gentiles. 20^a
Gal.
6:14;
Rom.
6:6

19¹ The law requires me, a sinner, to die, and according to that requirement Christ died for me and with me. Hence, I have died in Christ and with Christ through the law. 20^b
John
14:20;
15:4-5;
17;
23. 26;
Rom.
8:10

19² The obligation under the law, the relationship to the law, was terminated.

19³ To be obligated to God in the divine life. In Christ's death we are through with the law, and in His resurrection we are responsible to God in the resurrection life.

20¹ This explains how through law I have died to law. When Christ was crucified, I was included in Him according to God's economy. This is an accomplished fact.

20² I have died in Christ through His death, but now He lives in me through His resurrection. His living in me is entirely by His being the life-giving Spirit (1 Cor. 15:45b). This point is fully developed in all the following chapters, where the Spirit is presented and emphasized as the very One whom we have received as life and in whom we should live.

"I", the natural person, inclines to keep the law that I might be

20^a *John* 6:57; 14:19 ³life which I now live in *the* flesh I ^clive in ^dfaith, the ^dfaith ⁵of the ⁶Son of God, who ⁷loved me and ^fgave Himself for me.

20^a *Gal.* 2:16; 3:22, 26 ²¹I do not nullify the ^{1a}grace of God; for if ^{2b}righteousness is through law, then ^cChrist has died ^dfor nothing.

20^a *Rom.* 8:37; *Eph.* 5:25; *2 Cor.* 5:14 ²⁰perfect (Phil. 3:6), but God wants me to live Christ that God might be expressed in me through Him (Phil. 1:20-21). Hence, God's economy is that "I" be crucified in Christ's death and Christ live in me in His resurrection. To keep the law is to exalt it above all things in my life; to live Christ is to make Him the center and everything in my life. The law was used by God to keep His chosen people in custody for Christ for a period of time (3:23), and eventually to conduct them to Christ (3:24) that they might receive Him as life and live Him as God's expression. Since Christ has come, the function of the law has been terminated and Christ must replace the law in my life for the fulfillment of God's eternal purpose.

21^b *Gal.* 3:21; *Rom.* 9:31 ^{20^b} Not *bios*, the physical life, nor *psuche*, the soulish life, but *zoe*, the spiritual and divine life.

21^c *2 Cor.* 5:21; *1 Pet.* 2:24; 3:18 ^{20^c} We live the divine life, not by sight nor by feeling as we live the physical and soulish life. The divine life, which is the spiritual life in our spirit, is lived by the exercise of faith stimulated by the presence of the life-giving Spirit.

20^d That is, in the Son of God, as in verse 16.

20^e The title "Christ" mainly denotes Christ's mission to carry out God's plan; "the Son of God" denotes Christ's Person to impart God's life into us. Hence, the faith in which we live God's life is in the Son of God, the life-imparting One.

20^f The Son of God loved us and purposely gave Himself for us that He might impart the divine life into us.

21¹ The grace of God is that Christ has imparted the divine life into us through the life-giving Spirit. Not to live by this Spirit is to nullify the grace of God.

21² Christ died for us that we may have righteousness in Him, through which we may receive the divine life (Rom. 5:18, 21). This righteousness is not through the law but through the death of Christ.

21³ Or, without cause. If righteousness is through law, Christ has died without cause. Righteousness is through Christ's death, and Christ's death has separated us from law.

CHAPTER 3

**C. The Spirit by Faith
versus the Flesh by Law
3:1—4:31**

**1. The Spirit Being the Blessing of the Promise
by Faith in Christ
3:1-14**

1 O foolish ^aGalatians, ^bwho has bewitched you, before whose eyes Jesus Christ was openly portrayed ^{1c}crucified?

2 This only I wish to learn from you, Did you receive the ^{1a}Spirit by *the* ^bworks of ²law or by *the* ^chearing of ^{2d}faith?

¹ The crucifixion of Christ indicates that all the requirements of the law have been fulfilled by the death of Christ, and that Christ through His death has released His life that it may be imparted into us in His resurrection to free us from bondage under the law. This was fully portrayed before the eyes of the Galatians in the word of the gospel. How could they neglect this and be bewitched, drifting back to the law? How foolish!

² The Galatians, through hearing the gospel, believed in the crucified Christ, but they received the Spirit. The One who was crucified on the cross was Christ, but the One who entered into the believers was the Spirit. In crucifixion for the believers' redemption He was Christ, but in the indwelling to be the believers' life He is the Spirit. This is the all-inclusive life-giving Spirit, who is the all-inclusive and ultimate blessing of the gospel. The believers receive such a divine Spirit by the hearing of faith, not by the works of law. He enters into the believers and lives in them, not by their keeping the law, but by their faith in the crucified and resurrected Christ.

² Law was the basic term for the relationship between man and God in God's Old Testament economy (3:23); faith is the unique requirement for man to contact God in His New Testament economy (Heb. 11:6). Law is related to the flesh (Rom. 7:5), depending on the effort of the flesh, and the flesh is the expression of "I." Faith is related to the Spirit, trusting in the operation of the Spirit, and the Spirit is the realization of Christ. In the Old Testament, "I" and the flesh played an important role in keeping the law. In the New Testament, Christ and the Spirit take over the position of "I" and the flesh, and faith replaces law that we may live Christ by the Spirit. To keep the law by the flesh is man's natural way; it is in the darkness of man's concept, resulting in death and wretchedness (Rom. 7:10-11, 24). To receive the Spirit by faith is God's revealed way; it is in the light of God's revelation, issuing in life and glory (Rom. 8:2, 6, 10-11, 30). Hence, we must treasure faith, not the works of law. It is by the hearing of faith that we have received the Spirit that we may participate in God's promised blessing and live Christ. (For faith, see note 23² in chapter 1.)

^{1a}
Gal.
1:2
^{1b}
Gal.
5:7
^{1c}
1 Cor.
1:23;
2:2;
Gal.
5:11
^{2a}
Acts
2:38;
10:47;
15:8;
Eph.
1:13;
Heb.
6:4;
Gal.
3;
3, 5, 14;
4;
6, 29;
5:5, 16;
17, 18;
22, 25;
6:8
^{2b}
Gal.
2:16;
3:5, 10;
Rom.
3;
20, 28
^{2c}
Gal.
3:5;
Rom.
10;
16-17;
John
5:24
^{2d}
Gal.
1:23;
3:5;
7, 9;
23, 25;
Rom.
10;
14, 17

3^a 3 Are you so foolish? Having ¹begun by *the* ²Spirit, are you now ¹being perfected by *the* ^{2a}flesh?

4: 23, 29; 5:13, 16, 17, 19, 24; 6:8, 12, 13 4 Have you ^{1a}suffered so many things ^bin vain, if indeed really in vain?

4^a 5 He therefore who is ^{1a}supplying to you the ^{2b}Spirit and ^{3c}doing works of power among you, *is it by the* ^dworks of law or by *the* hearing of faith?

Heb. 10:32 4^b 6 Even as ^{1a}Abraham ^bbelieved God, and it was reckoned to him for righteousness.

1 Cor. 15:2 5^a 3¹ To begin by the Spirit is by faith in Christ; to be perfected by the flesh is by works of law (v. 2).

Phil. 1:19 5^b 3² The Spirit, who is the resurrected Christ, is of life; the flesh, which is our fallen man, is of sin and death. We should not begin by the Spirit and attempt to be perfected by the flesh. We should be perfected by the Spirit and have nothing to do with the flesh, since we have begun by the Spirit. In 2:20 the contrast is between Christ and "I"; here the contrast is between the Spirit and the flesh. This indicates that the Spirit is Christ and the flesh is "I" in our experience. From chapter 3 to the end of the Epistle, the Spirit is Christ in our life experience. In revelation it is Christ; in experience it is the Spirit.

Gal. 3:2 6^a The flesh is condemned and repudiated throughout this entire book (1:16; 2:16; 3:3; 4:23, 29; 5:13, 16-17, 19, 24; 6:8, 12, 13), and from chapter 3 every chapter gives a contrast between the flesh and the Spirit (3:3; 4:29; 5:16-17, 19, 22; 6:8). The flesh is the uttermost expression of the fallen tripartite man, and the Spirit is the ultimate realization of the processed Triune God. The flesh inclines to keep the law and is tested by the law; the Spirit is received and enjoyed by faith. God's economy delivers us from the flesh to the Spirit that we may participate in the blessing of the riches of the Triune God. This cannot transpire by the flesh keeping the law, but by the Spirit being received by faith and experienced through faith.

Gal. 14, 16, 18, 29; 4:22; Rom. 4:2 6^b 4¹ Their suffering of persecution because of their faith in Christ that turned them to Christ from the Jewish religion and heathen customs.

Gen. 15:6; Rom. 4:3; James 2:23 5¹ Lit. supplying abundantly, fully, bountifully, and liberally. See Philippians 1:19.

5² The all-inclusive, compound Spirit, as typified by the compound ointment in Exodus 30:23-25. It is the Spirit mentioned in John 7:39, who is the life-imparting Christ in resurrection. This Spirit is the bountiful supply to the believers in God's New Testament economy. It is altogether not by the works of law, but by faith in the crucified and glorified Christ.

5³ Lit. operating.

6¹ The bewitched Galatians, by drifting back to the law, clung to Moses through whom the law was given; but Paul referred them to Abraham, who was the father of faith. Faith was of God's original economy; the law was later added because of transgressions (v. 19). After Christ fulfilled the law through His death, God wanted His

7 Know then that they who are of ^afaith, these are ^{1b}sons of Abraham.

8 And the Scripture, foreseeing that God would ^ajustify the nations ^{1b}by faith, preached the ²gospel beforehand to Abraham: ^bIn you all the nations shall be ^cblessed.

9 So that they who are of ^afaith are ^{1b}blessed with ²believing Abraham.

10 For as many as are of *the* ^aworks of law are under a ^{1b}curse; for it is written, ^cCursed is everyone who does not abide by all the things written in the book of the law to do them.

11 Now that ^{1b}by law ^ano one is justified before God *is* evident, because, ^bThe just ²by faith shall ^{3c}live;

people to return to His original economy. With Abraham it was not a matter of keeping the law, but of believing God. It should be so with all the New Testament believers.

7¹ Works of law make people disciples of Moses (John 9:28) with nothing whatever related to life. Faith in Christ makes the New Testament believers sons of God, a relationship altogether of life. We, the New Testament believers, were born sons of the fallen Adam, and in Adam, because of transgressions, we were under the law of Moses. But we have been reborn sons of Abraham and have been freed from the law of Moses by faith in Christ.

8¹ Lit. out of.

8² The promise God gave to Abraham, In you all nations shall be blessed, was the gospel. It was preached to him, not only before the accomplishing of redemption by Christ, but also before the giving of the law through Moses. What God promised to Abraham corresponds to what God accomplished by Christ, which is the fulfillment of His promise to Abraham. The New Testament economy is a continuation of His dealing with Abraham, having nothing to do with the law of Moses. All the New Testament believers should be in this continuation and should have nothing to do with the law given through Moses.

9¹ Faith in Christ brings us into the blessing God promised to Abraham, which is the promise of the Spirit (v. 14).

9² Abraham, under God's dealing, was not working to please God, but believing Him.

10¹ Faith in Christ had brought the Galatian believers into the blessing in Christ, enjoying the grace of life in the Spirit; but the Judaizers bewitched them and caused them to come under the curse of the law, thus depriving them of the enjoyment of Christ and causing them to fall from grace (5:4).

11¹ Lit. in, meaning, in the power of, in virtue of (Darby's New Translation).

11² Lit. out of faith, in contrast with "by law."

11³ Live implies to have life. See "give life" in verse 21.

7^a

Gal.

3:2

7^b

Gal.

3:29;

Luke

19:9;

John

8:39

8^a

Gal.

3:24;

Rom.

3:30

8^b

Gen.

12:3;

Acts

3:25

8^c

Gal.

3:9, 14

9^a

Gal.

3:7

10^a

Gal.

3:2

10^b

Gal.

3:13

10^c

Deut.

27:26

11^a

Gal.

2:16

11^b

Hab.

2:4;

Rom.

1:17;

Heb.

10:38

11^c

Gal.

2:20;

5:25

12^a 12 And the law is not ¹of faith, but ^ahe who does them shall live by them.

13^a 13 Christ has ^aredeemed us out of the ^bcurse of the law, having ¹become a curse on our behalf; because it is written, ^cCursed is every one hanging on a ^{2d}tree,

13^b 14 In order that the ^{1a}blessing of Abraham might come to the nations ^bin Jesus Christ, that we might ^creceive the ^dpromise of the ^{2e}Spirit through ^ffaith.

2. The Law Being the Custodian of the Heirs of the Promise 3:15-29

13^a 15 Brothers, I speak ^aaccording to man, even though *it be* a man's covenant, when it has been ratified, no one sets *it* aside or makes additions *to it*.

13^b 16 But ^ato Abraham were the ^bpromises spoken and ^cto his seed. He does not say, And to the seeds, as

14^a 12¹ Lit. out of.

14^b 13¹ Christ as our substitute on the cross not only bore the curse for us, but also became a curse for us. The curse of the law issued from the sin of man (Gen. 3:17). When Christ took away our sin on the cross, He redeemed us out of the curse.

14^c 13² This denotes that the cross is made of wood

14^d 14¹ The blessing promised by God to Abraham (Gen. 12:3) for all the nations of the earth. This promise was fulfilled, and this blessing has come to the nations in Christ through His redemption by the cross.

14^e 14² The context of this verse indicates that the Spirit is the blessing which God promised to Abraham for all the nations and which has been received by the believers through faith in Christ. "The Spirit" is the compound Spirit, as mentioned in note 5², and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension, for us to receive as our life and our everything. This is the focus of the gospel of God.

The physical aspect of the blessing God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (Col. 1:12). Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the promised land. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy.

16^a

Luke
1:55;
Rom.
4:
13, 16

16^b
Acts
13:32;

26:6;
Rom.
9:4

16^c
Gen.
13:15;
17:7-8

concerning many, but as concerning one, And to your ^dseed, who is ^{1e}Christ.

17 And I say this a ¹covenant ratified beforehand by God, the ²law having come ^{3a}four hundred and thirty years after does not annul, so as to make the ^bpromise of none effect.

18 For if the ^{1a}inheritance is of law, it is no longer of promise; but God has given it to Abraham through ^bpromise.

19 Why then the ^alaw? It was ¹added because of ^btransgressions, until the ^cseed should come to whom the promise was made, ²ordained through ^dangels in the

16¹ Christ is the seed, and the seed is the heir who inherits the promises. Here, Christ is the unique seed inheriting the promises. Hence, in order to inherit the promised blessing we must be one with Christ. Outside of Him we cannot inherit the promises given by God to Abraham. In God's eyes Abraham has only one seed, that is, Christ. We must be in Him that we may participate in the promises given to Abraham. He is not only the seed inheriting the promises, but also the blessing of the promises for inheritance. For the Galatian believers to turn back from Christ to the law, meant that they would forfeit both the Heir and the inheritance of the promises.

17¹ This indicates that the promise God gave to Abraham became a covenant, which is more firm than a promise.

17² God's promise to Abraham was given first. The law came 430 years later. The promise was permanent, but the law temporary. The later and temporary law cannot annul the first and permanent promise. The Galatians left the first and permanent promise and went back to the later and temporary law.

17³ Counted from the time God gave Abraham the promise in Genesis 12, to the time He gave the law through Moses in Exodus 20. This period was considered by God as the time of the children of Israel's dwelling in Egypt (Exo. 12:40-41). The four hundred years mentioned in Genesis 15:13 and Acts 7:6 is counted from the time Ishmael mocked Isaac in Genesis 21, to the time the children of Israel came out of the Egyptian tyranny in Exodus 12. This is the period when Abraham's descendants suffered the persecution of the Gentiles.

18¹ The law does not give; it only requires. There is no inheritance of the law; the inheritance is of promise. Hence, the inheritance was given to Abraham through promise.

19¹ The law was not in the origination of God's economy. It was added while God's economy was proceeding because of man's transgressions, until the seed, Christ, should come to whom God's promise was made. Since it was added because of man's transgressions, it should be deducted when those transgressions are taken away. And since Christ, the seed, has come, the law must be terminated.

19² Because the law was ordained through angels in the hand of a mediator, not given by God directly to the people as the promise was, it is not primary but secondary in God's economy.

16^d
Gen.
22:18;
Acts
3:25
16^e
Gal.
3:
27-29
17^a
Exo.
12:
40-41;
cf.
Gen.
15:13;
Acts
7:6
17^b
Rom.
4:14
18^a
Gal.
3:29;
4:1
18^b
Heb.
6:
13-17
19^a
Rom.
3:20
7:7
19^b
Rom.
4:15;
5:20
19^c
Gal.
3:16
19^d
Acts
7:
38, 53;
Heb.
2:2

19^a hand of a ^{3a}mediator.

Exo. 20 Now the ^{1a}mediator is not of one, but God is ^bone.
20:19;

Deut. 21 Is then the law against the promises of God?
5:5 ^aCertainly not! For if a law was given which was able to
20^a ¹give life, ^{2b}righteousness would have indeed been of *the*
1 Tim. law;
2:5;

Heb. 22 But the Scripture has ^{1a}shut up ²all under ^bsin in
8:6; order that the ^cpromise ³by ^dfaith in Jesus Christ might
9:15; be given to those who ^ebelieve.
12:24

20^b 23 But before ^{1a}faith came we were ^{2b}guarded ^cunder
Deut. law, being ^{3d}shut up ⁴unto the ^{1a}faith which was about
6:4; to be revealed.
Rom.
3:30

21^a 19^a The man, Moses.
Gal.
2:17

21^b 20¹ The law has a mediator between two parties, God and the
Gal. children of Israel. The promise has only God directly related to its
2:21 receiver, without a go-between. The responsibility of the law does not
depend upon one party, but two; but that of the promise depends only
upon the giver, who is God. Hence, the law is inferior to the promise.
22^a The Galatians gave up the superior and went back to the inferior.
Rom.
11:32;

cf. 21¹ The law was able only to demand and condemn; it could not give
Gal. life. (See note 10¹ in Romans 7.) There is no life in the law; there are only
3:23 commandments. Life is in Christ (John 1:4). He is the life-giving Spirit
22^b (1 Cor. 15:45), the only One that is able to give life. Life-giving is the
Rom. focal point of the apostle's revelation. We should take only that by
3:9, 23 which life is given.
22^c

Rom. 21² There must be righteousness for life to be given. Right-
4; eousness, however, is not of the law, but in Christ (Rom. 5:17, 18).
13, 16 Hence, the law is not able to give life. Furthermore, since the law can-
22^a not give life, it has no power to fulfill its requirements that righteous-
Gal. ness may be produced. Hence, in this sense also, righteousness is not of
3:26 the law.
22^c

Acts 22¹ As a jailor shuts up prisoners. The Scripture, personified, has
10:43 shut up all mankind under sin, not that the law might be kept by the
23^a imprisoned sinners, but that God's promise might be given by faith in
Gal. Christ to the believers. To be shut up under sin is to be shut up under
3:2, 25 law, as revealed in verse 23.
23^b

Gal. 22² Lit. all things, i.e., all mankind.

4:2 22³ Lit. out of.

23^c 23¹ Referring to the faith in Christ in verse 22. See note 23² in
cf. chapter 1. This faith was not revealed until Christ came (John 1:12;
Rom. 3:16, 18).
6:14

23^a 23² Kept in custody, kept in ward.

cf. 23³ To be guarded under law by being shut up there is like sheep
Gal. being enclosed in a fold (John 10:1, 16). The law, in God's economy,
3:22 was used as a fold to keep God's chosen people until Christ came (see
note 1² in John 10). Since Christ has come, God's people should no
longer be kept under the law (see note 9² in John 10).

24 So the ^alaw has become our ¹child-conductor unto ^{24^a}
^bChrist, that we might be justified ²by ^cfaith. *Matt.*
5:17

25 But ^afaith having come, we are ¹no longer ^bunder a ^{24^b}
child-conductor; *Rom.*
10:4

26 For you are all ^{1a}sons of God through ^{2b}faith ^cin ^{24^c}
Christ Jesus. *Gal.*
2:16;

27 For as many as were ^abaptized ¹into Christ have ^{24^c}
^{2b}put on Christ. *Acts*
13:39

28 There ¹cannot be ^{2a}Jew nor Greek, there cannot be ^{25^a}
³slave nor free man, there cannot be ^{4b}male and female; *Gal.*
3:2, 23
25^b
Gal.
4:2

23¹ Or, with a view to, indicating that shutting up has an object;
that is, resulting in the faith, bringing the guarded people to the faith.

24¹ Or, escort, guardian, custodian, one who cares for a child under
age and conducts him to the schoolmaster. The law was used by God
as a custodian, a guardian, a child-conductor, to watch over His
chosen people before Christ came, and to escort and conduct them to
Christ when He did come. *Gal.*
4:6-7;
Rom.
8:14
26^b
Gal.
3:22

24² Lit. out of. *26^c*

25¹ Since faith in Christ has come, we do not need to be under the
guarding law any longer. *Gal.*
3:

26¹ Sons of full age who have outgrown the custody of the slave-
guardian. Under the Old Testament, God's chosen people were
considered infants. Now, under the New Testament, they are
considered sons of full age to inherit the promised blessing, which is
the all-inclusive Spirit of Christ. *Gal.*
3:14, 28;
5:6
27^a
Rom.
6:3;
Matt.
28:19

26² Faith in Christ brings us into Christ, making us one with Christ
in Whom is the sonship. We must be identified with Christ through
faith so that in Him we may be sons of God. *27^b*
Rom.
13:14;
cf.

27¹ To believe is to believe into Christ (John 3:16), and to be
baptized is to be baptized also into Christ. By both faith and baptism,
we have been immersed into Christ, having thus put on Christ and
become identified with Christ. *Eph.*
4:24;
Col.
3:10

27² I.e., clothed yourselves with Christ.

28¹ See note 11² in Colossians 3. *28^a*

28² The differences among races and nationalities. *1 Cor.*
12:13;

28³ The differences in social rank. *Col.*
3:11

28⁴ The differences between sexes. *28^b*

28⁵ One in Christ with His resurrection life and His divine nature to
be the one new man, as mentioned in Ephesians 2:15. This one new
man is absolutely in Christ. There is no room for our natural being,
our natural disposition, and our natural character; in this one new
man Christ is all and in all (Col. 3:10-11). *cf.*
1 Cor.
11:11

28^c
John
10:16;
17:11,
21-23;

Eph.
2:14-16;
4:4

28^d
Gal.
3:
14, 26;
5:6;

Eph.
3:6;
1 Cor.
1:30

29^a 29 And if you are ^aChrist's, then you are ¹Abraham's
 1 Cor. 3:23 ^bseed, ^cheirs according to ^dpromise.

29^b

Gal.

3:7:

Gen.

21:12:

Rom.

9:7-8:

Gen.

22:17

29^c

Gal.

4:1, 7:

Rom.

8:

16, 17:

Eph.

3:6:

Titus

3:7

29^d

Gal.

4:28

1^a

Gal.

3:29

1^b

Gal.

4:3, 7, 8.

9, 24:

2:4:

5:1

2^a

Gal.

3:25

2^b

Gal.

3:23

2^c

Luke

12:42:

16:1

2^d

Gal.

4:4

3^a

Gal.

4:9.

24, 25:

2:4:

5:1

3^b

Gal.

4:9:

Col.

2:8, 20

CHAPTER 4

3. The Spirit of Sonship Replacing the Custody of the Law

4:1-7

1 But I say, as long as the ^aheir is a ¹child, he does not differ at all from a ^bslave, though he is lord of all;

2 But he is ^aunder ^bguardians and ^cstewards until the ^dtime appointed of the father.

3 So also we, when we were ¹children, were kept in ^aslavery under the ^{2b}elements of the world;

4 But when the ¹fullness of the ^atime came, God

29¹ Abraham's seed is only one, Christ (v. 16). Hence, to be Abraham's seed we must be Christ's, a part of Christ. Because we are one with Christ, we are also Abraham's seed, heirs according to promise, inheriting God's promised blessing, which is the all-inclusive Spirit as the ultimate consummation of the processed God to be our portion. Under the New Testament, the believers as God's chosen people, being sons of full age, are such heirs, not under law but in Christ. The Judaizers who remained under law and kept themselves apart from Christ were, like Ishmael (4:23), Abraham's descendants according to flesh, not, like Isaac (4:28), his heirs according to promise. But the believers in Christ are such heirs, inheriting the promised blessing. Hence, we should remain in Christ and not turn to law.

Since the law is unable to give us life (3:21), it cannot produce the sons of God; but the Spirit that is received by faith (3:2) and that gives us life (2 Cor. 3:6) can. Law kept God's chosen people under its custody until faith came (3:23). Faith in Christ as the all-inclusive life-giving Spirit makes God's chosen people Abraham's seed as "the stars of the heavens" (Gen. 22:17) according to God's promise.

1¹ Lit. infant, minor.

2¹ Guardians are the wardens, and stewards are the administrators. This describes the functions of the law in God's economy.

2² The time the Father appointed is the time of the New Testament, beginning with the first coming of Christ.

3¹ Lit. infants, minors.

3² Elementary principles, referring to the rudimentary teachings of the law. See note 8⁴ in Colossians 2.

4¹ The completion of the Old Testament time, which occurred at the time appointed of the Father (v. 2).

4^a

Mark

Gal.

1:15

4:2:

^bsent forth His ^cSon, come of a ^{2d}woman, come under ^alaw,

5 That He might ^{1a}redeem those under law, that we might receive the ^{2b}sonship.

6 And because you are ^asons, God ^bsent forth the ^{1c}Spirit of His Son into our ²hearts, ³crying, ^{4d}Abba, Father!

⁴² The virgin Mary (Luke 1:27-35). The Son of God came of her to be the seed of woman, as promised in Genesis 3:15.

⁴³ Christ was born under law, as revealed in Luke 2:21-24, 27, and kept the law, as revealed in the four Gospels.

⁵¹ God's chosen people were shut up by law under its custody (3:23). Christ was born under law in order to redeem them from its custody that they might receive the sonship and become the sons of God. Hence, they should not return to the custody of law to be under its slavery as the Galatians were seduced to do, but remain in the sonship of God to enjoy the life supply of the Spirit in Christ.

⁵² Christ's redemption is to bring us into the sonship of God that we may enjoy the divine life. God's economy is not to make us keepers of law, obeying the commandments and ordinances of the law, which was given only for a temporary purpose, but to make us sons of God, inheriting the blessing of God's promise, which was given for His eternal purpose. His eternal purpose is to have many sons for His corporate expression (Heb. 2:10; Rom. 8:19). Hence, He predestinated us unto sonship (Eph. 1:5), and regenerated us to be His sons (John 1:12-13). We should remain in His sonship that we may become His heirs to inherit all He has planned for His eternal expression, and should not be distracted to Judaism by the appreciation of law.

⁶¹ God's Son is the embodiment of the divine life (1 John 5:12). Hence, the Spirit of God's Son is the Spirit of life (Rom. 8:2). God gives us His Spirit of life, not because we are lawkeepers but because we are His sons. As lawkeepers, we have no right to enjoy God's Spirit of life; as the sons of God, we have the position with the full right to participate in the Spirit of God, who has the bountiful supply of life. Such a Spirit, the Spirit of the Son of God, is the focus of the blessing of God's promise to Abraham (3:14).

In verses 4-6 the Triune God is producing many sons for the fulfilling of His eternal purpose. God the Father sent forth God the Son to redeem us from the law that we might receive sonship. He also sent forth God the Spirit to impart His life into us that we might become His sons in reality.

⁶² Actually the Spirit of God came into our spirit at our regeneration (John 3:6; Rom. 8:16). Because our spirit is hidden in our heart (1 Pet. 3:4), and because the word here refers to a matter that is related to our feeling and understanding, both of which belong to our heart, it says the Spirit of God's Son was sent into our heart.

⁶³ The parallel verse, Romans 8:15, says that we who have received a spirit of sonship cry, in this spirit, Abba, Father; whereas here it says that the Spirit of God's Son is crying in our heart, Abba,

4^b
cf.
Gal.
4:6
4^c
Rom.
8:3
4^d
Gen.
3:15;
Isa.
7:14;
Matt.
1:23
4^e
Luke
2:
21-24,
27
5^a
Gal.
3:13;
1 Pet.
1:
18-19
5^b
Rom.
8:15;
Eph.
1:5
6^a
Gal.
3:26;
Rom.
8:14
6^b
cf.
Gal.
4:4
6^c
Gal.
3:2;
Rom.
5:5;
8:9;
14, 16;
2 Cor.
3:17
6^d
Rom.
8:15;
Mark
14:36

7^a 7 So you are ¹no longer a ^aslave, but a son; and if a
Gal. ²son, an ^{3b}heir also ⁴through God.
 4:1

7^b
Rom.
 8:17;
Titus
 3:7

**4. Christ Needing to Be Formed
 in the Heirs of Promise
 4:8-20**

8^a 8 But then indeed, ^anot knowing God, you were
1 Cor. ^bslaves to the ^cgods which by ¹nature do not exist;
 1:21;

1 *Thes.* 9 But now, ^aknowing God, but rather being ^bknown
 4:5;
 2 *Thes.* by God, how is it that you turn again to the ^cweak and
 1:8 poor ^{1d}elements, to which you desire to be again
 8^b ^eenslaved?
Gal.

4:1
 8^c
Isa.
 37:19;
Jer.
 2:11;
 5:7;
 16:20

Father. This indicates that our regenerated spirit and the Spirit of God are mingled as one, and that our spirit is in our heart. This also indicates that with us the sonship of God is realized by our subjective experience in the depth of our being. In this verse, Paul appeals to such an experience of the Galatian believers for his revelation. This appeal is quite convincing and subduing, not merely because of the objective doctrines, but because of the experiential facts.

9^a 6^a Abba is an Aramaic word, thus a Hebrew, and Father is the
Heb. translation of the Greek word Pater. Such a term was firstly used by
 8:11 the Lord Jesus in Gethsemane while praying to the Father (Mark
 9^b 14:36). The combination of the Hebrew title with the Greek expresses
 2 *Tim.* a stronger affection in crying to the Father. Such an affectionate cry
 2:19; implies an intimate relationship in life between a genuine son and a
 1 *Cor.* begetting father.
 8:3
 9^c

Heb.
 7:18

7¹ The New Testament believer is no longer a slave to works under law, but a son in life under grace.

9^d
Gal.

7² See note 26¹ in chapter 3.

4:3
 9^e

7³ One who is of full age according to the law (the Roman law is used for illustration) and who is qualified to inherit the father's estate.

Gal.
 4:3

7⁴ The New Testament believers become heirs of God, not through the law nor through their fleshly father, but through God, even the Triune God—the Father who sent forth the Son and the Spirit (vv. 4, 6), the Son who accomplished redemption for sonship (v. 5), and the Spirit who carries out the sonship within us (v. 6).

8¹ The gods, the idols, do not have the divine nature. They were considered gods by their superstitious worshippers, but by nature they do not exist as gods.

9¹ See note 3².

10 You ¹observe ^{2a}days and ³months and ⁴seasons and ⁵years. 10^a
Rom.
14:5;

11 I fear for you, ^alest I have labored upon you in ¹vain. *Col.*
2:16

12 Become ¹as I *am*, because I also *am* ²as you, brothers, I beseech you. You ³did not injure me at all; 11^a
Gal.
2:2

13 And you know that ¹on account of weakness of the flesh I ^apreached the gospel to you formerly; 13^a
Gal.
1:11

14 And that which was a trial to you in my flesh you did not despise nor ¹loathe, but you ^areceived me as a ^{2b}messenger of God, as Christ Jesus. 14^a
Matt.
10:40;
Luke
9:48;

15 Where then *is* ¹your blessedness? For I testify to you that if possible you would have torn out your ²eyes and given *them* to me. *John*
13:20
14^b
1 Sam.
29:9;
Zech.
12:8;
Mal.
2:7;
2 Cor.
5:20

10¹ Jewish religious observances.

10² Sabbaths, new moons, etc. (Isa. 66:23).

10³ Sacred months like the first, Abib, the ear-month (Exo. 13:4); the second, Zif, the flower-month (1 Kings 6:1, 37); the seventh, Ethanim, the month of streaming rivers (1 Kings 8:2); and the eighth, Bul, the month of rain (1 Kings 6:38).

10⁴ Festal seasons such as the Passover, Pentecost, and the feast of Tabernacles (2 Chron. 8:13).

10⁵ Perhaps sabbatical years (Lev. 25:4).

11¹ Paul labored upon the Galatians to bring them into Christ under grace. Their turning to the Jewish religious observances might cause Paul's labor upon them to be in vain.

12¹ Paul was free from the bondage of Jewish observances. He besought them to become as he was.

12² Paul became as a Gentile for the truth of the gospel.

12³ The Galatians did not injure Paul in the past. Paul expects that neither would they injure him now.

13¹ In his first journey, Paul was detained in Galatia because of physical weakness. While there, he preached the gospel to them.

14¹ Lit. spit out.

14² Or, angel.

15¹ Or, that felicitation, happiness, of yours. The Galatians formerly considered Paul's being retained in their place and preaching the gospel to them, a blessing. They were happy about it and boasted of it. That became their felicitation. However, now that they have departed from Paul's preaching of the gospel, the apostle questions them. Where then is your blessedness, your happiness, your felicitation?

15² The Galatians appreciated Paul's preaching and loved him to such an extent that they would have torn out their eyes and given them to him. This may indicate that Paul's physical weakness (v. 13) was in

16^a 16 So have I become your enemy¹ in speaking the
Gal. 2:5, 14 ^atruth to you?

17^a 17 They are ^{1a}zealous of you, ²not rightly, but they
Rom. 10:2 desire to ³shut you out, that you may be ⁴zealous of
them.

18^a 18 But *it is* good always to be zealous in a good thing,
Gal. 4: and ¹not only ^awhen I am present with you.

13-14 19 My ^{1a}children, of whom I am again in ^{2b}travail
19^a until ^{3c}Christ is ⁴formed ^din you;

1 John 2:1 his eyes. This may be confirmed by the large letters he wrote to them
19^b (6:11). It also may be the thorn in his flesh, some physical weakness,
1 Cor. 4:15; which he prayed might be removed from him (2 Cor. 12:7-9).

Philem. 17¹ That is, jealously court you.

10 17² Not in an honorable, commendable way.

19^c 17³ To exclude you from the proper preaching of the gospel, from
Gal. 2:20; the gospel of grace.

3: 17⁴ That is, jealously court them.

27-29; 18¹ It is good always to jealously court someone in a good thing, in
5:2, 4, 6 the proper preaching of the gospel. This should not only be when Paul
19^d is present. By this word Paul indicates that he is not narrow, excluding
Gal. 1:16; others from the Galatians in their preaching of the gospel; rather he re-
2:20; joices in this (Phil. 1:18).

John 14:20; 19¹ Paul considers himself the begetting father and the Galatian
15:4; believers his children begotten of him in Christ (cf. 1 Cor. 4:15;
Philem. 10).

Rom. 8:10; 19² Painful toil in childbirth. In this metaphor Paul likens himself to
2 Cor. 13:5; a mother who gives birth to a child. He labored in this way to regenerate
Col. 1:27 the Galatians when he first preached the gospel to them. Because they
have deviated from the gospel he preached to them, he toils again in
travail until Christ be formed in them.

19³ Christ, a living Person, is the focus of Paul's gospel. His preach-
ing is to bring forth Christ, the Son of the living God, in the believers,
differing greatly from the teaching of law in letters. Hence, this book is
emphatically Christ-centered. He was crucified (3:1) to redeem us out
of the curse of the law (3:13) and rescue us out of the evil religious
course of the world (1:4); and He was resurrected from among the
dead (1:1) that He might live in us (2:20). We were baptized into Him,
identified with Him, and have put on Him, clothing ourselves with
Him (3:27). Thus we are in Him (3:28), and become His (3:29; 5:24).
On the other hand, He has been revealed in us (1:16), He is now liv-
ing in us (2:20), and He will be formed in us (4:19). To Him the law has
conducted us (3:24), and in Him we are all sons of God (3:26). It is in
Him that we inherit God's promised blessing and enjoy the all-inclu-
sive Spirit (3:14). It is also in Him that we are all one (3:28). We should
not be deprived of all profit from Him and so severed from Him (5:4).
We need Him to supply us with His grace in our spirit (6:18) that we
may live Him.

19⁴ Christ was born into the Galatian believers, but not formed in

20 And I wished to be present with you now and to ¹change my tone, because I am ²perplexed about you.

**5. The Children according to Spirit
versus the Children according to Flesh
4:21-31**

21 Tell me, you who desire to be ^{1a}under the law, do you not hear the ²law?

22 For it is written that Abraham had two sons, ^aone of the ^bmaidservant and ^cone of the ^dfree woman.

23 But the *one* of the maidservant was born ^{1a}according to ^aflesh, and the one of the free woman ¹through the ^bpromise.

24 Which things are an allegory; for ¹these are ²two ^acovenants, one from ^{3b}Mount Sinai, bringing forth

them, when they were regenerated through Paul's preaching the gospel to them the first time. Now the apostle travail again that Christ may be formed in them. To have Christ formed in us is to have Christ grown in us in full. Christ was firstly born into us at our conversion, then lives in us in our Christian life (2:20), and will be formed in us at our maturity. This is needed that we may be sons of full age, heirs to inherit God's promised blessing, and mature in the divine sonship.

20¹ The apostle wanted to change his tone from severity to affection, as a mother speaking lovingly to her children.

20² Paul was puzzled in dealing with the Galatians. He was searching for the best way to recover them from their deviation from Christ.

21¹ This book deals strongly with deviation from Christ under the law. Such deviation shuts the believers out from the enjoyment of Christ as their life and their everything.

21² According to the following verses, the law here includes the book of Genesis. The entire Old Testament is called the law and the prophets (Matt. 22:40). The first part is the law and the second the prophets.

23¹ "According to flesh" is by man's fleshly effort; "through the promise" means through God's power in grace, which is implied in God's promise. Ishmael was born in the former way, but Isaac in the latter.

24¹ Referring to the two women in verse 22.

24² One is the covenant of promise to Abraham, which is related to the New Testament, the covenant of grace, and the other is the covenant of law to Moses, which has nothing to do with the New Testament. Sarah, the free woman, represents the covenant of promise, and Hagar, the maidservant, the covenant of law.

24³ Where the law was given (Exo. 19:20).

21^a

cf.

Gal.

3:23;

Rom.

6:14

22^a

Gen.

16:15

22^b

Gal.

4:

30-31

22^c

Gen.

21:2

22^d

Gal.

4:

30-31

23^a

Gal.

4:29;

cf.

John

1:13

23^b

Gal.

4:28;

Rom.

9:8;

Gen.

17:

15-19;

18;

10, 14;

21:1-2;

Heb.

11:11

24^a

Rom.

9:4

24^b

Exo.

19:

11, 20;

Deut.

33:2

24^c *children* unto ^{4c}slavery, which is ^{5d}Hagar.

Gal.
4:3

24^a 25 Now this Hagar is Mount Sinai in ^aArabia, and corresponds to the ^{1b}Jerusalem which now is, for she is in ^{2c}slavery with her children.

Gen.
16:1,

3-5, 15;

21:9-10

26 But the ^{1a}Jerusalem above is free, who is our

mother;

25^a

Gal.

1:17

25^b

Luke

13:

33-34

25^c

Gal.

4:3

26^a

Heb.

12:22;

Rev.

3:12;

21:2,

10

27^a

Isa.

54:1

28^a

Gen.

17:19;

21:1-3.

12:

Rom.

9:7

28^b

Gal.

4:23;

3:29;

Rom.

9:8

29^a

Gal.

4:23

27 For it is written, ^aRejoice, barren one who does not bear; break forth and shout, you who are not travailing, because ¹many are the children of the desolate rather than of her who has a husband.

28 But you, brothers, according to ^aIsaac, are ¹children of ^bpromise.

29 But as then he that was born ¹according to ^aflesh

24^a The slavery under law.

24^b Hagar, the concubine of Abraham, signifies the law. Hence, the position of the law is like that of a concubine. Sarah, the wife of Abraham, symbolizes the grace of God (John 1:17), which has the right position in God's economy. The law, like Hagar, brought forth children unto slavery like the Judaizers. Grace, like Sarah, brings forth children unto sonship; these are the New Testament believers. They are no longer under law but under grace (Rom. 6:14). They should stand in this grace (Rom. 5:2) and not fall from it (5:4).

25¹ Jerusalem, as the choice of God (1 Kings 14:21; Psa. 48:2, 8), should belong to the covenant of promise represented by Sarah. However, because it brings God's chosen people into the bondage of law, it corresponds to Mount Sinai, which belongs to the covenant of law represented by Hagar.

25² A slave under law. Jerusalem and her children were slaves under law at the apostle's time.

26¹ This eventually will be the New Jerusalem in the new heaven and new earth (Rev. 21:1-2), which is related to the covenant of promise. She is the mother of the New Testament believers, who are not slaves under law, but sons under grace. We, the New Testament believers, are all born of her from above.

27¹ This indicates that Abraham's spiritual descendants, who belong to the heavenly Jerusalem, to the covenant of promise under the freedom of grace, are many more than his natural descendants, who belong to the earthly Jerusalem, to the covenant of law under the slavery of law.

28¹ Children of promise are children born of the heavenly Jerusalem through grace under the covenant of promise.

29¹ The two kinds of children brought forth by the two covenants are different in their natures. Those brought forth by the covenant of law are born according to flesh; those brought forth by the covenant of promise are born according to Spirit. The children born according to flesh have no right to participate in God's promised blessing, but the

^{2b}persecuted him *that was born* ¹according to ^{3c}Spirit, ^{29b}
^dso ⁴also it is now. Gen.
21:9

30 But what does the Scripture say? ^aCast out the ^{29c}
^bmaidservant and her son; for the ¹son of the maid- John
3:6
 servant shall by ^cno means inherit with the ²son of the ^{29d}
^dfree woman. Gal.
5:11;

31 Wherefore, brothers, we are ¹not children of a 6:12;
1:13
 maidservant, but ^aof the free woman. 30^a
Gen.
21:10

CHAPTER 5

III. The Walk of God's Children

5:1—6:17

A. Not Entangled by the Yoke of Slavery under Law

5:1

1 For ^{1a}freedom Christ has set us free; ^{2b}stand fast 30^b
Gal.
4:22

children born according to Spirit have the full right. The Judaizers 30^c
cf.
John
8:35
 were the former kind of children; the believers in Christ are the latter.
 For flesh and Spirit, see notes ³² in chapter 3 and ¹⁹ and ²² in 30^d
Gal.
4:22
 chapter 5. 31^a
Gal.
4:

²⁹² This indicates that Ishmael persecuted Isaac (Gen. 21:9). 26-27

²⁹³ The children of promise (v. 28) are born according to Spirit, 1^a
Gal.
5:13;
 God's Spirit of life, Who is the very blessing of God's promise to 2:4;
John
8:
 Abraham (3:14). 32, 36;
2 Cor.
3:17

²⁹⁴ The Judaizers, the descendants of Abraham according to flesh, 1^b
Rom.
5:2;
 also persecuted the believers, the descendants of Abraham according 1 Cor.
16:13
 to Spirit, as Ishmael did Isaac.

³⁰¹ The Judaizers under the slavery of law are the sons of the maid-
 servant, who shall by no means inherit God's promised blessing—the
 all-inclusive Spirit.

³⁰² The believers of the New Testament under the freedom of grace
 are the sons of the free woman, who shall inherit the promised bless-
 ing of the Spirit.

³¹¹ We, the believers in Christ, are not children of law under its
 slavery, but children of grace under its freedom to enjoy the all-
 inclusive Spirit with all the riches of Christ.

¹ Freedom from the slavery of law. Christ has set us free through
 His redeeming death and life-imparting resurrection that we may
 enjoy this freedom in grace.

¹² That is, stand fast in the freedom from the slavery of law, not
 deviating from Christ, not falling from grace.

1^r therefore and do not be again ³entangled with a ^{4c}yoke of ^dslavery.

Acts
15:10

1^a

Gal.

2:4;

4:3

2ⁿ

Gal.

5:6, 11;

2:3;

6:

13, 15;

Acts

15:1

3ⁿ

Gal.

6:13;

Rom.

2:25

4ⁿ

Gal.

2:21;

3:

10-11;

Rom.

9:31

4^b

Heb.

12:15;

2 Pet.

3:17

4^r

Gal.

2:21;

6:18

5ⁿ

Gal.

3:3

5^b

Gal.

3:8, 11;

22, 24

5^r

Rom.

8:

23-25

5^d

Col.

1:27;

Titus

1:2;

2:13

5^r

1 Cor.

1:30;

Phil.

3:9

6ⁿ

Gal.

3:

14, 28

6^b

Gal.

5:2;

6:15;

1 Cor.

7:19;

Rom.

2:

28-29

B. Not Brought to Naught from Christ **5:2-12**

2 Behold, I Paul say to you that if you are ^{1a}circumcised, Christ shall profit you ²nothing.

3 And I testify again to every man who is ^acircumcised that he is a debtor to do the whole law.

4 You have been ^{1b}brought to naught from Christ, you who are justified by ^alaw; you have ^{2b}fallen from ^cgrace.

5 For we ^{1a}by *the* Spirit ^{2b}by faith eagerly ^cexpect *the* ^{3d}hope of ^erighteousness.

6 For ^ain Christ Jesus neither ^bcircumcision ¹avails

1^s Or, held ensnared. To deviate from Christ to law is to be entangled or held ensnared.

1^t The yoke of slavery is the bondage of law, making the law-keepers slaves under a binding yoke.

2¹ The Judaizers, the false brothers, made circumcision a condition of salvation (2:3-5; Acts 15:1). See note 3² in chapter 2.

2² If the Galatian believers receive circumcision, making it a condition of salvation, Christ will profit them nothing, because by going back to law, they have spontaneously relinquished Christ.

4¹ That is, reduced to nothing from Christ, deprived of all profit from Christ and so separated from Him (Darby's New Translation), making Him void of effect. To go back to law is to become severed from Christ, to be brought to naught from Christ.

4² To be brought to naught from Christ is to fall from grace. This implies that the grace in which we believers are is just Christ.

5¹ By the Holy Spirit, in contrast with by the flesh (3:3).

5² Lit. out of faith, in contrast with by works of law (3:2).

5³ The hope of righteousness means the righteousness we hope for, which is Christ Himself (1 Cor. 1:30). It is not by works of law in the flesh but by faith in the Spirit.

6¹ Has any force, any practical power.

anything nor uncircumcision, but ^cfaith ²operating through love.

7 You were ^arunning well; ^bwho hindered you that you should not obey the ^{1c}truth?

8 This ^{1a}persuasion is not of Him who ^bcalls you.

9 A little ^{1a}leaven leavens the whole ²lump.

10 I have ^aconfidence as to you in the Lord that in nothing you will be ^botherwise minded; but he who ^ctroubles you shall bear the judgment, whoever he may be.

11 But I, brothers, if I still preach ^{1a}circumcision, why am I still being ^bpersecuted? Then has the ^cstumbling block of the ¹cross been done away.

12 I would that those who ^aupset you would even ¹cut themselves off.

6^c Living faith is active. It operates to work out the fulfillment of the law through love (v. 14). Circumcision is simply an outward ordinance, having no power of life. Hence, it avails nothing. Faith receives the Spirit of life (3:2), which is full of power. It operates through love to fulfill not only the law but also God's purpose, that is, to complete the sonship of God for His corporate expression.

7¹ Not the doctrine but the reality in Christ, as preached to the Galatians by the apostle.

8¹ The Judaizers' persuasive teaching, distracting the Galatians from Christ to the observances of law.

9¹ The false teachings of the Judaizers (cf. Matt. 16:12).

9² The mass of believers. The whole lump is the church.

11¹ Circumcision foreshadowed the dealing with man's flesh; the cross is the reality of this dealing (Col. 2:11-12). The Judaizers endeavored to bring the Galatians back to the shadow; the Apostle Paul struggled to keep them in the reality.

12¹ The Apostle Paul wished that the Judaizers who upset the Galatians by insisting on circumcision would cut off not only their foreskin but even themselves. Their upsetting, disturbing self needed to be amputated.

12^a

Gal.

5:10;

2:4

6^c

Eph.

6:23;

1 Thes.

1:3;

James

2;

20, 22

7^a

Gal.

2:2;

1 Cor.

9:24

7^b

Gal.

3:1

7^c

Gal.

2:5

8^a

Col.

2:4

8^b

Gal.

1:6;

Rom.

8:28

9^a

1 Cor.

5:6;

Matt.

13:33;

16:6,

12

10^a

2 Cor.

2:3

10^b

Phil.

3:15

10^c

Gal.

1:7;

5:12;

Acts

15:24

11^a

Gal.

5:2

11^b

Gal.

4:29;

6:12

11^c

1 Cor.

1:23

**C. Not Turning Freedom into
an Occasion for the Flesh,
but Serving as Slaves through Love
5:13-15**

13^a 13 For you were ^acalled to ^bfreedom, brothers; only do
Gal. 5:8 not ^cturn the ^dfreedom into an ¹occasion for the ²flesh,
13^b but through ^elove serve one another as ^fslaves.

Gal. 5:1 14 For the whole ^alaw is fulfilled in one word, in this,
13^c ^bYou shall love your neighbor as yourself.

Jude 4 15 But if you bite and devour one another, see that
13^d you are not consumed by one another.

1 Pet. 2:16;
1 Cor. 8:9

**D. By the Spirit, Not by the Flesh,
Having Crucified the Flesh
with Its Passions and Lusts
5:16-26**

13^e 16 But I say, ^{1a}walk ^bby *the* ²Spirit and you shall by
1 Cor. 9:19 no means ^cfulfill *the* ^dlust of *the* ²flesh.

14^a 17 For the ¹flesh lusts ^aagainst the ²Spirit, and the
Matt. 7:12; Spirit against the flesh; for these ³oppose each other,
22:40; that you should not do those things which you ^bdesire.

Rom. 13: 18 But if you are ^aled by *the* ¹Spirit, you are ^bnot
8: 10 under ¹law.

14^b 13¹ Opportunity.

Lev. 19:18; 13² See note 3² in chapter 3.

Matt. 19:19 16¹ Gk. *peripateo*, to tread all around, i.e., walk at large; hence, to live, deport ourselves, move, act, and have our being.

16^a 16² The Spirit here must be, according to the context of the chapter,
Rom. 8:4; the Holy Spirit, Who dwells in and mingles with our regenerated spirit.
Gal. 6:16 To walk by the Spirit is to have our walk regulated by the Holy Spirit
16^b from within our spirit. This is contrasted with our walk being
Gal. 5: regulated by the law in our flesh. See note 3² in chapter 3.

25, 18; 17¹ For the flesh and the Spirit, see notes 3² in chapter 3 and 19¹
3:3; and 22¹ in this chapter.

Rom. 8:13 17² See note 16².

16^c 17³ See note 23² in Romans 7.

Rom. 13:14; 18¹ The law is related to our flesh (Rom. 7:5), and our flesh is
Eph. 2:3 against the Spirit (v. 17). Hence, the Spirit is in contrast to the law.
16^d When we walk by the Spirit in our regenerated spirit, we shall not
Gal. 5:24 fulfill the lusts of our flesh (v. 16); when we are led by the Spirit, we are

17^a 1 Pet. 2:11;
cf. Rom. James 4:1
7:23;

17^b Rom. 7:15,
19-21

18^a Rom. 8:14

18^b Rom. 6:14

19 And the ¹works of the flesh are manifest, which are ²fornication, uncleanness, sensuality,

20 ¹Idolatry, ^asorcery, ²enmities, ^bstrife, jealousy, ³angers, ³faction, ^cdivisions, ^{4d}parties,

21 ^aEnvyings, ¹drunkenness, carousings, and things like these of which I tell you beforehand, even as I said before, that those who practice such things shall ^bnot inherit *the* ²kingdom of God.

22 But the ^{1a}fruit of the Spirit is ^blove, ^cjoy, ^dpeace, longsuffering, kindness, goodness, faithfulness,

not under the law. The Spirit of life, not the law of letters, is our guiding principle, regulating our Christian walk in our regenerated spirit.

19¹ The flesh is the expression of the old Adam. The fallen life of the old Adam is expressed practically in the flesh, and the works of the flesh, as listed in verses 19 through 21, are different aspects of such a fleshly expression. Fornication, uncleanness, sensuality, drunkenness, and carousings are related to the lust of the corrupted body. Enmities, strife, jealousy, angers, faction, divisions, parties, and envyings are related to the fallen soul, which is very close to the corrupted body. Idolatry and sorcery are related to the deadened spirit. This proves that the three parts—body, soul, and spirit—of our fallen being are all involved with the evil flesh.

19² Fornication, uncleanness, and sensuality are of one group, concerning evil passions.

20¹ Idolatry and sorcery are of one group, concerning demonic worship.

20² Enmities, strife, jealousy, and angers are of one group, concerning evil moods.

20³ Faction, divisions, parties, and envyings are of one group, concerning sects.

20⁴ Lit. heresies, which means schools of opinions (Darby's New Translation), sects.

21¹ Drunkenness and carousings are of one group, concerning dissipation.

21² The inheritance of the kingdom of God refers to the enjoyment of the coming kingdom as a reward to the overcoming believers. It is not related to the believer's salvation. See notes 5³ in Ephesians 5 and 28¹ in Hebrews 12.

22¹ What the flesh does is "works" without life (v. 19); what the Spirit brings forth is "fruit" full of life. The fruit of the Spirit, as different expressions of the Spirit who is life within us, is listed here with only nine items as illustrations. It has more items, such as lowliness (Eph. 4:2; Phil. 2:3), compassion (Phil. 2:1), godliness (2 Pet. 1:6), righteousness (Rom. 14:17; Eph. 5:9), holiness (Eph. 4:24; Luke 1:75), purity (Matt. 5:8), and other virtues. Both in Ephesians 4:2 and Colossians 3:12 lowliness is mentioned as a virtue other than meekness which is listed here. In Romans 14:17 righteousness, peace, and joy are all aspects of the kingdom of God today. But only peace and

20^a

Rev.

21:8;

22:15

20^b

1 Cor.

3:3

20^c

1 Cor.

1:

10-13

20^d

Titus

3:10

21^a

Gal.

5:26;

1 Cor.

3:3

21^b

1 Cor.

6:9;

Eph.

5:5

22^a

Matt.

7:16;

Rom.

7:4;

Eph.

5:9

22^b

1 Cor.

8:1;

13:

4, 13;

14:1

22^c

Rom.

14:17

22^d

Rom.

16:20;

Col.

3:15

23^a 23 Meekness, ^aself-control; against such things there is ^bno law.

24¹ But they who are ^aof Christ Jesus ²have ^{3b}crucified the ^cflesh with the passions and the lusts.

23^b 25 If we ¹live by *the* Spirit, let us also ^{2a}walk by *the* Spirit.

24^a 26 Let us ¹not become ^avainglorious, provoking one another, ^benvying one another.

24^b joy, not righteousness, are listed here. In 2 Peter 1:5-7 godliness and endurance are counted with self-control and love as characteristics of spiritual growth, but they are not listed here. In Matthew 5:5-9 righteousness, mercy, and purity are reckoned with meekness and peace as the condition of the reality of the kingdom today. However, none of the three virtues is named here.

As the flesh is the expression of the old Adam, so the Spirit is the realization of Christ. Christ is actually lived out in the Spirit. The fruit of the Spirit listed here are the very characteristics of Christ.

24¹ "But" in verse 22 contrasts the fruit of the Spirit in that verse and the works of the flesh in verse 19. "But" in this verse contrasts the crucifixion of the flesh and the works of the flesh in verse 19.

24² The crucifixion of the old man in Romans 6:6 and the crucifixion of "I" in Galatians 2:20 were not accomplished by us. But here it says that we have crucified the flesh with its passions and lusts. The old man and "I" are our being; the flesh is the expression of our being in our practical living. The crucifixion of our old man and "I" is a fact accomplished by Christ on the cross; whereas the crucifixion of our flesh with its passions and lusts is our practical experience of the fact. This practical experience requires us to carry it out through the Spirit by executing the crucifixion which Christ has accomplished. This is to put to death by the Spirit the practices of our lustful body with its evil members (Rom. 8:13b; Col. 3:5).

There are three aspects concerning the experience of the cross: 1) the fact accomplished by Christ (Rom. 6:6; Gal. 2:20); 2) our application of the accomplished fact (5:24); and 3) our experience of what we have applied, bearing the cross daily (Matt. 16:24; Luke 9:23).

24³ This book unveils that the law misused is versus Christ (2:16) and that the flesh lusts against the Spirit (5:17). The cross has nullified the "I" which inclines to keep the law (2:20), and the flesh which lusts against the Spirit, that Christ may replace the law, and the Spirit may replace the flesh. God does not want us to keep the law by the flesh; He wants us to live Christ by the Spirit.

25¹ To live by the Spirit is to have our life dependent upon and regulated by the Spirit, not by the law. This equals to walk by the Spirit in verse 16, but differs from to walk by the Spirit in this verse (see note 25²).

25² Gk. *stoicheo*, to march in military rank by keeping step, i.e., to walk orderly. It is the verbal form of *stoicheion*, element; hence, it can be translated to observe the elements, to walk according to the elements (see note 12¹ in Romans 4 and 16⁴ in Philippians 3).

26¹ This is the result of the walk by the Spirit in verse 25.

CHAPTER 6

***E. Restoring the Fallen One
in a Spirit of Meekness
6:1***

1 Brothers, if ever a man is overtaken in some offense, you who are ^{1a}spiritual ^brestore such a one in a ^{2c}spirit of ^dmeekness, considering yourself, lest you also are ^etempted.

^{1a}
1 Cor.
2:15;
3:1

^{1b}
James
5:
19-20

^{1c}
1 Cor.
4:21

^{1d}
2 Tim.
2:25

^{1e}
1 Cor.
7:5;

1 Thes.
3:5

^{2a}
John
13:34;

James
2:8;

Gal.
5:14

^{3a}
1 Cor.
8:2

^{3b}
1 Cor.
3:18

^{4a}
2 Cor.
13:5

^{6a}
1 Cor.
9:11;

1 Tim.
5:
17-18

^{7a}
1 Cor.
6:9;

15:33
^{7b}

Joh
13:9
^{7c}

2 Cor.
9:6
^{8a}

Gal.
5:
16, 17

***F. Fulfilling the Law of Christ
6:2-6***

2 Bear one another's burdens, and so you will fulfill the ^{1a}law of Christ.

3 For if anyone ^athinks he is something, being nothing, he ^bdeceives himself.

4 But let each man ^aprove his own work, and then he will have his boast in himself alone and not in another.

5 For each one shall bear his own load.

6 But let him who is instructed *in* the word ^ashare with him who instructs in all ¹good things.

***G. Sowing Not unto the Flesh,
but unto the Spirit
6:7-10***

7 Do not be ^{1a}led astray, God is not ^bmocked; for whatever a man ^csows, this he shall also reap;

8 Because he who sows ¹unto his own ^{2a}flesh, shall

¹ That is, living and walking by the Spirit (5:25).

¹ Our regenerated spirit, indwelt by and mingled with the Holy Spirit. Such a spirit is the issue of living and walking by the Spirit as mentioned in 5:25.

² The higher and better law of life, working through love (Rom. 8:2; John 13:34).

⁶ Things which are good for this life.

⁷ This again refers to the Judaizers' false teachings, which led the Galatians astray from the Spirit in their spirit to the law by their flesh.

⁸ With a view to, or, for. To sow unto the flesh is to sow for the flesh, with the purpose of the flesh in view, fulfilling what the flesh covets. To sow unto the Spirit is to sow for the Spirit, with the aim of the Spirit, accomplishing what the Spirit desires.

⁸ See notes 3² in chapter 3, and 19¹ and 22¹ in chapter 5.

^{8b} Job 4:8; ^{8c} Prov. 22:8; ^{8d} Hosea 8:7; ^{8e} Gal. 5:19; ^{8f} Prov. 11:18; ^{8g} Hosea 10:12; ^{8h} James 3:18; ⁸ⁱ Gal. 5:16, 25; ^{8j} Gal. 5:22; ^{8k} Rom. 6:22; ^{8l} 2 Thes. 3:13; ^{8m} Heb. 12:3, 5; ⁸ⁿ Prov. 3:27; ^{8o} 1 Tim. 6:18; ^{8p} Eph. 2:19; ^{8q} 1 Tim. 3:15; ^{8r} Heb. 3:6; ^{8s} 1 Pet. 4:17; ^{8t} Gal. 1:23; ^{8u} 1 Cor. 16:21; ^{8v} Gal. 2:3; ^{8w} Acts 15:1

^breap ^{3c}corruption of the flesh, but he who ^dsows ¹unto the ^{2e}Spirit shall ^fof the Spirit reap ^{3g}eternal life.

9 And let us ^anot lose heart in doing good, for in due time we shall reap if we do not ^bfaint.

10 So then, as we have opportunity, let us do ^{1a}good toward all men, and especially toward those of the ^{2b}household of the ^{3c}faith.

***H. Having Been Crucified
to the Religious World,
Living a New Creation
6:11-16***

11 See with what ¹large letters I have written to you with my ^aown hand.

12 As many as desire to make a ¹good show ²in the flesh, these compel you to be ^acircumcised, only that they may not be ^bpersecuted for the ^ccross of Christ.

^{8a} Rom. 6:22; ^{8b} 2 Thes. 3:13; ^{8c} Heb. 12:3, 5; ^{8d} Prov. 3:27; ^{8e} 1 Tim. 6:18; ^{8f} Eph. 2:19; ^{8g} 1 Tim. 3:15; ^{8h} Heb. 3:6; ⁸ⁱ 1 Pet. 4:17; ^{8j} Gal. 1:23; ^{8k} 1 Cor. 16:21; ^{8l} Gal. 2:3; ^{8m} Acts 15:1

^{8a} To sow for the fulfilling of the purpose of the flesh issues in corruption; to sow for the accomplishing of the aim of the Spirit issues in life, even eternal life. Corruption is of the flesh, indicating the flesh is corrupted; eternal life is of the Spirit and is the Spirit Himself.

^{10b} This mainly refers to the ministering of material things to the needy (2 Cor. 9:6-9).

^{10c} The household of the faith refers to the children of promise (4:28), all the sons of God through faith in Christ (3:26). All believers in Christ are a universal household, the great family of God, through faith in Christ, not through the works of law. This household, as the new man (Col. 3:10-11), is composed of all the members of Christ with Christ as their constituent. Hence, we should do good, especially toward those of this household, regardless of their race and social rank (3:28).

^{10d} See note 23² in chapter 1.

^{11b} Perhaps because of the weakness of Paul's eyes (4:13-15 and note 15² there).

^{12b} Lit. good countenance, hence, good appearance for making a good show, a fair display. It is used here in a negative sense.

Circumcision, like the cross, is not a good show, but an abasement. However, the Judaizers made it a good show as a boast in the flesh (v. 13).

^{12c} I.e., outwardly in the sphere of the flesh, which is condemned and repudiated by God. It is in man's natural and external being without the inward reality and spiritual value which are in our regenerated spirit.

^{12b}
Gal.
5:11

^{12c}
Phil.
3:18

13 For neither do they that are circumcised themselves ^akeep *the* law, but they desire you to be circumcised that they may boast ^bin your flesh.

14 But far be it from me to ^aboast except in the ^{1b}cross of our Lord Jesus Christ, through ²whom *the* ³world has been ^ccrucified to me and I to *the* world.

15 ¹For neither is ^{1a}circumcision anything nor uncircumcision, but a ^{2b}new creation.

16 And as many as shall ¹walk by ²this ^arule, ^bpeace be upon them and mercy, ³even upon the ^{4c}Israel of God.

14¹ The cross was really an abasement, but the apostle made it his boast.

14² The world has been crucified to us and we to the world, not directly but through Christ who was crucified.

14³ The explanation of the following verse proves that the world in this verse refers mainly to the religious world.

15¹ "For" indicates that this verse is an explanation of the foregoing verse, and circumcision, being a religious matter, indicates that the world in verse 14 must be mainly the religious world.

15² The old creation is our old man in Adam (Eph. 4:22), our natural being by birth, without God's life and the divine nature. The new creation is the new man in Christ (Eph. 4:24), our being regenerated by the Spirit (John 3:6), having God's life and the divine nature wrought into it (John 3:36; 2 Pet. 1:4), with Christ as its constituents (Col. 3:10-11). It is this new creation that fulfills God's eternal purpose by expressing God in His sonship.

Circumcision is an ordinance of law; the new creation is the masterpiece of life with the divine nature. The former is of dead letters; the latter is of the living Spirit. Hence, it counts. This book exposes the inability both of law and of circumcision. Law cannot impart life (3:21) to regenerate us, and circumcision cannot energize us (5:6) to live a new creation. But the Son of God who has been revealed in us (1:16) can enliven us and make us a new creation, and Christ who lives in us (2:20) can afford us the riches of His life to live the new creation. Law is replaced by Christ (2:19-20) and circumcision is fulfilled by Christ's crucifixion (v. 14). Hence, neither is circumcision anything nor uncircumcision, but a new creation with Christ as its life.

16¹ See note 25² in chapter 5.

16² The rule of being a new creation, living by the Spirit through faith, not keeping the law through the observance of ordinances.

16³ *Kai* (Gk.) here is not connective, but explicative, indicating that the apostle considers the "many" individual believers in Christ collectively the Israel of God.

16⁴ The real Israel (Rom. 9:6b; 2:28-29; Phil. 3:3), including all the Gentile and Jewish believers in Christ, who are the true sons of Abraham (Gal. 3:7, 29), the household of the faith (v. 10).

13^a
Rom.
2:25

13^b
Phil.
3:3

14^a
2 Cor.
10:17;
Phil.
3:3

14^b
1 Cor.
2:2

14^c
Gal.
2:20;
5:24

15^a
Gal.
5:6;
Col.
3:11

15^b
2 Cor.
5:17;
Eph.
2:15;
4:24;
Col.
3:10

16^a
Phil.
3:16

16^b
Psa.
125:5;
128:6

16^c
Rom.
9:6;
Gal.
3;
7, 29;
Phil.
3:3

I. Bearing the Brands of Jesus
6:17

17 For the rest let no one trouble me, for I bear in my body the ^{1a}brands of Jesus.

17^a

cf.

2 Cor.

4:10;

11:

23-27

18^a

Phil.

4:23;

Philem.

25;

2 Tim.

4:22

18^b

Philem.

7

IV. Conclusion—
the Grace of Our Lord Jesus Christ
to Be with Our Spirit
6:18

18 The ^agrace of our Lord Jesus Christ be with your ¹spirit, ^{2b}brothers. Amen.

17¹ The marks branded on slaves to indicate their owners. With Paul, a slave of Christ (Rom. 1:1), the brands were physically the scars of his wounds received in his faithful service to his Master (2 Cor. 11:23-27). Spiritually, they signify the characteristics of the life he lived just as the Lord Jesus lived on this earth. Such a life is continually crucified (John 12:24), doing the will of God (John 6:38), seeking not its own glory but the glory of God (John 7:18), submissive and obedient to God, even unto the death of the cross (Phil. 2:8), etc. The apostle followed the pattern of the Lord Jesus, bearing the brands, the characteristics of His life, differing absolutely from the Judaizers.

18¹ Our regenerated spirit indwelt by the Spirit, who is the focus of God's promised blessing stressed so much throughout this book. It is in this spirit of ours that we experience and enjoy the Spirit as the focal blessing of the New Testament. Hence, we need the grace of the Lord, which is the bountiful supply of the all-inclusive Spirit (Phil. 1:19), to be with our spirit.

Christ, the Spirit, the new creation, and our spirit are the four basic things revealed in this book as the underlying thought of God's economy. Christ is the center of God's economy, and the Spirit is the reality of Christ. When Christ is realized through the Spirit in our spirit, we become the new creation. Hence, our spirit is vital for us to live the life of the new creation, for the fulfilling of God's purpose.

18² The rebuked "foolish Galatians" (3:1) were already addressed with this intimate term a number of times (1:11; 3:15; 4:12, 28, 31; 5:11, 13; 6:1). At the close of such a severe, rebuking, and warning Epistle, the apostle used this loving term again, especially placing it at the end of the sentence, to express his unchanging love toward them, assuring them that they were still his brothers in "the household of the faith" (v. 10).

THE EPISTLE OF PAUL TO THE EPHESIANS

CHAPTER 1

I. Introduction

1:1-2

1 Paul, an ^aapostle of Christ Jesus through *the* ¹will of God, to the ^{2b}saints who are ³in ^cEphesus, and *the* ^{4d}faithful in Christ Jesus:

2 ^{1a}Grace to you and ²peace from ³God our ^bFather and *the* ^{4c}Lord Jesus Christ.

^{1a}
1 Cor.
1:1;
Col.
1:1
^{1b}
Rom.
1:7;
Phil.
1:1
^{1c}
Acts
19:1;
20:17;
Rev.
2:1
^{1d}
Col.
1:2
^{2a}
Rom.
1:7
^{2b}
Eph.
1:17;
2:18;
3:14;
4:6;
5:20;
6:23;
Matt.
6:9
^{2c}
Acts
2:36

II. Blessings and Position Received by the Church in Christ

1:3—3:21

A. God's Blessings to the Church

1:3-14

1. The Father's Selection and Predestination, Speaking Forth God's Eternal Purpose

vv. 3-6

¹ Paul was made an apostle of Christ, not by man, but through the will of God, according to God's economy. This standing gave him authority to put forth the revelation in this epistle of God's eternal purpose concerning the church. The church is built upon this revelation (2:20).

¹² The saints are those who are made holy, sanctified, separated unto God from everything that is common.

¹³ "In Ephesus" is not found in earliest manuscripts.

¹⁴ The faithful are those who are faithful in "the faith," as mentioned in 4:13; 2 Tim. 4:7; and Jude 3.

²¹ Grace is God as our enjoyment (John 1:17; 1 Cor. 15:10).

²² Peace is a condition which results from grace, issuing from the enjoyment of God our Father.

²³ We are both God's creatures and God's sons. As God's creatures He is our God, and as God's sons He is our Father.

²⁴ We are also the Lord's redeemed ones. As the Lord's redeemed ones He is our Lord. Grace and peace are to us from God our Creator, from our Father, and from the Lord our Redeemer. As His created ones, redeemed ones, and regenerated ones, we are positioned to receive grace and peace from Him.

3^a 3 ^{1a}Blessed be the ^{2b}God and Father of ³our Lord
 2 Cor. 1:3 Jesus Christ, who has ⁴blessed us ⁵with every ⁶spiritual
 3^b ⁷blessing in the ^{8c}heavenlies ⁹in Christ,

Eph. 1:17; 4 According as He ^{1a}chose us in Him ^{2b}before the

John 20:17; 3¹ Lit. well spoken of, praised with adoration.

Rom. 15:6 3² God is the God of our Lord Jesus Christ as the Son of Man, and
 3^c God is the Father of our Lord Jesus Christ as the Son of God. Accord-
 Eph. 1:20; ing to His humanity God is His God, and according to His divinity
 2:6; God is His Father.

3:10; 3³ Since the Lord Jesus Christ is ours, whatever God is to Him is
 6:12 also ours.

4^a 3⁴ Lit. spoken well of. When God blesses us, He speaks well of us.

2 Thes. 2:13; 3⁵ Lit. in.

1 Pet. 1:2 3⁶ All the blessings with which God has blessed us, being spiritual,
 4^b are related to the Holy Spirit. The Spirit of God is not only the
 1 Pet. 1:20; channel, but also the reality of God's blessings. In this verse, God the
 cf. Father, God the Son, and God the Spirit are all related to the bless-
 Rev. 13:8; ings bestowed upon us. This is actually God's dispensing of Himself
 17:8; into us.

Matt. 25:34 3⁷ Lit. good speech, utterance, fine speaking, fair speech, imply-
 ing bounty and benefit. God has blessed us with His good, fine, and
 fair speakings. Every such speaking is a blessing to us. Verses 4
 through 14 are an account of such speakings, such blessings. All these
 blessings are spiritual, in the heavenlies, and in Christ.

3⁸ "Heavenlies" here not only indicates the heavenly place, but
 also the heavenly nature, state, characteristic, and atmosphere of the
 spiritual blessings with which God has blessed us. They are from the
 heavens with a heavenly nature, heavenly state, heavenly charac-
 teristic, and heavenly atmosphere. The believers in Christ are enjoy-
 ing on earth these heavenly blessings. They are heavenly as well as
 spiritual. They are different from the blessings with which God blessed
 Israel. Those were physical and earthly. The blessings bestowed upon
 us are of God the Father, in God the Son, through God the Spirit, and
 in the heavenlies. They are the Triune God's blessings in the heavenlies
 with the heavenly nature, state, character, and atmosphere.

3⁹ Christ is the virtue, the instrument, and the sphere in which
 God has blessed us. Outside of Christ, without Christ, God has
 nothing to do with us; but in Christ He has blessed us with every spiri-
 tual blessing in the heavenlies.

4¹ Following verse 3, verses 4 through 14 present a list of all the
 spiritual blessings with which God has blessed us. God's choosing is
 His first blessing bestowed upon us. His choosing is His selection.
 From among numberless people, He has selected us, and this He did in
 Christ. Christ was the sphere in which we were selected by God. Out-
 side of Christ we are not God's choice.

4² This was in eternity past. God chose us according to His infi-
 nite foresight before He created us. This implies that the world, which
 is the universe, was founded for man's existence to fulfill God's eter-
 nal purpose.

foundation of *the* world that we should be ^{3c}holy and ^{4c}without blemish ⁵before Him, ⁶in ^{7d}love,

5 Having ^{1a}predestinated us unto ^{2b}sonship ³through Jesus Christ to Himself, according to the ^{4c}good pleasure of His ^dwill,

The book of Romans begins with fallen men on earth; whereas Ephesians begins with God's chosen ones in the heavenlies.

⁴³ Holy not only means sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. He chose us that we should be holy. The way He makes us holy is to impart Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of His divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This is different from mere sinless perfection or sinless purity. This makes our being holy, like God Himself, in His nature and in His character.

⁴⁴ A blemish is like a foreign particle in a precious gem. God's chosen ones should be saturated with only God Himself, having no foreign particles, such as the fallen natural human element, the flesh, the self, or worldly things. This is "without blemish," without any mixture of any element other than God's holy nature. The church, after being thoroughly washed by the water in the Word, will be so sanctified (5:26-27).

⁴⁵ "Before Him" means to be holy and without blemish in the eyes of God according to His divine standard. This qualifies us to remain in and enjoy His presence.

⁴⁶ "In love" could be joined with the first phrase of verse 5.

⁴⁷ Love here refers to the love with which God loved His chosen ones and His chosen ones love Him. It is in this love, such a love, that God's chosen ones become holy and without blemish before Him. Firstly, God loved us; then this divine love inspires us to love Him in return. In such a condition and atmosphere of love, we are saturated with God to be holy and without blemish as He is.

⁵¹ Or, "marked us out beforehand." Marking out beforehand is the process, while predestination is the purpose to determine a destiny beforehand. God firstly selected us and then marked us out beforehand, that is, before the foundation of the world, unto a certain destiny.

⁵² The destiny of God's marking us out beforehand is sonship. We were predestinated to be sons of God even before we were created. Hence, as God's creatures we need to be regenerated by Him that we may participate in His life to be His sons. Sonship implies not only the life, but also the position of a son. God's marked-out ones have the life to be His sons and the position to inherit Him.

⁵³ "Through Jesus Christ" means through the Redeemer who is the Son of God. Through Him we were redeemed to be the sons of God with the life and position of God's sons.

⁵⁴ This reveals that God has a will in which is His good pleasure.

Eph.
5:27;
Col.

1:22;
1 *Thes.*
5:23
^{4a}

Eph.
3:17;
4:2.

15, 16;
5:2

^{5a}
Eph.
1:11;

Rom.
8:29

^{5b}
Rom.
8:15;

Gal.
4:5
^{5c}

Eph.
1:9;

Phil.
2:13
^{5d}

Eph.
1:9, 11;
5:17;

Col.
1:9;

Rom.
12:2;
Rev.
4:11

6^a To the ^apraise of the ^{1b}glory of His ^cgrace, with which He ²graced us in the ^{3d}Beloved;

Eph. 1:12, 14

6^b

Eph. 1:18;

3:21;

Col. 1:27

6^c

Eph. 1:7;

2:7

6^d

Matt. 3:17

7^a

Col. 1:14;

Rom. 3:24

7^b

Eph. 2:13;

1 Pet. 1:18-19

7^c

Luke 24:47;

Acts 2:38;

10:43

7^d

Eph. 2:1

7^e

Eph. 2:7

8^a

Eph. 3:10;

Rom. 11:33

**2. The Son's Redemption,
Speaking Forth the Accomplishment
of God's Eternal Purpose
vv. 7-12**

7 In whom we have ^{1a}redemption through His ^bblood, the ^{2c}forgiveness of ^doffenses, according to the ^eriches of His grace,

8 Which He caused to ¹abound to us in all ^{2a}wisdom and prudence,

God predestinated us to be His sons according to this pleasure, according to His heart's delight. The book of Ephesians speaks not from the standpoint of man's sinful condition, as does the book of Romans, but from the standpoint of the good pleasure of God's heart. Hence, it is deeper and higher.

6¹ Glory is God expressed. The glory of His grace is that His grace, which is Himself as our enjoyment, expresses Him; His predestination is for the praise of this expression.

6² This puts us into the position of grace that we may be the object of God's grace and favor, that is, to enjoy all God is to us.

6³ "The Beloved" is God's beloved Son in whom He delights (Matt. 3:17; 17:5). Hence, to grace us is to make us an object in whom God delights. This is altogether a pleasure to God. In Christ we have been blessed by God with every blessing. In the Beloved we were graced, made the object of God's favor and pleasure. As such an object we enjoy God, and God enjoys us in His grace in His Beloved, who is His delight. In His Beloved we also become His delight.

7¹ We were chosen and predestinated. But after creation we became fallen. Hence, we need redemption, which God has accomplished for us in Christ through His blood. This is another item of God's blessings bestowed upon us.

7² The forgiveness of our offenses is the redemption through the blood of Christ. Redemption is what Christ has accomplished for our offenses; forgiveness is what Christ accomplished applied to our offenses.

8¹ God's grace is not only rich (v. 7), but also abounding.

8² Wisdom is what is within God to plan and purpose a will concerning us; prudence is the application of God's wisdom. God firstly planned and purposed in His wisdom, and then He applied what He had planned and purposed for us with prudence. Wisdom was mainly for God's plan in eternity, and prudence is mainly for God's execution of His plan in time. What God planned in eternity in His wisdom, He is now executing in time in His prudence.

9 ¹Having made known to us the ^{2a}mystery of His ^bwill, ³according to His ^cgood pleasure which He ^{4d}purposed in Himself

9^a
Eph.
3:3;
4: 9;
5:32;
6:19;
Col.
1:
26, 27;
2:2;
4:3;
Rom.
16:25
9^b
Eph.
1:5
9^c
Eph.
1:5
9^d
Eph.
1:11;
3:11;
Rom.
8:28
10^a
Eph.
3:9;
1 Tim.
1:4
10^b
Eph.
1:22;
cf.
Col.
1:
16-18
10^c
Phil.
2:10
11^a
Eph.
1:18
11^b
Eph.
1:5
11^c
Eph.
1:9;
3:11
11^d
Eph.
1:5
12^a
Eph.
1:6, 14

10 Unto a ^{1a}dispensation of the ²fullness of the times, to ^{3b}head up all things in Christ, the ^cthings in the heavens and the things on the earth, in Him,

11 In whom also we ¹were made an ^ainheritance, having been ^{2b}predestinated according to *the* ^cpurpose of the One who operates all things according to the counsel of His ^dwill,

12 That we should be to *the* ^apraise of His ¹glory who have ²before hoped in Christ;

9¹ To make known to us the mystery of His will is one item of God's wisdom and prudence.

9² In eternity God planned a will. This will was hidden in Him; hence, it was a mystery. In His wisdom and prudence He has made this hidden mystery known to us through His revelation in Christ, that is, through Christ's incarnation, crucifixion, resurrection, and ascension.

9³ It was God's heart pleasure to make the mystery of His will known to us.

9⁴ God's good pleasure was what He purposed in Himself for an administration (v. 10).

10¹ Or, economy. The economy or dispensation which God purposed in Himself is to head up all things in Christ at the fullness of the times.

10² The times refer to the ages. The fullness of the times will be when the new heaven and new earth come after all the dispensations of God in all the ages have been completed.

10³ God has made Christ the Head over all things (v. 22). Through all the dispensations of God in all the ages, all things will be headed up in Christ in the new heaven and new earth. This will be God's eternal administration and economy.

11¹ Or, have obtained an inheritance. The Greek verb means to choose or assign by lot. Hence, this clause literally means we were designated as a heritage. We were made an inheritance to inherit God's inheritance. On the one hand, we were made God's inheritance (v. 18) for God's enjoyment; and, on the other hand, we were made to inherit God as our inheritance (v. 14) for our enjoyment.

11² Or, "marked out beforehand." See note 5¹.

12¹ See note 6¹.

12² Or, first. We, the believers of the New Testament, are those who have first hoped in Christ, in this age. The Jews will have their hope in Christ in the next age. We have hoped in Christ before Christ's coming back to set up His Messianic kingdom.

**3. The Spirit's Sealing and Pledging,
Speaking Forth the Application
of God's Accomplished Purpose
vv. 13-14**

13^a 13 In whom you also, hearing the ^aword of the truth, the gospel of your salvation, in whom also believing, you were ^{1b}sealed with the ^cHoly Spirit of the ²promise,

13^b 14 Who is *the* ^{1a}pledge of our ^binheritance, ²unto *the* ^{3c}redemption of the ⁴acquired ^dpossession to *the* ^{5e}praise of His glory.

13^c *Luke* 24:49; *Acts* 1:4; 2:33; *Gal.* 3:14
13^d **13¹** To be sealed with the Holy Spirit means to be marked with the Holy Spirit as a living seal. We have been made God's inheritance (v. 11). At the time we were saved, God put His Holy Spirit into us as a seal to mark us out, indicating that we belong to God. The Holy Spirit, who is God Himself entering into us, causes us to bear God's image signified by the seal, thus making us like God.

13^e **13²** "Of the promise" indicates that it was planned by God according to His pleasure that He should seal us with His Spirit.

14^a **14¹** Or, foretaste, guarantee, token payment guaranteeing the full payment, a part payment in advance. Since we are God's inheritance, the Holy Spirit is a seal upon us. Since God is our inheritance, the Holy Spirit is a pledge of this inheritance to us. God gives His Holy Spirit to us, not only as a guarantee of our inheritance, securing our heritage, but also as a foretaste of what we shall inherit of God, affording us a taste beforehand of the full inheritance. In ancient times, the Greek word for pledge was used in the purchase of land. The seller gave the purchaser some soil of that land as a sample. Hence, a pledge, according to ancient Greek usage, is also a sample. The Holy Spirit is the sample of what we shall inherit of God in full.

14^b **14²** "Unto the redemption . . ." is the purpose of the sealing in verse 13. The seal of the Holy Spirit is living and works within us to permeate and transform us with God's divine element until we are matured in God's life and eventually fully redeemed even in our body.

14^c **14³** Redemption here refers to the redemption of our body (Rom. 8:23), that is, the transfiguration of our body of humiliation into a glorious one (Phil. 3:21). The Holy Spirit today is a guarantee, a foretaste, and a sample of our divine inheritance until our body is transfigured in glory, at which time we shall inherit God in full. The span of God's blessings bestowed upon us covers all the crucial points from God's selection in eternity past (v. 4) to the redemption of our body for eternity future.

14^d **14⁴** We, God's redeemed ones, the church, are God's possession acquired by His purchase with the precious blood of Christ (Acts 20:28). In God's economy, God becomes our inheritance and we become God's possession. How marvelous! We give nothing, and we get everything! God acquired us at a cost, but we inherit God at no cost. This is to the praise of God's glory.

**B. The Apostle's Prayer for the Church
regarding Revelation**

1:15-23

1. His Thanks for the Church

vv. 15-16

15 Therefore, I also, having ^aheard of the faith in the Lord Jesus which is among you, and *your* ¹love to all the saints,

16 Do not cease ^agiving thanks for you, making mention *of you* in my prayers,

**2. His Supplication for the Church
That We May Know:**

vv. 17-23

a. The Hope of God's Calling

vv. 17-18a

17 That the ^{1a}God of our Lord Jesus Christ, the ²Father of glory, may give to you a ^{3b}spirit of ^{4c}wisdom and ^drevelation in *the* ^efull knowledge of Him,

14^s This is the third time this phrase is repeated, this time as an ending to this section (vv. 3-14) concerning God's blessings to us. Verses 3-6 disclose what God the Father planned for us, that is, to choose us and predestinate us unto sonship to the praise of the glory of His grace. Verses 7-12 reveal how God the Son accomplished what God the Father planned, that is, to redeem us and make us an inheritance of God to the praise of His glory. Verses 13-14 tell us how God the Spirit applies to us what God the Son has accomplished, that is, to seal us and be the guarantee and foretaste of our eternal, divine inheritance to the praise of God's glory. The glory of the Triune God deserves the threefold praise in the blessings He bestows upon us.

15¹ Many manuscripts omit "love."

17¹ In incarnation the Lord Jesus Christ, God Himself (Phil. 2:6), became a man. As a man He is related to God's creation; therefore, God the Creator is His God. His incarnation brought God the Creator into man, God's creature. He is a man with God incarnated in Him.

17² Glory is God expressed. Hence, the Father of glory is God expressed through His many sons.

17³ The spirit here must be our regenerated spirit indwelt by the Spirit of God. Such a spirit is given to us by God that we may have wisdom and revelation to know Him and His economy.

17⁴ Wisdom is in our spirit that we may know the mystery of God, and revelation is of God's Spirit to show us the vision by opening the veil. We firstly have wisdom, the ability of understanding, to know spiritual things; then the Spirit of God reveals the spiritual things to our spiritual understanding.

15^a
Col.
1:4

16^a
Phil.
1:3-4

17^a
Eph.
1:3

17^b
Eph.
2:22;

3:5;
4:23;

5:18;
6:18

17^c
Eph.
1:8;

Col.
1:9

17^d
Eph.
3:5;

Gal.
1:
15-16

17^e
Eph.
4:13;

Col.
1:9, 10;
2:2

18^a 18 The ^{1a}eyes of your ²heart having been ^{3b}enlightened, that you may know what is the ^{4c}hope of His ^{5d}calling,

Acts
26:18

18^b

2 Cor.

4:6

18^c

Eph.

4:4;

Col.

1:27

18^d

Eph.

4:1, 4;

Rom.

8:28;

1 Cor.

1:2,

9, 24

18^e

Eph.

3:8;

Phil.

4:19

18^f

Eph.

1:11

19^a

Eph.

3:7,

16, 20;

Phil.

3:10;

Col.

1:

11, 29;

2 Tim.

1:8

19^b

Eph.

3:7;

Col.

1:29;

1 Cor.

12:6

19^c

Eph.

6:10;

Col.

1:11

b. The Glory of God's Inheritance in the Saints

v. 18b

and what *are* the ^{6e}riches of the glory of His ^{7f}inheritance in the saints,

c. God's Power toward Us

vv. 19-21

19 And what *is* the surpassing greatness of His ^{1a}power toward us who believe, ²according to the ^boperation of the ^cmight of His strength,

18¹ These are eyes to see the spiritual things. We have wisdom, the ability to know, and revelation, the revealing of spiritual things. However, we still need eyes to see the things.

18² Our heart is a combination of the conscience of our spirit with the mind, emotion, and will of our soul. To have the eyes of our heart enlightened requires thorough dealing with our conscience, mind, emotion, and will.

18³ Though we have wisdom, revelation, and eyes to see, we still need light to enlighten the things which are open to us that we may have a vision.

18⁴ The hope of God's calling includes: 1) Christ Himself and the salvation He will bring to us when He comes back (Col. 1:27; 1 Pet. 1:5, 9); 2) the rapturous transfer from the earthly and physical realm to the heavenly and spiritual sphere and glorification (Rom. 8:23-25, 30; Phil. 3:21); 3) the kingly enjoyment with Christ in the millennium (Rev. 5:10; 2 Tim. 4:18); and 4) the consummate enjoyment of Christ in the New Jerusalem with the universal and eternal blessings in the new heaven and new earth (Rev. 21:1-7; 22:1-5).

18⁵ God's calling is the sum total of all the blessings listed in verses 3-14: God the Father's selection and predestination; God the Son's redemption; and God the Spirit's sealing and pledging. When we were called, we participated in the Father's selection and predestination, in the Son's redemption, and in the Spirit's sealing and pledging.

18⁶ The riches of the glory are the many different items of God's divine attributes, such as light, life, power, love, righteousness, holiness, etc., expressed in different degrees.

18⁷ God firstly made us His inheritance (v. 11) as His acquired possession (v. 14b) and gave us to participate in all He is, all He has, and all He has accomplished as our inheritance (v. 14a). Consummately, all these become His inheritance in the saints for eternity. This will be His eternal expression, which is His glory with all its riches to express Him to the uttermost universally and eternally.

19¹ The third thing we need to know in the Apostle's prayer is the

20 Which He wrought in Christ ^{1a}raising Him from ^{2b}among the dead, and ³seating Him at His ^{4c}right hand in the ⁵heavenlies, 20^a
Acts
2:32
20^b
Psa.
110:1;
Mark
16:19;
Col.
3:1;
Heb.
1:3
20^c
Eph.
1:3

21 Far above all ^{1a}rule and authority and power and lordship, and every ^{2b}name that is named, not only in this ³age, but also in that which is coming; 21^a
Eph.
3:10;
6:12;
Col.
1:16;
2:15
21^b
Phil.
2:9
21^c
Mark
10:30
22^a
Psa.
8:6;
1 Cor.
15:27;
Heb.
2:8

d. The Church—the Body, the Fullness of Christ
vv. 22-23

22 And He ^{1a}subjected all things under His feet, and

surpassing greatness of God's power toward us. This is more than subjective and experiential to us today. God's power toward us is surpassingly great. We need to know it and experience it.

19² The surpassingly great power of God toward us is according to the operation of the might of His strength which He wrought in Christ. God's power toward us is the same that operated in Christ. Christ is the Head, and we are the Body. The Body participates in the power that operates in the Head.

20¹ God's great power that operated in Christ firstly raised Him from among the dead. This power has overcome death, the grave, and Hades, where the dead are held. Death and Hades could not hold Christ (Acts 2:24) due to God's resurrection power.

20² Secondly, God's power that operated in Christ seated Him at God's right hand in the heavenlies far above all (v. 21).

20³ God's right hand, where Christ has been seated by the surpassingly great power of God, is the most honorable place, with the supreme authority.

20⁴ The heavenlies refer not only to the third heaven, the highest place in the universe, where God dwells, but also to the state and atmosphere of the heavens, in which Christ was seated by God's power.

21¹ Rule refers to the highest office, authority to every kind of official power (Matt. 8:9), power to the mere might of authority, and lordship to the preeminence which power establishes. The following shows that in this list not only the angelic, heavenly authorities, good or bad, but also the human, earthly ones, are included. The ascended Christ has been seated by the great power of God far above all rules, authorities, powers, and lordships in the entire universe.

21² Every name that is named refers not only to titles of honor, but also to everything that has a name. Christ has been seated far above everything, not only the things in this age, but also those in the coming age.

22¹ Thirdly, God's great power that operated in Christ has subjected all things under His feet. To be far above all is one thing; to have all things subjected under Christ's feet is another. The former is Christ's transcendency; the latter is the subjection of all things to Him.

22^b ²gave Him to be ^bHead over all things ³to the ^cchurch,
23 Which is His ^{1a}Body, the ^{2b}fullness of the One who
^{3c}fills all in all.

Eph.
 1:10;
 4:15;
 5:23;
Col.

22^a Fourthly, God's great power that operated in Christ gave Him to be Head over all things to the church. The headship of Christ over all things is a gift from God to Him. It was through God's surpassingly great power that Christ received the headship in the whole universe.

22^c It was as a man, in His humanity with His divinity, that Christ was raised up from the dead, was seated in the heavenlies, had all things subjected to Him, and was given to be Head over all things.

22^a "To the church" implies a kind of transmission. Whatever Christ, the Head, attained and obtained is transmitted to the church, His Body. In this transmission the church shares with Christ all His attainments: the resurrection from among the dead, being seated in His transcendency, the subjection of all things under His feet, and the headship over all things.

23¹ The Body is not an organization but an organism constituted with all the regenerated believers for the expression and activities of the Head.

23² The Body of Christ is His fullness. The fullness of Christ issues from the enjoyment of the riches of Christ (3:8). Through the enjoyment of Christ's riches, we become His fullness to express Him.

23³ Christ, who is the infinite God without any limitation, is so great that He fills all things in all things. Such a great Christ needs the church to be His fullness for His complete expression.

In chapter one there are seven crucial things requiring the same basic factor for their accomplishment: God's selection that we should be made holy and without blemish (v. 4), God's predestination that we may become His sons (v. 5), the sealing of the Holy Spirit that we may be fully redeemed (vv. 13-14), the hope of God's calling, the glory of God's inheritance in the saints (v. 18), the power that causes us to participate in Christ's attainment (vv. 19-22), and the Body that is the fullness of the all-filling Christ. All these are accomplished by the Triune God dispensed and wrought into our being. The issue of such a divine dispensing into our humanity is the fullness of Him who fills all in all and the praise of His expressed glory. Actually, chapter one is a revelation of God's marvelous and excellent economy from His choosing of us in eternity to the producing of the Body of Christ to express Himself for eternity.

Eph.
 1:10;
 4:15;
 5:23;
Col.
 1:18;
 2:
 10, 19;
1 Cor.
 11:3
22^c
Eph.
 3:
 10, 21;
 5:
 23-27;
 29, 32;
Matt.
 16:18;
Acts
 5:11;
 8:1
23^a
Eph.
 4:
 12, 16;
 5:30;
Col.
 1:
 18, 24;
 2:19;
Rom.
 12:5;
1 Cor.
 12:12
23^b
Eph.
 4:13
23^c
Eph.
 4:10;
 cf.
1 Cor.
 15:28

CHAPTER 2

C. *The Producing and Building
of the Church*

2:1-22

1. *The Producing of the Church*

vv. 1-10

1 ¹And you, being ^{2a}dead in your ³offenses and sins, 1^a

2 In which you once ^awalked according to the ^{1b}age of Eph.
2:5;
Col.
2:13
this world, according to the ^{2c}ruler of the authority of the
air, of the ³spirit who now *is* operating in the ^{4d}sons of
disobedience; 2^a
Col.
3:7
2^b

1¹ "And" indicates, according to grammar, that the last sentence of chapter one is not completed. The last verse of chapter one reveals that the church, the Body of Christ, has been produced by Christ through His attainment. Now, chapter two unveils to us the background, the realm of death, from which the church has been brought forth. Rom.
12:2;
Gal.
1:4
2^c
Eph.
6:12

1² "Being dead" refers to the death of our spirit that pervades our entire being. 2^a
Eph.
5:6

1³ Offenses are acts which overstep the limit of right. Sins are evil doings. Before we were saved, we were dead in such offenses and sins. It was from this background of death that we were saved to be the church, the Body. The dead have been made alive to be a living organism to express Christ.

2¹ "This world" refers to the satanic system composed of many ages. Hence, "the age" here refers to a part, a section, an aspect, the present and modern appearance, of the system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose. When we were dead in offenses and sins, we walked according to the age, the modern appearance, the present course of the world, the satanic system.

2² "The ruler" refers to Satan, the prince of the aerial authority mentioned in 6:12.

2³ "The spirit," in apposition with "the authority of the air," refers to the aggregate power, a personal aggregate of all the evil angelic authorities, over which Satan is the ruler. This aggregate spirit is now operating in the sons of disobedience. When we were dead in offenses and sins, we walked not only according to the age of this world, but also according to Satan, the ruler of the aerial authority, the evil spiritual power.

2⁴ We, as the sons of disobedience, have been saved to be the church.

3^a 3 Among ¹whom also ²we all behaved ourselves once
Gal. in the ^{3a}lusts of our flesh, doing the desires of the flesh
 5:16 and of the thoughts, and were by nature ⁴children of
 3^b ^bwrath, even as the rest;

Rom. 2:5 4 ¹But God, being ^arich in ²mercy because of His
 4^a great love with which He ^bloved us,
Rom. 2:4

4^b 5 Even when we were ^adead in offenses, made us
1 John ^{1b}alive ²together with Christ (by ^{3c}grace you have been
 4:10 saved),

5^a
Eph. 2:1

5^b 3¹ This refers to the sons of disobedience in verse 2.

Col. 2:13 3² This refers to all believers, both Jewish and Gentile.

5^c 3³ When we were dead in offenses and sins, we also behaved
Eph. according to the lusts of our flesh, doing the desires not only of the
 2:8 flesh but also of the thoughts. Three evil things, the age of this world
 outside of us, the ruler of the aerial authority above and within us, and
 the lust of our flesh in our fallen nature, dominated our life. From
 these evil things we have been saved to be the Body of Christ.

3⁴ We, as the sons of disobedience, were also the children of wrath.
 In the realm of death we were under God's wrath because of our dis-
 obedience. We have also been saved from both our disobedience and
 God's wrath.

4¹ "But God" was the turning factor in our position.

4² The object of love should be in a lovable condition, but the ob-
 ject of mercy is always in a pitiful situation. Hence, God's mercy
 reaches further than His love. God loves us because we are the object
 of His selection. But we became pitiful by our fall, even dead in our
 offenses and sins; therefore, we need God's mercy. Because of His
 great love, God is rich in mercy to save us from our wretched position
 to a condition which is suitable for His love.

5¹ The book of Ephesians does not consider us sinners as does the
 book of Romans; it considers us dead persons. As sinners we need
 God's forgiveness and justification, as revealed in the book of
 Romans. But as dead persons we need to be made alive. Forgiveness
 and justification bring us back to God's presence to enjoy His grace
 and participate in His life; whereas making us alive causes us, the liv-
 ing members of the Body of Christ, to express Him. God made us alive
 by imparting His eternal life, which is Christ Himself (Col. 3:4), into
 our dead spirit through His Spirit of life (Rom. 8:2). He has enlivened
 us with Christ.

5² God enlivened us together when He enlivened the crucified
 Jesus. Therefore, He made us alive with Christ.

5³ Grace is free. Here it not only denotes God freely dispensed into
 us for our enjoyment, but also God's action in freely saving us. By
 such grace we have been saved from our wretched position of death
 into the marvelous realm of life.

6 And ^{1a}raised us up ²together and ^{3b}seated us ^{6a}
together in the ^{4c}heavenlies ⁵in Christ Jesus, *Eph. 1:20;*

7 That He might ¹display in the ²ages which are *Col. 2:12*
coming the surpassing ^{3a}riches of His grace in ^{4b}kindness ^{6b}
toward us in Christ Jesus. *Eph. 1:20*

8 ¹For by ^agrace you have been saved through ^{2b}faith; *6c*
and ³this not of yourselves; *it is the* ^cgift of God: *Eph. 1:3*

9 ¹Not of ^aworks that no one should ^bboast. *7a*

10 For we are His ¹workmanship, ^{2a}created in Christ *Eph. 1:7*
7b

⁶¹ To make us alive is the initial step of God's salvation in life. Following this, God raised us up from the death position. *Rom. 2:4*

⁶² From our standpoint we have been raised up from our death position one by one. But in God's view we were all raised up together, just as all the Israelites were raised up together from the death waters of the Red Sea (Exo. 14). *8a*

⁶³ The third step of God's salvation in life is to seat us together in the heavenlies. He not only raised us up from the death position, but also seated us in the highest place in the universe. *Eph. 2:5;*
Acts 15:11;

⁶⁴ The heavenlies are the highest position into which we have been saved in Christ. In the book of Romans, Christ as our righteousness has brought us into such a state that we may be acceptable to God. In the book of Ephesians, Christ as our life has saved us into such a position that we may be above all God's enemies. *Rom. 3:24*
8b
Rom. 5:1;
2 Pet. 1:1

⁶⁵ It was in Christ that God seated us all together, once for all, in the heavenlies. This was accomplished when Christ ascended to the heavens, and it has been applied to us by the Spirit of Christ since we believed in Him. Today we realize and experience this reality in our spirit through faith in the accomplished fact. *8c*
cf. 1 Tim. 1:14;
2 Pet. 1:1

⁷¹ That is, to exhibit to the whole universe publicly. *9a*

⁷² The ages of the millennium and eternity future, which come after the present age, in which the church is produced. *cf. 2 Tim. 1:9;*

⁷³ The riches of God's grace surpass every limit. These are the riches of God Himself for our enjoyment. They will be publicly displayed for eternity. *Tit. 3:5*
9b

⁷⁴ Kindness is a benevolent goodness which issues out of mercy and love. It is in such kindness that the grace of God is given to us. *1 Cor. 1:29;*
Rom. 3:27

⁸¹ "For" gives the reason for God to display His grace (v. 7). Because we have been saved by His grace, God may display it. *10a*

⁸² Faith is the substantiating of invisible things. It is by faith that we substantiate all the things Christ has accomplished for us. Through such substantiating ability, we have been saved by grace. The free action of God's grace saved us through our substantiating faith. *Eph. 2:15;*
4:24;
Col. 3:10;

⁸³ "This" refers to faith, which is the gift of God. *2 Cor. 5:17;*

⁹¹ Faith is not of our works, nor of our endeavor or strife, but of God's gift that no one should boast. *Gal. 6:15*

¹⁰¹ Or, masterpiece. The Greek word *poiema* means something which has been made, a handiwork, or something which has been

10^b Jesus for ^bgood works, which God ³before prepared that we should ^cwalk in them.

Titus
2:14

10^c

Eph.

4:1, 17;

5:2,

8, 15

11^a

Eph.

4:17

11^b

Acts

11:3

11^c

Rom.

2:28;

Phil.

3:5

12^a

Col.

1:21

12^b

Rom.

9:4

2. The Building of the Church

vv. 11-22

11 Wherefore remember that once you, the ^anations in *the* flesh, those who are called ^{1b}uncircumcision by those who are called ^ccircumcision in *the* flesh made by hand,

12 That you were at that time ^{1a}apart from Christ, ^aalienated from the ²commonwealth of ^bIsrael, and

written or composed as a poem. Not only poetic writing, but also any work of art that expresses the maker's wisdom and design is a poem. We, the church, the masterpiece of God's work, are also a poem, expressing God's infinite wisdom and divine design.

10² We, the church, as the masterpiece of God's work, are an absolutely new item in the universe, a new invention by God. We have been created by God in Christ through regeneration to be His new creation (2 Cor. 5:17).

10³ The good works for which God created us are not the good things in our general concept, but the definite good doings which God preplanned and previously ordained for us to walk in. These good things must be the doings of His will to live the church life and bear the testimony of Jesus, as revealed in the following chapters of this book.

11¹ The man whom God created to fulfill His purpose was pure, without sin or any kind of negative mixture. However, through the fall, sin, the evil nature of Satan, entered into man. It firstly caused man's body to become the flesh, full of lusts, and eventually made the whole being of man the flesh. Hence, man was damaged and thus prevented from fulfilling God's purpose. Then God came in to call out of fallen mankind a race—Abraham and his descendants. For the accomplishment of His purpose, God commanded them to be circumcised, that is, to put away their flesh. This meant they were separated from fallen mankind and delivered out of the fallen condition. Circumcision made a tremendous distinction between them and the rest of mankind. They are called the circumcision, those who are separated from the fallen situation. The rest of mankind are called the uncircumcision, those who remain in the fallen estate. These are the nations in the flesh, the Gentiles. We were in this category before we were in Christ.

12¹ Christ, in whom all God's blessings to His chosen people are embodied, came out of Israel, the circumcised people. Since we, the uncircumcised Gentiles, were separated from Israel, we were apart from Christ, having nothing to do with Christ.

12² That is, the citizenship, the civil rights of God's chosen people, such as God's ruling, blessing, presence, etc. Through the fall, mankind lost all the rights which God intended for man in His creation. By calling Abraham, God brought His chosen people back to all these

strangers from the ^{3c}covenants of the promise, having ^{12c}
^{4d}no hope and ⁵without God in the ⁶world. *Rom. 9:4*

13 ¹But now in Christ Jesus you who once were ^{2a}far ^{12a}
off have become ³near in the ^{4b}blood of Christ. *1 Thes. 4:13; cf.*

14 For He Himself is ¹our ^{2a}peace, who has made ³both ^bone, and has broken down the middle ⁴wall of *Eph. 1:18; 4:4; Rom. 15:13*
partition, the ⁵enmity,

rights through circumcision. We, as uncircumcised Gentiles, still remained alienated from them. *13a Eph. 2:17; Acts 2:39*

12³ God's covenants are His promises. His promise is His word that He would freely do certain things for His chosen people. When His promise is legalized by the necessary procedures, it becomes a binding covenant. All the words God spoke to His chosen people, from Abraham to Malachi, are His promises legalized to be His covenants. We, the Gentiles, are not only aliens from the commonwealth of Israel, but also strangers from these covenants of God's promise. *13b Eph. 1:7; Col. 1:20*

12⁴ All God's blessings are contained in Christ; all the civil rights are related to the nation of Israel; and all good things are promised in God's covenants. Since we were apart from Christ, alienated from the commonwealth of Israel, and strangers from the covenant of God's promise, we had no hope whatever. *14a Col. 3:15*

12⁵ God is in Christ; He rules and moves in the commonwealth of Israel; and He bestows His blessings according to His covenants. When we were apart from Christ, the commonwealth of Israel, and the covenants of God's promise, we were without God; we did not have God as our enjoyment. *14b Gal. 3:28; 1 Cor. 12:13*

12⁶ The world, which is the system of Satan, is in contrast with the commonwealth of Israel. The commonwealth of Israel was the kingdom of God; whereas the world is the kingdom of Satan. Before we were saved, we lived in the world, where we had no hope for our expectation and no God for our enjoyment.

13¹ "But now" are two precious words.

13² That is, far off from Christ, from the commonwealth of Israel, and from the covenants of God's promise. This equals being far off from God and all His blessings.

13³ That is, near to Christ, to Israel, and to God's promise. This equals being near to God and all His blessings.

13⁴ We were far off because we were fallen. But the redeeming blood of Christ has brought us back. Hence, in this blood we have been made near both to Israel and to God.

14¹ "Our" refers to both Jewish and Gentile believers.

14² Christ, who has accomplished full redemption for both Jewish and Gentile believers, is Himself our peace, our harmony, making both one. Due to the fall of mankind and the call of the chosen race, there was a separation between Israel and the Gentiles. Through Christ's redemption, this separation has been removed. Now, in the redeeming Christ, who is the bond of oneness, both are one.

14³ "Both" refers to the Jewish and Gentile believers.

15^a
Col.
2:14
15^b
Eph.
4:24;
Col.
3:10
15^c
Col.
1:20

15 Having ^{1a}abolished in His ²flesh the ³law of the commandments in ⁴ordinances, that He might ⁵create the ⁶two ⁷in Himself ⁸into ⁹one ^bnew man, ^{10c}making peace,

14^a The middle wall of partition is "the law of the commandments in ordinances" in verse 15, which was given because of man's flesh. The first of these ordinances is circumcision to cut off man's flesh. This became the middle wall of partition between the circumcision and the uncircumcision.

14^b The middle wall of partition, which is the distinction (mainly made by circumcision) between circumcision and uncircumcision, became the enmity between the Jews and the Gentiles.

15¹ Christ broke down the middle wall of partition between the Jews and the Gentiles by abolishing the law of the commandments in ordinances. When He was crucified on the cross, all the ordinances were nailed there.

15² Because mankind became flesh (Gen. 6:3) and were thus kept from God and His purpose, God ordained His chosen people to be circumcised from the flesh. This ordinance was given because of man's flesh. It was in the flesh that Christ was crucified. When He was crucified, His flesh, which was typified by the separating veil in the temple, was rent (Heb. 10:20).

15³ This is not the law of the moral commandments, but the law of the ritual commandments, such as the ordinances of circumcision, keeping the Sabbath, eating certain foods, etc.

15⁴ Rituals, the forms or ways of living and worship.

15⁵ Christ created the one new man, the church, with God's divine nature wrought into humanity. This action was something new. In the old creation God did not work His nature into any of His creatures, not even into man. In the creation of the one new man, however, God's nature has been wrought into man to make His divine nature one entity with humanity.

15⁶ "Two" refers to the Jewish and Gentile believers.

15⁷ Christ is not only the Creator of the one new man, the church, but also the sphere and means in and by which the one new man was created.

15⁸ The Jews and Gentiles were separated to the uttermost by the separating ordinances. But both of them were created in Christ with the divine essence into one new entity, which is a corporate man, the church.

15⁹ The new man, which is the church, is corporate and universal. There are many believers, but there is only one new man in the universe. All the believers are components of this one corporate and universal new man.

15¹⁰ By Christ's abolishing in His flesh the separating ordinances and creating the Jewish and Gentile believers into one new man, peace was made between all believers.

16 And might ^areconcile ¹both in ^{2b}one Body to ³God through the ⁴cross, ⁵slaying the enmity ⁶by it;

17 And ¹coming, He ^apreached the ^bgospel of peace to you who *were* ^{2c}far off, and peace to those *who were* ^{3d}near;

18 For ¹through Him we both have ^{2a}access ³in ^bone Spirit unto the ^{4c}Father.

16¹ "Both" refers to the Jews and the Gentiles. Not only the uncircumcised Gentiles, but also the circumcised Jews needed reconciliation to God through the redemption of Christ accomplished on His cross.

16² This one Body, the church (1:23), is the one new man in the previous verse. It was in this one Body that both the Jews and the Gentiles were reconciled to God through the cross. We, the believers, whether Jews or Gentiles, were reconciled not only *for* the Body of Christ, but also *in* the Body of Christ. What a revelation here! We were reconciled to God; we were saved in the Body of Christ.

16³ We were without God (v. 12). But, through the cross with the blood of Christ, we have been brought back to God in the one Body.

16⁴ The cross of Christ, on the one hand, has slain the enmity caused by the ordinances which were given because of the flesh, and, on the other hand, has redeemed us with the blood of Christ shed upon it. It was through this cross that both Jews and Gentiles were reconciled in one Body to God.

16⁵ This is the breaking down of the middle wall of partition in verse 14.

16⁶ Or, in Him.

17¹ This is the coming of Christ as the Spirit to preach the good news of peace, which He has accomplished through His cross.

17² This refers to the uncircumcised Gentiles who were far off, separated by their flesh.

17³ This refers to the circumcised Jews who were near, made nigh by God's choosing.

18¹ It is through Christ, who abolished the law of the commandments in ordinances, broke down the middle wall of partition, slew the enmity to reconcile the Gentiles to the Jews, and shed His blood for redeeming both to God, that both Jewish and Gentile believers have access to the Father.

18² The access is Christ's cross and His blood (Heb. 10:19).

18³ Firstly, both the Jewish and Gentile believers were reconciled in one Body to God (v. 16). That was a positional matter. Then we both have access in one Spirit unto the Father. This is experiential.

18⁴ Positionally we were reconciled to *God*; experientially we have access unto the *Father*. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, has regenerated us to be His sons.

Here the Trinity of the Godhead is implied. Through God the Son

16^a

Col.

1:

20, 22;

2 Cor.

5:18;

Rom.

5:10

16^b

1 Cor.

12:13;

10:17;

Eph.

4:4

17^a

Acts

10:36

17^b

Eph.

6:15

17^c

Eph.

2:13;

Isa.

57:19

17^d

Psa.

148:

14

18^a

Eph.

3:12;

Rom.

5:2

18^b

Eph.

4:4;

1 Cor.

12:13

18^c

John

14:6

19^a 19 So then ¹you are no longer ^{2a}strangers and sojourners, but you are ^{3b}fellow citizens of the saints and ⁴members of the household of God,

19^b 20 Being ^{1a}built upon the ^{2b}foundation of the ^capostles and prophets, Christ Jesus Himself being *the* ^{3d}cornerstone,

19^c 21 In ¹whom ²all *the* building, being ^{3a}fitted together, is ^{4b}growing into a holy ^{5c}temple ⁶in *the* Lord,

19^d who is the Accomplisher, the means; in God the Spirit who is the Executor, the application, we have access unto God the Father who is the Originator, the source of our enjoyment.

20^a 19¹ "You" refers to the Gentile believers.

20^b 19² Strangers are aliens, and sojourners are foreigners without rights of citizenship, sojourning among Israel. Both refer to the Gentiles.

20^c 19³ "Fellow citizens of the saints" indicate the kingdom of God. All the believers, Jewish and Gentile, are citizens in God's kingdom. God's kingdom is a sphere for Him to exercise His authority.

20^d 19⁴ "Members of the household of God" indicate the house of God. Both the Jewish and Gentile believers are members of God's house. God's house is a matter of life and enjoyment; all believers were born of God into His house to enjoy His riches. God's kingdom is a matter of right and responsibility; all believers who were born into the house of God have the civil rights and bear responsibility in the kingdom of God. The saints are individuals; the house of God is corporate, resulting in the kingdom of God.

20^e 20¹ As the Body of Christ, the church has been regenerated, and as the house of God, the church is being built.

20^f 20² The foundation of the church is Christ (1 Cor. 3:11). Since the mystery of Christ has been revealed to the apostles (3:5-6), the revelation they received is considered the foundation upon which the church is built. This corresponds with the rock in Matthew 16:18, which is not only Christ but also the revelation concerning Christ, upon which Christ will build His church. Therefore, the foundation of the apostles and prophets is the revelation they received for the building of the church.

20^g 20³ Here Christ is referred to, not as the foundation (Isa. 28:16), but as the cornerstone, because the main concern here is not the foundation but the cornerstone that joins together the two walls, one of the Jewish believers and the other of the Gentile believers. Christ is not

21^a stressed here as the foundation, but rather the apostles and prophets who have received the revelation concerning Christ. When the Jewish builders rejected Christ, they rejected Him as the cornerstone (Acts 4:11; 1 Pet. 2:7), which would join the Gentiles to them for the building of God's house.

21^b 21¹ In Christ who is the cornerstone, all the building, including both Jewish and Gentile believers, is fitted together and is growing into a holy temple.

21^c

22 In whom ¹you ²also are being built together into a ^{3a}dwelling place of God ^bin ⁴spirit. 22^a
2 Cor.
6:16;
Rev.
21:3
22^b
Eph.
3:5;
4:23;
5:18;
6:18;
John
4:24;
Rom.
1:9;
Rev.
1:10

CHAPTER 3

D. The Stewardship of the Grace and the Revelation of the Mystery concerning the Church 3:1-13

1. The Stewardship of the Grace 3:1-2, 7-8, 13

1 ¹For this cause I Paul, the ^{2a}prisoner of Christ Jesus on behalf of you, the nations— 1^a
Eph.
4:1;
2 Tim.
1:8;
Philem.
1, 9

21² Lit. every building.

21³ That is, being made suitable for the condition and situation of the building.

21⁴ Since the building is a living one (1 Pet. 2:5), it is growing. It grows into a holy temple. The actual building of the church as the house of God is by the growth in life of the believers.

21⁵ Or, sanctuary, the inner part of the whole temple.

21⁶ The entire building of God's house as His sanctuary is in Christ the Lord.

22¹ "You" refers to the local saints.

22² "Also" indicates that the building in verse 21 is universal and the building in verse 22 is local.

22³ According to the context, the holy temple in verse 21 is universal, and the dwelling place of God in this verse is local.

22⁴ This refers to the believers' human spirit indwelt by God's Holy Spirit. God's Spirit is the dweller, not the dwelling place. The dwelling place is the believers' spirit. God's Spirit dwells in our spirit. Therefore, the dwelling place of God is in our spirit.

1¹ After unveiling in chapters one and two God's blessings to the church and what the church is and how it is produced, the apostle began, from chapter 3, to beseech the saints *to walk* according to his revelation.

1² The Apostle Paul considered himself the prisoner of Christ. Apparently he was confined in prison; actually he was imprisoned in Christ. By such a status, the status of his actual living, he besought the saints. In releasing the revelation of God's mystery concerning the church in chapters 1 and 2, Paul assumed his status as the apostle of Christ through the will of God. That status was the authority of his revelation concerning the church. In beseeching the saints to walk worthily of God's calling, he used his status as a prisoner of the Lord. His status as the apostle of Christ qualified him to release God's revelation; whereas his status as the prisoner of the Lord spoke forth his

2^a 2 ¹If indeed you have heard of the ^{2a}stewardship of the ^bgrace of God which was given to me for you,

2. The Revelation of the Mystery
3:3-6, 9-12

3 That by ^{1a}revelation the ^bmystery was ^cmade known to me, as I have ^dwritten previously in brief,

4 By which, *in reading it*, you can perceive my understanding in the ^{1a}mystery of Christ,

5 Which in other generations was ^anot made known to the sons of men, as it has now been ^brevealed to His holy ^capostles and prophets in ¹spirit,

6 That the nations *are* to be ^{1a}joint heirs and a ^{2b}joint walk in the Lord, by which he could inspire and beseech the saints to walk in the Lord as he did.

2¹ Verses 2 through 21 are a parenthesis, and 4:1 is a continuation of 3:1. In this parenthetical, beseeching word, the apostle related to the Gentile believers his ministry for them, a ministry which he received in the stewardship of grace through the revelation of the mystery of Christ. He also prayed in this parenthesis that the church might experience Christ to the fullest extent.

2² In Greek, the same word as dispensation in verse 9 and 1:10. The stewardship of the grace is to dispense the grace of God to His chosen people for the producing and building up of the church. Out of this stewardship comes the ministry of the apostle, who is a steward in God's house, ministering Christ as God's grace to God's household.

3¹ God's hidden purpose is the mystery, and the unveiling of this mystery is revelation. To carry out this revelation is the apostle's ministry for the producing of the church.

4¹ The mystery of God in Colossians 2:2 (Gk.) is Christ; whereas the mystery of Christ here is the church. God is a mystery, and Christ, as the embodiment of God to express Him, is the mystery of God. Christ is also a mystery, and the church, as the Body of Christ to express Him, is the mystery of Christ.

5¹ This refers to the human spirit of the apostles and prophets, a spirit regenerated and indwelt by the Holy Spirit of God. It can be considered as the mingled spirit, the human spirit mingled with God's Spirit. Such a mingled spirit is the means by which the New Testament revelation concerning Christ and the church is revealed to the apostles and prophets. We need the same spirit to see such a revelation.

6¹ In God's New Testament economy, the nations, the chosen and redeemed Gentiles, are joined with the believing Jews to be the heirs of God, inheriting God.

6² The saved Gentiles are joined with the saved Jews to be the one Body of Christ for His unique expression.

Col. 1:25;
1 Cor. 9:17;
1 Pet. 4:10;
cf. Luke 16:2;
3:4
2^b Eph. 3:8;
4:7;
Rom. 12:3
3^a Eph. 3:5;
Rom. 16:25;
Gal. 1:12
3^b Eph. 1:9
3^c Col. 1:
26-27
3^a Eph. 1:9-10
4^a Eph. 1:9;
Col. 4:3
5^a Col. 1:26
5^b Eph. 3:3
5^c Eph. 2:20
6^a Rom. 8:17;
Gal. 3:29
6^b Eph. 2:16

Body and ^{3c}joint partakers of the ^dpromise ⁴in Christ ^{6c}
Jesus through the gospel,

7 Of which I became a ^{1a}minister according to the
^{2b}gift of the ^cgrace of God, which was given to me accord-
ing to the ^doperation of His ³power.

8 To me, ¹less than the ^aleast of all saints, was this
^bgrace given, to preach to the ^cnations the ²unsearch-
able ^{3d}riches of Christ as the gospel,

9 And ¹to bring to light what is the ^{2a}dispensation of

⁶³ The Gentile believers are joined with the Jewish believers to
partake of God's promise given in the Old Testament concerning all
the blessing of God's New Testament economy.

Joint heirs are related to the blessing of the household of God; a
joint Body is related to the blessing of the Body of Christ; and the
joint partakers are related to the blessing of the promise of God, such
as Genesis 3:15; 12:3; 22:18; 28:14; Isaiah 9:6, etc. Both the blessing of
God's household and the blessing of Christ's Body are particular;
whereas the blessing of God's promise is general, all-inclusive.

⁶⁴ "In Christ Jesus" modifies "are to be."

⁷¹ A minister is one who serves. A minister of the gospel serves
people with the gospel.

⁷² The grace of God is God Himself, especially as life, partaken of
and enjoyed by us; whereas the gift of grace is the ability and function
produced out of the enjoyment of the grace of God. Hence, grace im-
plies life, and the gift is the ability that comes out of life.

⁷³ This is the power of the resurrection life (Phil. 3:10), which
operates within the apostle and all the believers (1:19; 3:20). By such
an inward, operating power of life, the gift of grace was given to the
apostle, that is, produced in him.

⁸¹ This indicates that all the saints can receive such grace as was
given to the Apostle Paul. As to the person of Paul, he was the least
among the apostles (1 Cor. 15:9); but as to his ministry, he was not
behind the chiefest apostles (2 Cor. 11:5; 12:11). Yet, as to the grace he
received, he was less than the least of all saints. This implies that all the
saints can receive the grace which he received. This is similar to all the
members of our physical body, however small they may be, receiving
the same lifeblood. But the ability (gift) that comes out of the lifeblood
differs with the members. All the members of the Body of Christ can
have the same grace of life as Paul, but their gifts are not the same as
Paul's.

⁸² Lit. untraceable.

⁸³ The apostle preached, not the doctrines, but the riches of
Christ. The riches of Christ are what Christ is to us, such as light, life,
righteousness, holiness, etc. These riches are unsearchable and
untraceable.

⁹¹ Some MSS read, to enlighten all.

⁹² God's mystery is His hidden purpose. His purpose is to dis-
pense Himself into His chosen people. Hence, there is the dispen-

Col.
1:12;
Heb.
3:1;
6:4;
12:10;
2 Pet.
1:4
6^a
Gal.
3:29;
2 Pet.
1:4
7^a
Col.
1:
23, 25
7^b
Rom.
12:6;
1 Cor.
12:4
7^c
Eph.
3:2
7^d
Eph.
1:19;
3:20;
4:16;
Col.
1:29
8^a
cf.
1 Cor.
15:9
8^b
Eph.
3:2
8^c
Acts
9:15;
Rom.
15:16;
1 Tim.
2:7
8^d
Eph.
1:7;
2:7
9^a
Eph.
1:10;
1 Tim.
1:4

^{9b} the ^bmystery, which from the ages has been ^chidden in God, who created all things;

Eph.
1:9

^{9c} 10 In order that now to the ^{1a}rulers and the authorities in the ^bheavenlies might be made known through the ^{2c}church the multifarious ^{3d}wisdom of God,

Col.
1:26;
Rom.
16:25

^{10a} 11 According to *the* ^{1a}purpose of the ages which He made in Christ Jesus our Lord,

Eph.
2:2;

6:12;

Col.
2:15

^{10b} *Eph.*
1:3

^{10c} *Eph.*
1:22

^{10d} *Rom.*
11:33;

Col.
2:3;

1 Cor.
1:24;

2:6-8

^{11a} *Eph.*
1:9

^{12a} *Heb.*
4:16;

10:19

^{12b} *Eph.*
2:18

^{12c} *Gal.*
2:20

^{13a} *Col.*
1:24;

2 *Cor.*
1:6

^{14a} *Eph.*
4:6

E. The Apostle's Prayer for the Church regarding Experience 3:14-19

1. That We May Be Strengthened into the Inner Man vv. 14-16

14 For this cause I bow my knees unto the ^{1a}Father,

sation of the mystery of God. This mystery was hidden in God from the ages (that is, from eternity) and through all past ages, but now it has been brought to light to the New Testament believers.

^{10¹} These are the angelic rulers and authorities, both good and evil. The passage here especially refers to the evil ones—Satan and his angels.

^{10²} The church is produced from the unsearchable riches of Christ, as revealed in verse 8. When God's chosen people partake of and enjoy the riches of Christ, these riches constitute them the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is.

^{10³} Chapter one speaks of the power of God (vv. 19-20), chapter two of the grace of God (vv. 5-8), and chapter three of the wisdom of God.

^{11¹} The purpose of the ages is the purpose of eternity, the eternal purpose, the eternal plan of God made in eternity past.

^{12¹} In Christ we have access, entry, not only to approach God, but also to partake of His New Testament economy. Through the faith of Christ, we have such access with boldness in confidence to enjoy God and His eternal plan.

^{14¹} Not God, but the Father. The "Father" here is used in a broader sense, signifying not only the Father of the household of faith (Gal. 6:10), but the Father of every family in the heavens and on earth (v. 15). The Father is the source, not only of us, the regenerated

15 Of whom every ¹family ^ain *the* heavens and on earth is ²named,

16 That He would grant you, according to the ^{1a}riches of His glory, to be ^{2b}strengthened with ^{3c}power through His Spirit ⁴into the ^dinner man,

**2. That Christ May Make His Home
in Our Hearts
v. 17a**

17 That Christ may make His ^ahome in your ¹hearts through ²faith,

believers, but also of the God-created mankind (Luke 3:38), of the God-created Israel (Isa. 63:16; 64:8), and of the God-created angels (Job 1:6). The Jews' concept was that God was Father only to them. So the apostle prayed to the Father of all the families in the heavens and on earth, according to his revelation, not as the Jews, who prayed only to the Father of Israel, according to the Jewish concept.

15¹ Or, fatherhood, implying a family.

15² As God is the source of the angelic family in the heavens and all the human families on earth, so it is of God that every family is named, just as producers give names to their products and fathers give names to their children.

16¹ Glory is the expression of God. All the families in the heavens and on earth express God to some extent. With their expressions of God, there are "the riches of His glory." The apostle prayed that the Gentile believers might experience the fullness of God according to such riches of His glory, that He might be expressed through the Gentile believers by their experiencing of His fullness.

16² The apostle's prayer in 1:15-23 is for the saints to receive revelation concerning the church. Here in 3:14-21 the apostle's prayer is for the saints to experience Christ for the church.

16³ The resurrection power which is referred to in 1:19-20 and which operates in us (v. 20).

16⁴ The inner man is our regenerated spirit with God's life as its life. That we may experience Christ unto all the fullness of God, we need to be strengthened into the inner man. This implies that we need to get into our spirit, wherein we can be strengthened through the Holy Spirit.

17¹ Our heart is composed of all the parts of our soul—mind, emotion, and will—plus our conscience, the main part of our spirit. These are the inward parts of our being. Through regeneration, Christ came into our spirit (2 Tim. 4:22). Subsequently, we should allow Him to spread Himself into every part of our heart. Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home in our heart, He controls our entire inward being and supplies and strengthens every inward part with Himself.

17² Faith is the substantiating of things unseen (Heb. 11:1). Christ's

15^a
Eph.
1:10;
Phil.
2:10
16^a
Eph.
1:18
16^b
Phil.
4:13;
Col.
1:11
16^c
Eph.
3:20;
1:19
16^d
2 Cor.
4:16
17^a
John
14:23

**3. That We May Apprehend
the Dimensions of Christ
vv. 17b-18**

17^b that you, having been ^{3b}rooted and grounded in ^{4c}love,
Col. 2:7 18 May be strong to ¹apprehend with ^{2a}all the saints
17^c what is the ^{3b}breadth and length and height and depth,

Eph. 1:4

**4. That We May Know the Love of Christ
v. 19a**

18^a
Eph. 1:15

19^a 19 And to know the ¹knowledge-surpassing ^alove of
Rom. 8: Christ,

35, 39; indwelling is mysterious and abstract. We realize it not by our phys-
2 Cor. 5:14 ical senses, but by the sense of faith.

17^a We are God's farm and God's building (1 Cor. 3:9). As God's farm we need to be rooted for growth, and as God's building we need to be grounded for building up.

17^a To experience Christ, we need faith and love (1 Tim. 1:14). Faith enables us to realize Christ, and love enables us to enjoy Him. Both faith and love are not ours but His. His faith becomes our faith to believe in Him, and His love becomes our love to love Him.

18¹ Or, grasp, to lay hold of intensively.

18² To apprehend the dimensions of Christ requires all the saints, not individually but corporately.

18³ The breadth, length, height, and depth are the dimensions of Christ. In our experience of Christ, we firstly experience the breadth of what He is, and then the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical.

19¹ The love of Christ surpasses knowledge. Yet, we can know it by experiencing it.

19² When Christ makes His home in our heart, and when we are strong to apprehend with all the saints the dimensions of Christ and to know by experience His knowledge-surpassing love, we shall be filled unto all the fullness of God. All this fullness dwells in Christ (Col. 1:19; 2:9). Through His indwelling, Christ imparts the fullness of God into our being; we can be filled with it to such a measure and standard, even unto all the fullness of God. This makes us the expression of God, which the church should be.

The fullness of God implies that the riches of what God is become His expression. When the riches are in God Himself, they are His riches. When the riches of God are expressed, they become His fullness (John 1:16).

19³ The Father (v. 14) answers and fulfills the apostle's prayer through the Spirit (v. 16), that Christ (the Son - v. 17) may make His home in our heart. Thus, we are filled unto the fullness of (the Triune) God. This is the issue of the dispensing of the Triune God into our entire being.

**5. That We May Be Filled
unto the Fullness of God
v. 19b**

that you may be ^bfilled ²unto all the ^cfullness of ³God.

¹⁹^b
Eph.
5:18
¹⁹^c
Col.
1:19;
2:9;
John
1:16

**F. The Apostle's Praise to God for His Glory
in the Church and in Christ
3:20-21**

20 ¹But ^ato Him who is ^bable to do superabundantly above all that we ²ask or think, according to the ^{3c}power which operates in us,

²⁰^a
Rom.
16:25
²⁰^b
2 Cor.
9:8
²⁰^c

21 ^aTo Him *be* the ¹glory in the ^{2b}church ³and in

2 Cor.
9:8
²⁰^c
Eph.
3:7;
1:19
²¹^a
Rom.
11:36
²¹^b
Eph.
3:10

²⁰¹ Verses 16-19 are the apostle's prayer. The word "but" makes verses 20-21 a doxology. In the prayer the apostle prayed that the Father would strengthen the saints according to the riches of His glory. This implies that the glory of God may be wrought into the saints. In the doxology he says, "To Him be the glory" (v. 21). This implies that the glory of God, which has been wrought into the saints, returns to God. Firstly, the glory of God is wrought into us, then it returns to Him for His glorification. Isaac's wealth was firstly given to Rebekah for her beautification, then all the wealth came back to Isaac with Rebekah for his glorification (Gen. 24:47, 53, 61-67). The apostle prayed that God would strengthen the saints according to His glory, "but" God's glory eventually, after being wrought into them, returns to Him along with the strengthened saints. This is the way God is glorified in the church.

²⁰² Strictly speaking, "ask or think" here is for the spiritual things related to the church, not for material things. For these spiritual things, we need not only to ask, but also to think. We may think more than we ask. God not only fulfills what we ask for the church, but also what we think concerning the church, and God is able to do superabundantly above all that we ask or think for the church through the power which operates in us.

²⁰³ The inward power, as mentioned in 1:19, is God's resurrection power, not His creating power. God's creating power makes the material things in our environment (Rom. 8:28); whereas God's resurrection power accomplishes the spiritual things for the church within our inward being.

²¹¹ See note 6¹ in chapter 1.

²¹² God's glory is wrought into the church, and He is expressed in the church. Hence, to God is the glory in the church; that is, God is glorified in the church.

²¹³ God's glorification is not only in the church, but also in Christ. Hence, the word "and" is used here to indicate this point emphatically.

⁴Christ Jesus unto ⁵all the generations of the age of the ages. Amen.

CHAPTER 4

III. Living and Responsibility Needed for the Church in the Holy Spirit 4:1—6:20

A. Living and Responsibility Needed in the Body of Christ

4:1-16

1. Keeping of the Oneness of the Spirit

vv. 1-6

1^a

Eph.

3:1

1^b

Eph.

4:17;

5:8;

6:1.

10, 21

1^c

Eph.

4:17;

5:2, 8;

Col.

1:10;

1 Thes

2:12

1^d

Eph.

4:4;

1:18;

2 Tim.

1:9

1^e

Rom.

8:28;

Col.

3:15;

1 Cor.

1:2,

9, 24

2^a

Matt.

11:29

2^b

Matt.

5:5

2^c

Col.

1:11

2^d

Eph.

1:4

1 I beseech you therefore, ¹I, the ^aprisoner ^bin the Lord, to ^{2c}walk worthily of the ^dcalling with which you were ^ecalled,

2 With all ^{1a}lowliness and ^bmeekness, with ^clong-suffering, bearing with one another in ^dlove,

21^a In the church the sphere of God's glorification is narrow, limited to the household of faith. But in Christ the sphere is much broader, because Christ is the head of all the families in the heavens and on earth (1:22; 3:15). Hence, God's glorification in Christ is in the realm of all the families created by God, not only on earth but also in the heavens. This corresponds to the following word, "unto all the generations of the age of the ages," that is, for eternity.

21^b All the generations of the age of the ages constitute eternity. God's glorification in the church is mainly in this age, whereas God's glorification in Christ is for eternity.

1¹ Chapter 4:1 is a repetition of 3:1, which begins the apostle's exhortation in chapters 4 to 6. This indicates that 3:2-21 is all parenthetical. See note 1² in chapter 3.

1² This book is divided into two main sections. The first, composed of chapters 1 to 3, reveals the blessing and the position which the church has obtained in Christ in the heavenlies. The second, comprising chapters 4 to 6, charges us concerning the living and responsibility the church should have in the Spirit on the earth. The basic charge is that we should walk worthily of the calling, which is the totality of the blessings bestowed upon the church, as revealed in 1:3-14. In the church, under the Triune God's abundant blessing, the saints should walk worthily of the Father's selection and predestination, the Son's redemption, and the Spirit's sealing and pledging.

2¹ Lowliness is to remain in a low estate, and meekness is not to

3 Being diligent to ¹keep the ^{2a}oneness of the Spirit ^{3a}
in the uniting ^{3b}bond of ^cpeace:

4 ¹One ^aBody and one Spirit, as also you were called ^{John}
in one ^{2b}hope of your ^ccalling;

5 One ^{1a}Lord, one ^{2b}faith, one ^cbaptism;

fight for oneself. We should have these two virtues in dealing with ourselves. Longsuffering is to endure mistreatment. We should have this virtue in dealing with others. By these virtues we bear (not forbear) one another; that is, we do not forsake, but bear the troublesome ones in love. This is the expression of life.

³¹ Or, safeguard, to preserve by guarding.

³² To walk worthily of God's calling, to have the proper Body life, we need firstly to care for the matter of oneness. This is crucial and vital to the Body of Christ. Oneness, strictly speaking, differs from unity. Unity is formed by many people uniting together; whereas oneness is the one entity of the Spirit within the believers making them all one. It is similar to the electricity within many lamps, making them all one in the shining.

³³ Christ has abolished on the cross all the differences due to ordinances. In so doing He has made peace for His Body. This peace should bind all believers together, thus becoming the uniting bond.

⁴¹ In exhorting us to safeguard the oneness, the apostle points out seven things as the base of our oneness: one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God. These seven ones are of three groups. The first three form the first group, that of the Spirit with the Body as His expression. This Body, having been regenerated and being saturated with the Spirit as its essence, has the hope of being transfigured into the full likeness of Christ. The next three form the second group, that of the Lord with faith and baptism that we may be joined to Him. The last is the third group, consisting of God and the Father, who is the Originator and source of all. The Spirit as the Executor of the Body, the Son as the Creator of the Body, and God the Father as the Originator of the Body—all three of the Triune God—are related to the Body. The third of the Trinity is mentioned first because the main concern here is the Body, of which the Spirit is the essence. Then the course is traced back to the Son and then to the Father.

⁴² This is the hope of glory, which is the transfiguration of our body and the manifestation of the sons of God (Rom. 8:19, 23-25).

⁵¹ It does not say one Son, but one Lord. In the Gospel of John, it is the Son in whom we believe (3:16); but in the Acts, it is the Lord in whom we believe (16:31). In John, the Son is for life (1 John 5:12); whereas in Acts, the Lord, after His ascension, is for authority (Acts 2:36), a matter which concerns His headship. Here, as the Head of the Body (1:22), He is the Lord.

⁵² In faith we believe into the Lord (John 3:36, lit.), and in baptism we are baptized into Him (Gal. 3:27; Rom. 6:3) and terminated in

Eph.
4:13;
John
17:
11, 21,
22, 23
^{3b}
cf.
Col.
3:14
^{3c}
Eph.
2:14,
15, 17;
Col.
3:15;
Heb.
12:14;
Rom.
12:18
^{4a}
Eph.
2:16;
Rom.
12:5;
1 Cor.
12:
12-13
^{4b}
Eph.
1:18;
Col.
1:27;
Rom.
8:
23-25
^{4c}
Eph.
4:1
^{5a}
1 Cor.
8:6;
12:5
^{5b}
Eph.
4:13;
Titus
1:4;
2 Tim.
4:7
^{5c}
Matt.
28:19;
Acts
2:38;
Rom.
6:3;

Gal. *1 Cor.*
3: 12:13
27-28;

6^a 6 One ^{1a}God and ^bFather of ²all, who is ³over all and through all and in all.

Mal.
2:10;
Rom.
3:30;
1 Cor.
8:4, 6;
12:6;
Gal.
3:20;
1 Tim.
2:5
6^b
Eph.
3:14
7^a
Eph.
3:8;
cf.
Rom.
12:6
7^b
Eph.
4:16
7^c
Eph.
4:8, 11
8^a
Psa.
68:18
8^b
Eph.
4:7

**2. Functioning of the Gifts for the Growth
and the Building Up of the Body of Christ
vv. 7-16**

7 ¹But to each one of us was given ^{2a}grace according to the ^{3b}measure of the ^cgift of Christ.

8 Wherefore He says, Having ^aascended to *the* ¹height, He led captive ²those taken captive and gave ^{3b}gifts to men.

Adam (Rom. 6:4). Through faith and baptism we have been transferred out of Adam into Christ, thus being joined to the Lord (1 Cor. 6:17).

6¹ God is the Originator of all things, and the Father is the source of life for the Body.

6² This refers to all believers.

6³ The thought of the Trinity is implied even here. "Over all" mainly refers to the Father, "through all" to the Son, and "in all" to the Spirit. The Triune God eventually enters into us all by reaching us as the Spirit.

7¹ Concerning the Body, all the basic elements are one, but the gifts (the functions) are many and varied.

7² Here grace was given according to the gift, but in Romans 12:6 gifts differ according to grace. Grace actually is the divine life that both produces and supplies the gifts. In Romans 12 it is the grace that produces the gift. Hence, the gift is according to grace. Here the grace is according to the gift, according to the measure of the gift. It is similar to our blood supplying the members of our body according to their size.

7³ The measure of the gift of Christ is the size of a member of His Body.

8¹ "Height" in the quotation of Psalm 68:18 refers to Mount Zion (Psa. 68:15-16), symbolizing the third heaven, where God dwells (1 Kings 8:30). Psalm 68 implies that it was in the ark that God ascended to Mount Zion after the ark had won the victory.

Verse 1 of Psalm 68 is a quotation of Numbers 10:35. It indicates that the background of Psalm 68 is God's move in the tabernacle with the ark as its center. Wherever the ark, a type of Christ, went, the victory was won. Eventually this ark ascended triumphantly to the top of Mount Zion. This portrays how Christ has won the victory and ascended triumphantly to the heavens.

8² "Those" refers to the redeemed saints who were taken captive by Satan before they were saved by Christ's death and resurrection. In His ascension Christ led them captive; that is, He rescued them from Satan's captivity and took them to Himself. This indicates that He has conquered and overcome Satan, who captured them by sin and death.

9 (Now this, He ^aascended, what is it except that He ^{9a} also descended into the ^{1b}lower parts of the earth? *John 3:13; Heb. 4:14*

10 He who descended is the same who also ascended ^afar above all the heavens that He might ^{1b}fill all things.) *9b*

11 And He gave ¹some ^aapostles, and some ^bprophets, and some ^cevangelists, and some ²shepherds and ^dteachers, *Psa. 63:9; Isa. 44:23; Matt. 12:40; Phil. 2:10*

12 For the ^{1a}perfecting of the saints ²unto *the* work of ^{3b}ministry, ²unto *the* ^{4c}building up of the ^dBody of Christ; *10a Eph. 1:21; Heb. 7:26*

The Amplified New Testament renders "He led a train of vanquished foes" for "He led captive those taken captive." "Vanquished foes" may refer to Satan, his angels, and us the sinners, also indicating Christ's victory over Satan, sin, and death. In His ascension there was a procession of these vanquished foes as captives from a war for a celebration of Christ's victory. *10b Eph. 1:23*

8³ "Gifts" here does not refer to the abilities or enablements for varied services, but to the various gifted persons in verse 11—apostles, prophets, evangelists, and shepherds and teachers. After conquering and rescuing them from Satan and death through His death and resurrection, Christ in His ascension made the rescued sinners themselves such gifts with His resurrection life, and gave them to His Body for its building up. *11a Eph. 2:20; 3:5; 1 Cor. 12:28*

9¹ This refers to Hades, underneath the earth, where Christ went after His death (Acts 2:27). *11b Acts 11:27; 13:1*

10¹ Christ firstly descended from heaven to earth in His incarnation. Then He descended further, from earth to Hades, in His death. Eventually, He ascended from Hades to earth in His resurrection, and from earth to heaven in His ascension. Through such a journey, He cut the way that He might fill all things. *11c Acts 21:8; 2 Tim. 4:5*

11¹ "Each one" in verse 7 refers to every member of the Body of Christ, each of whom has received a general gift; whereas the four kinds of gifted persons mentioned here are those who have been endowed with a special gift. *11d Acts 13:1; 1 Cor. 12:28*

11² According to the grammatical construction, "shepherds and teachers" refers to the same class of gifted persons. A shepherd should know how to teach, and a teacher should be able to shepherd. *12a 2 Cor. 13:9*

12¹ Or, equipping, furnishing the functions. *12b 2 Cor. 4:1; 1 Tim. 1:12*

12² "Unto" here means for the purpose of, or, with a view to. *12c cf. Matt. 16:18; Eph. 4:16*

12³ The many gifted persons in verse 11 have only one ministry, that of ministering Christ for the building up of the Body of Christ, the church. This is the unique ministry in the New Testament economy (2 Cor. 4:1; 1 Tim. 1:12). *12d Rom. 12:5; 1 Cor. 12, 17*

12⁴ According to the grammatical construction, "the building up of the Body of Christ" is "the work of the ministry." Whatever the gifted persons in verse 11 do as the work of the ministry, must be for the building up of the Body of Christ. *1 Cor. 14:4, 12*

12a Eph. 1:23; Rom. 12:5; 1 Cor. 12, 17

13^a 13 Until we all ¹arrive at the ^{2a}oneness of the ^bfaith and of the full ^cknowledge of the ^{3d}Son of God, at a ^{4e}full-grown man, at *the* measure of *the* stature of the ^{5f}fullness of ³Christ,

13^b 14 That we may be no longer ^{1a}babes tossed by waves and carried about by every ²wind of ^bteaching in the ³sleight of men, in ^ccraftiness with a view to a ⁴system of error;

13^c *Matt. 11:27; Phil. 3:10*
13^d *Matt. 16:16; John 20:31*
13^e *Heb. 5:14; 1 Cor. 14:20; Col. 1:28*
13^f *Eph. 1:23*
14^a *1 Cor. 3:1; 13:1*
14^b *1 Tim. 1:3; 6:3*
14^c *2 Cor. 4:2; 11:3*

13¹ Or, attain to. This indicates that a process is required for us to attain to or arrive at the practical oneness.

13² The oneness of the Spirit in verse 3 is the oneness of the divine life in reality; whereas the oneness here is the oneness of our living in practicality. We already have the oneness of the divine life in reality. We only need to keep it. But we need to go on until we arrive at the oneness of our living in practicality. This aspect of oneness is of two things: the faith, and the full knowledge of the Son of God. The faith does not refer to the act of our believing, but to the things we believe in, such as the divine Person and the redemptive work of Christ for our salvation, as revealed in Jude 3, 2 Timothy 4:7, and 1 Timothy 6:21. The full knowledge of the Son of God is the realization of the revelation concerning the Son of God for our experience. The more we grow in life, the more we shall cleave to the faith and to the realization of Christ, and the more we shall drop all the minor and meaner doctrinal concepts which cause divisions. Then we shall arrive at or attain to the practical oneness; that is to say, we shall arrive at a full-grown man, at the measure of the stature of the fullness of Christ.

13³ "The Son of God" refers to the Lord's Person as life to us; whereas "Christ" refers to His commission to minister life to us that we, as members of His Body, may have gifts for function. See note 16¹ in Matthew 16.

13⁴ A full-grown man is a mature man. Such maturity in life is needed for the practical oneness.

13⁵ The fullness of Christ is the Body of Christ (1:23), which has "the stature" with "the measure." To arrive at the measure of the stature of the fullness of Christ is also a necessity for the practical oneness. Hence, from the oneness of reality to the oneness of practicality we need to proceed onward until we arrive at the three things mentioned in this verse.

14¹ "Babes" refer to those believers who are young in Christ, lacking maturity in life (1 Cor. 3:1).

14² Any teaching, even scriptural, that distracts believers from Christ and the church is a wind that carries them away from God's central purpose.

14³ The word in Greek signifies the cheating of dice players. The teachings that become winds, carrying believers away from the central lane of Christ and the church, are a deception instigated by Satan in his subtlety with the sleight of men, in order to frustrate God's eternal purpose to build up the Body of Christ.

15 But ¹holding to ^atruth in ^{2b}love, we may ^{3c}grow up ^{15a}
into Him in all things, who is the ^{4d}Head, Christ, ^{Eph.}

16 ¹Out from whom ^aall the Body, ^bfitted and knit ^{4:21,}
together through every ^{2c}joint of ³the supply, according ^{24, 25;}
to *the* ^doperation in ^emeasure of each ⁴one part, ⁵causes ^{5:9}
the ^{6f}growth of the Body unto the ^gbuilding up of itself ^{15b}
in ^{7h}love. ^{Eph.}

B. Living Needed in the Daily Walk

4:17—5:21

1. Basic Principles

vv. 17-24

17 This therefore I say and ¹testify ^ain *the* Lord, that ^{15c}

14^a The dividing teachings are organized and systematized by Satan ^{4:16;}
to cause serious error and thus damage the practical oneness of the ^{2:21;}
Body life. ^{Col.}

15¹ Or, "truthing it." This is in contrast to the sleight and error in ^{2:19;}
verse 14. To be carried away by the wind of teaching in the sleight of ^{16a}
men unto a system of error is not holding to truth. "Truth" here ^{Col.}
means things that are true. According to the context, it should refer to ^{2:19}
Christ and His Body; both are true things. We should hold to these ^{16b}
true things in love, that we may grow up into Christ. ^{Eph.}

15² This is the love of Christ in us, by which we love Christ and the ^{2:21}
fellow members of His Body. It is in such love that we hold to the ^{16c}
truth, that is, to Christ with His Body. ^{Col.}

15³ To be no longer babes (v. 14) we need to grow up into Christ. ^{2:19}
This is to have Christ increase in us in all things until we attain to a ^{16d}
full-grown man (v. 13). ^{Eph.}

15⁴ "Head" here indicates that our growth in life with Christ should ^{3:7}
be the growth of the members in the Body under the Head. ^{16e}

16¹ Our growth in life is to grow into the Head, Christ, but our ^{Eph.}
function in the Body is to function out from Him. ^{4:7}

16² Every joint of the supply refers to the specially gifted persons, ^{16f}
such as those mentioned in verse 11. ^{Eph.}

16³ The article here in Greek is emphatic. Hence, "the supply" ^{4:15}
should be the particular supply, the supply of Christ. ^{16g}

16⁴ "Each one part" refers to every member of the Body. Every ^{cf.}
member of the Body of Christ has its own measure which works for ^{Eph.}
the growth of the Body. ^{4:12;}

16⁵ The Body causes the growth of itself through the supplying ^{2:20}
joints and working parts. ^{16h}

16⁶ The growth of the Body is the increase of Christ in the church, ^{Eph.}
resulting in the building up of the Body itself. ^{1:4}

16⁷ See note 15².

17¹ The following word is not only the apostle's exhortation, but ^{17a}
also his testimony. What he exhorts is what he lives. ^{Eph.}

17^b you no longer ^{2b}walk as the ^cnations also ^dwalk in *the*
Eph. ^{3e}vanity of their mind,
 4:1

17^c 18 Being ^{1a}darkened in their understanding,
1 Thes. estranged from the ^{2b}life of God because of the
 4:5; ^{3c}ignorance which is in them, because of the ^{4d}hardness
1 Pet. of their heart;
 4:3

17^d 19 Who ¹having ^aceased from feeling have ^bgiven
Eph. themselves over to lewdness to work all uncleanness in
 2:2 unbridled greedy lust.
 17^e

Rom. 20 But you did not so ^{1a}learn Christ,
 1:21;

Col. 21 Since indeed you have heard Him and been
 2:18; ^ataught in Him as *the* ^{1b}truth is in Jesus,
cf.

1 Pet.

1:18; 17² In verses 1-16 the living and the function of the Body are dealt
 2 *Pet.* with. Now in verses 17-32 the daily life is touched. Verses 17-24 give us
 2:18 the principles of our daily walk, and verses 25-32 give us the details.

18^a 17³ The nations are the fallen people, who become vain in their
Rom. reasonings (Rom. 1:21). They walk without God in the vanity of their
 1:21 mind, controlled and directed by their vain thoughts. Whatever they
 18^b do according to their fallen mind is vanity without reality.
1 John

5:12 18¹ When the mind of fallen people is filled with vanity, their under-
 18^c standing is darkened regarding the things of God. Thus, they are es-
Acts tranged, separated, kept away from the life of God.
 3:17;

17:30; 18² This is the uncreated, eternal life of God, which man did not
 1 *Pet.* receive at the time of creation. After being created, man with the
 1:14' created human life was placed before the tree of life (Gen. 2:8-9) to
 18^d receive the uncreated divine life. But man fell into the vanity of his
Mark mind and became darkened in understanding. In such a fallen condi-
 3:5; tion, man is unable to touch the life of God until he repents (has his
Rom. mind turned to God) and believes in the Lord Jesus to receive God's
 11: eternal life (Acts 11:18; John 3:16).
 7, 25;

2 *Cor.* 18³ "Ignorance" means not only lack of knowledge, but also not
 3:14 wanting to know. Fallen man does not approve of knowing the things
 19^a of God (Rom. 1:28) because of the hardness of his heart. Due to this,
1 Tim. his understanding is darkened that he might not know God.
 4:2

19^b 18⁴ The hardness of fallen man's heart is the source of the darkness
Rom. in his understanding and the vanity of his mind.
 1:24

20^a 19¹ "Feeling" here refers mainly to the consciousness of one's con-
Matt. science. Hence, "having ceased from feeling" means not to care for
 11:29 one's conscience. After man's fall, God ordained that man should be
 21^a under the rule of his conscience. But rather than regard his con-
Col. science, fallen man gave himself over to unsatisfied lust.
 2:7

21^b 20¹ Christ is not only life to us, but also an example (John 13:15;
Eph. 1 *Pet.* 2:21). We learn from Him (Matt. 11:29) according to His ex-
 4:15; ample, not by our natural life, but by Him as our life.
 24, 25

21¹ The truth in Jesus is the real situation of the life of Jesus as
 recorded in the four Gospels. In the godless walk of the nations, the
 fallen people, is vanity. But in the godly life of Jesus is truth, reality.

22 That you ¹have ^aput off, as regards your former manner of life, the ^{2b}old man, which is being corrupted according to the lusts of ³the deceit;

23 And are being ^{1a}renewed in the ^{2b}spirit of your mind,

24 And ¹have ^aput on the ^{2b}new man, which according to ³God was ^ccreated in ^{4d}righteousness and ^{4e}holiness of ⁵the ^ftruth.

Jesus lived a life of always doing things in God, with God, and for God. God was in His life, and He was one with God. This is the truth in Jesus. We, the believers, regenerated with Christ as our life and taught in Him, learn from Him as the truth is in Jesus.

22¹ We have put off the old man in baptism. Our old man was crucified with Christ (Rom. 6:6) and was buried in baptism (Rom. 6:4a).

22² The old man is of Adam, created by God, but fallen through sin.

22³ The article here is emphatic, and the word "deceit" is personified. Hence, deceit here refers to the deceiver, the Devil, from whom are the lusts of the corrupted old man.

23¹ To be renewed is for our transformation to the image of Christ (Rom. 12:2; 2 Cor. 3:18).

23² This is the regenerated spirit of the believers, mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. It is in such a spirit that we are renewed for our transformation.

24¹ It was also in baptism that we put on the new man (Rom. 6:4b).

24² The new man is of Christ. It is His Body, created in Him on the cross (2:15-16). It is not individual, but corporate (Col. 3:10-11).

This book firstly reveals that the church is the Body of Christ (1:22-23), the kingdom of God, the household of God (2:19), and the temple, the dwelling place of God (2:21-22). Now it reveals further that the church is the new man. This is the highest aspect of the church. The Greek word for church, *ekklesia*, means those called out for a gathering, hence, an assembly. This is the initial aspect of the church. From this, the apostle goes on to the aspects of fellow citizens of the kingdom of God and members of the household of God. These are higher than the initial aspect, but not as high as the aspect of the church as the Body of Christ. Yet the new man is still higher than the Body of Christ. Thus, the church is not just an assembly of believers, a kingdom of heavenly citizens, a household of God's children, nor even a Body for Christ. It is in its uttermost aspect a new man to accomplish God's eternal purpose. As the Body of Christ, the church needs Christ as its life; whereas as the new man, the church needs Christ as its person. This new corporate person should live a life as Jesus lived on earth, that is, a life of truth, expressing God and causing God to be realized as the reality by man. Hence, the new man is the focus of the apostle's exhortation in this section (vv. 17-32).

24³ The old man was created outwardly, according to the image of God, without God's life and nature (Gen. 1:26-27); but the new man

22^a
Eph.
4:25;
Col.
2:11;
3:8
22^b
Rom.
6:6;
Col.
3:9
23^a
Rom.
12:2;
Col.
3:10;
Titus
3:5
23^b
cf.
Rom.
8:6
24^a
Gal.
3:27;
Rom.
13:14;
Eph.
6:11
24^b
Col.
3:10;
2 Cor.
5:17;
cf.
Rom.
6:4
24^c
Eph.
2:
10, 15
24^d
Eph.
5:9
24^e
Eph.
1:4;
5:27
24^f
Eph.
4:15,
21, 25

2. Details of Living

4:25—5:21

25^a

Eph.

4:22

25^b

Col.

3:9

25^c

Eph.

4:15

25^d

Rom.

12:5

26^a

Mark

3:5

26^b

Psa.

4:4

26^c

Deut.

24:15

26^d

Psa.

37:8

27^a

James

4:7

1 Pet.

5:8-9

28^a

Exo.

20:15

28^b

Acts

20:35

2 Thes.

3:8

28^c

1 Cor.

4:12

1 Thes.

4:11

28^d

Titus

3:8, 14

28^e

Luke

3:11

29^a

Eph.

5:4

Col.

3:8

29^b

Rom.

14:19

29^c

Col.

4:6

25 Wherefore, having ^aput off the ^bfalsehood, speak ^ctruth each one with his neighbor, for we are ^dmembers one of another.

26 Be ^{1a}angry, and do ^bnot sin; do not let the ^csun go down on your ^{2d}indignation,

27 Neither ¹give place to the ^aDevil.

28 Let him who steals ^{1a}steal no more, but rather let him ^{2b}labor, working with his own ^chands that which is ^dgood, that he may have to ^{2a}share with him who has need.

29 Let no ^{1a}corrupt word proceed out of your mouth, but ²only that which is good for needful ^{3b}building up, that it may give ^{4c}grace to those who hear.

was created inwardly, according to God Himself, with God's life and nature (Col. 3:10).

24^a Righteousness is being right with God and with man according to God's righteous way, while holiness is being separated unto God from anything common and being saturated with God's holy nature.

24^b The article here is emphatic. As the deceit in verse 22, related to the old man, is the personification of Satan, so truth here, related to the new man, is God's personification. This truth was exhibited in the life of Jesus, as mentioned in verse 21. In the life of Jesus righteousness and holiness of truth were always being manifested. It was in the righteousness and holiness of this truth, which is God realized and expressed, that the new man was created.

25¹ Anything that is false in nature. As we have put off the old man, we have also put off everything that is false in nature. Hence, we "speak truth," the true things.

26¹ To be angry is not sin, but it is in danger of sin. We should not continue in anger, but rather relinquish it before the sun sets.

26² Or, vexation.

27¹ According to the context, to continue in anger is to give place to the Devil. In nothing should we give any place to him.

28¹ In a book of such high revelation, the apostle still touches things on a low, practical level, such as stealing, anger, etc.

28² Stealing is due mainly to slothfulness and greed. Hence, the apostle charges him who steals to labor instead of being slothful, and to share what he gains with others instead of being greedy.

29¹ Signifies what is noxious, offensive, or worthless.

29² Lit. if any is good.

29³ Our conversation should not corrupt, but build up others.

29⁴ Grace is Christ as our enjoyment and supply. Our word should convey this as grace to others. The word that builds up others always ministers such grace to the hearer.

30 ¹And do not ^{2a}grieve the Holy ³Spirit of God, in whom you were ^{4b}sealed ⁵unto *the* day of ^{6c}redemption.

31 Let all bitterness and anger and wrath and clamor and evil speaking be ^aremoved from you, with all malice;

32 And be ^akind to one another, tenderhearted, ^{1b}for-giving one another, as also ²God in Christ ³forgave you.

CHAPTER 5

1 Become therefore ^{1a}imitators of God, as beloved children;

2 And ^awalk in ^{1b}love, even as ²Christ also ^cloved you,

The apostle's exhortation in verses 17-32 takes grace and truth (vv. 21, 24, 25, 29) as its basic elements. He wants us to live as Jesus did, a life full of grace and truth (John 1:14, 17). Grace is God given to us for our enjoyment, and truth is God revealed to us as our reality. When we live and speak truth (vv. 21, 24), we express God as our reality, and others receive God as grace for their enjoyment (v. 29).

30¹ "And" indicates that in addition to all the things mentioned in verses 25-29, one crucial thing is needed, that is, that we should not grieve the Holy Spirit.

30² To grieve the Holy Spirit is to displease Him. The Holy Spirit abides in us forever (John 14:16, 17), never leaving us. Hence, He is grieved when we do not walk according to Him (Rom. 8:4).

30³ In the apostle's exhortation in verses 17-32, there are not only grace and truth as the basic elements, but also the life of God (v. 18) and the Spirit of God as the basic factors on the positive side, and the Devil (v. 27) on the negative side. It is by the life of God in the Spirit of God, "not giving place to the Devil," that we can live a life full of grace and truth as the Lord Jesus did.

30⁴ See note 13¹ in chapter 1.

30⁶ See note 14² in chapter 1.

30⁶ See note 14³ in chapter 1.

32¹ Or, showing grace to.

32² In his exhortation in this section (vv. 17-32), the apostle also presents God as the pattern of our daily life. By the life of God, in His Spirit, we can forgive as God forgives.

32³ Or, showed grace to.

1¹ What a glorious fact that since we are His beloved children we can be imitators of God! As the children of God, we have His life and nature. We imitate Him, not by our natural life, but by His divine life. It is by our Father's divine life that we, His children, can be perfect as He is (Matt. 5:48).

2¹ As grace and truth are the basic elements in 4:17-32, so love and light (vv. 8, 9, 13) are the basic elements in the apostle's exhortation in 5:1-33. Grace is the expression of love, and love is the source of grace. Truth is the revelation of light, and light is the origin of truth. God is

30^a
Psa.
78:40;
Isa.
63:10;
cf.
1 Thes.
5:19
30^b
Eph.
1:13
30^c
Eph.
1:14
31^a
Col.
3:8
32^a
Col.
3:12;
1 Cor.
13:4
32^b
Matt.
6:14;
Col.
3:13

1^a
Matt.
5:48
2^a
Eph.
4:1;
Rom.
14:15
2^b
Eph.
1:4
2^c
Eph.
5:25;
Gal.
2:20

2^a and gave Himself up for ³us, an ⁴offering and a ^{4d}sacri-
Heb. fice to God for a ^{5e}sweet-smelling savor.
 7:27;
 10:

3 But ^afornication and all uncleanness or unbridled
 10-12 greedy lust, let it not even be named among you, as is fit-
 2* ting for ¹saints;
Gen.

4 And ^afilthiness and foolish talking or coarse jest-
 8:21; ing, which are not becoming, but rather ^{1b}giving of
Exo. thanks.
 29:
 18, 25:

5 For this you ¹know, ²knowing that every fornicator
Lev. or unclean person or person of unbridled greedy lust,
 1:9 who is an idolater, has no inheritance in the ^{3a}kingdom
Col. of Christ and of God.
 3:5
 4^a

love and light (1 John 4:8; 1:5). When God is expressed and revealed in
Eph. the Lord Jesus, His love becomes grace, and His light becomes truth.
 4:29 After we have, in the Lord, received God as grace and realized Him as
 4^b truth, we come to Him and enjoy His love and light. Love and light are
Eph. deeper than grace and truth. Hence, the apostle firstly takes grace and
 5:20; truth as the basic elements for his exhortation and then love and light.
1 Thes. This implies that he wants our daily walk to grow deeper, from the
 5:18 outward elements to the inward.
 5^a

Love is the inner substance of God, whereas light is the expressed
1 Cor. element of God. The inner love of God is sensible, and the outer light
 6:9; of God is visible. Our walk in love should be constituted of both the
Gal. loving substance and the shining element of God. This should be the
 5: inner source of our walk. It is deeper than grace and truth.
 19-21

2² In 4:32 the apostle presents God as the pattern of our daily
 walk. Here he sets forth Christ as the example of our living. There it is
 God in Christ as our pattern since, in that section, God's grace and
 truth expressed in the life of Jesus are taken as the basic elements. But
 here it is Christ Himself as our example since, in this section, love
 expressed by Christ to us (vv. 2, 25) and light shined by Christ upon us
 (v. 14) are taken as the basic elements.

2³ Some ancient authorities read, you.

2⁴ An offering is for fellowship with God, whereas a sacrifice is for
 redemption from sin.

2⁵ Christ in loving us gave Himself up for us. It was for us, but it
 was a sweet-smelling savor to God. In following His example, our
 walk in love should not only be something for others, but also a sweet-
 smelling savor to God.

3¹ Persons separated unto God and saturated with God, living a
 life according to God's holy nature.

4¹ To give thanks to God is to speak God as truth, whereas fool-
 ish talking or coarse jesting is to speak the Devil as falsehood.

5¹ Know, Gk. *oida*, subjective knowledge.

5² Knowing, Gk. *ginosko*, objective knowledge.

5³ The kingdom of Christ is the millennium (Rev. 20:4, 6; Matt.
 16:28) and also the kingdom of God (Matt. 13:41, 43 and notes). The

6 Let no one deceive you with ^avain words, for because of these things the ^bwrath of God is coming upon the ^csons of disobedience.

7 Therefore, do not become ^apartakers together with them;

8 For you were ^aonce ^{1b}darkness, but now ^{1c}light ^din the Lord; ^ewalk as ^{2f}children of light

9 (For the ^afruit of the light is in all ¹goodness and ^bbrighteousness and ^ctruth),

10 ^aProving what is well-pleasing to the Lord;

11 And do not ^aparticipate in the ¹unfruitful ^bworks of darkness, but rather even ^{2c}expose *them*;

12 For the things which are done by them in secret it is shameful even to speak of.

13 But all things which are ^aexposed are made manifest by the light; for everything that makes ^bmanifest is light.

believers have been regenerated into the kingdom of God (John 3:5) and are in the church life, living in the kingdom of God today (Rom. 14:17). Not all believers, only the overcoming ones, will participate in the millennium. The unclean, defeated ones will have no inheritance in the kingdom of Christ and of God in the coming age. See notes 20² in Matthew 5 and 28¹ in Hebrews 12.

8¹ We were once not only dark, but darkness itself. Now we are not only the children of light, but light itself (Matt. 5:14). As light is God, so darkness is the Devil. We were darkness because we were one with the Devil. Now we are light because we are one with God in the Lord.

8² As God is light, so we, the children of God, are also the children of light.

9¹ Goodness is the nature of the fruit of the light; righteousness is the way or the procedure to produce the fruit of the light; and the truth is the reality, the real expression (God Himself), of the fruit of the light. The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God might be expressed as the reality of our daily walk.

11¹ The unfruitful works of darkness are vanity, whereas the fruit of the light is truth, reality (v. 9).

11² Or, reprove.

11^b

Rom.

13:12

11^c

Eph.

5:13;

1 Tim.

5:20

13^a

Eph.

5:11;

John

3:20

13^b

John

3:21

10^a

Rom.

12:2;

1 Thes.

5:21

11^a

Eph.

5:7

14^a 14 Wherefore He says, ^aAwake, sleeper, and ^barise from among the ^{1c}dead, and ²Christ shall ^dshine on you.

Rom.
13:11

14^b 15 Look therefore carefully how you ^awalk, not as unwise, but as ^bwise,

Isa.
60:1

14^c 16 ^{1a}Redeeming the time, because the ^{2b}days are evil.

Eph.
2:1

14^d 17 Therefore do not be foolish, but ^{1a}understand what the ^bwill of the Lord is.

Luke
1:

14^e 18 And do not be ¹drunk with ^awine, in which is dissipation, but be ^{1b}filled in ^cspirit,

78-79
15^a

15^a 19 ¹Speaking to one another in ^{2a}psalms and hymns and spiritual songs, singing and psalming with your heart to the Lord,

Eph.
4:1

15^b 20 ^aGiving thanks at ¹all times for all things ²in the name of our Lord Jesus Christ to God and *the* Father;

Matt.
25:2;
Col.
4:5

16^a 14¹ The sleeping one who needs the exposing mentioned in verses 11 and 13 is also the dead one. He needs to awake from sleeping and arise from death.

Col.
4:5

16^b 14² When we expose or reprove anyone who is sleeping and dead in darkness, Christ will shine on him. Our exposing or reprovng in light is Christ's shining.

Eph.
6:13

17^a 16¹ That is, seizing every favorable opportunity. This is to be wise in our walk (v. 15).

Col.
1:9

17^b 16² In this evil age (Gal. 1:4), every day is an evil day, full of pernicious things which destroy, injure, and spoil our time. Therefore, we must walk wisely that we may redeem the time, seizing every available opportunity.

Eph.
1:5;
Rom.
12:2

18^a 17¹ To understand the will of the Lord is the best way to redeem our time (v. 16). Most of our time is wasted by not knowing the will of the Lord.

Prov.
20:1

18^b 18¹ To be drunk with wine is to be filled in the body, whereas to be filled in the spirit (our regenerated spirit, not God's Spirit) is to be filled with Christ (1:23), unto the fullness of God (3:19). To be drunk with wine in the body dissipates us, but to be filled with Christ, the fullness of God, causes us to overflow with Him in speaking, singing, psalming, and giving thanks to God (vv. 19-20) and to subject ourselves one to another (v. 21).

Eph.
3:19

18^c 19¹ Verses 19-21 modify "be filled in spirit" in verse 18. Psalms, hymns, and spiritual songs are not only for singing and psalming, but also for speaking to one another. Such speaking, singing, psalming, giving thanks to God (v. 20), and subjecting ourselves to one another (v. 21) are not only the outflow of being filled in spirit, but also the way to be filled in spirit.

Eph.
1:17

19^a 19² Psalms are long poems, hymns are shorter ones, and spiritual songs are the shortest. All are needed in order for us to be filled with the Lord and to overflow with Him in our Christian life.

Col.
3:16

20^a 20¹ We should give thanks to God the Father, not only at good times, but at all times, and not only for good things, but for all things.

Eph.
5:4;
Col.
3:17

21 Being ^{1a}subject to ²one another in *the* ³fear of ^{21^a}
Christ.

1 Pet.
5:5

***C. Living Needed
in Ethical Relationships
5:22—6:9***

22^a
vv.
22-23;
Col.

***1. Between Wife and Husband
5:22-33***

3:
18-19
22^b

22 ^aWives, *be* ^bsubject ¹to your ²own husbands as to
the Lord,

Titus
2:5;
1 Pet.
3:1

***(A Type of the Church and Christ
vv. 23-32)***

23^a
1 Cor.
11:3

23 For a husband is ^{1a}head of the wife as also Christ is
^bHead of the church, *being* Himself *the* ²Savior of the
Body.

23^b
Eph.
4:15

24 ¹But as the church is subject to Christ, so also the
wives to their husbands in ²everything.

Even at bad times, we should give thanks for the bad things to God
our Father.

20² The reality of the name of the Lord is His Person. To be in His
name is to be in His Person, Himself. This implies that we should be
one with the Lord in giving thanks to God.

21¹ Being subject to one another is also the way to be filled in spirit
with the Lord (v. 18) and the overflow of being filled.

21² Our subjection should be one to another, not only the younger
ones to the older ones, but also the older ones to the younger ones
(1 Pet. 5:5).

21³ According to the context of the following verses, to be in the
fear of Christ is to fear offending Him as the Head. This is related to
His headship (v. 23) and involves our subjection one to another. See
note 33¹.

22¹ This is one kind of subjection implied in verse 21. In exhorting
concerning married life, the apostle deals first with the wives, since the
wives, like Eve in Genesis 3, more easily get out of line than the
husbands.

22² Most wives appreciate and respect others' husbands; hence, the
apostle exhorts the wives to be subject to *their own* husbands as to the
Lord, regardless of what kind of husbands they are.

23¹ As head of the wife, a husband typifies Christ as the Head of
the church.

23² In addition to the Savior of the Body, Christ is also the Head of
the church. The Savior is a matter of love, whereas the Head is a
matter of authority. We love Him as our Savior, but we must also be
subject to Him as our Head.

24¹ The thought here is this: although husbands are not the savior

25^a 25 Husbands, ^{1a}love your wives even as Christ also
Eph. ^bloved the church and gave Himself up for her,
 5:

28, 33 26 That He might ^{1a}sanctify her, cleansing *her* by the
25^b ^{2b}washing of the ³water in *the* ^{4c}word,
Eph.

5:2 27 That He might ^{1a}present the ^{2b}church to Himself

26^a

Heb. of their wives as Christ is of the church, the wives still need to be sub-
 10: subject to their husbands as the church to Christ.

10, 14; **24²** According to divine ordination, the subjection of the wives to
 13:12; their husbands should be absolute, without any choice. This does not
John mean that they should obey their husbands in everything. To obey is
 17:17; different from being subject. In sinful things, things against God and
 1 *Pet.* the Lord, the wives should not obey their husbands. However, they
 1:2 should still be in subjection to them.

26^b **25¹** The opposite of subjection is ruling; however, the apostle does
1 Cor. not exhort the husbands to rule over the wives, but to love them. In the
 6:11 married life, the wife's obligation is subjection, and the husband's,
26^c love. The wife's subjection plus the husband's love constitutes proper
John married life and typifies the normal church life, in which the church is
 15:3; subject to Christ and Christ loves the church.
 17:17

27^a **26¹** The purpose of Christ in giving Himself to the church is to sanc-
2 Cor. tify her, not only separating her to Himself from anything common,
 11:2; but also saturating her with Himself that she may be His counterpart.
Col. This is accomplished by cleansing her with the washing of the water in
 1:22; the Word.
cf.

Gen. **26²** Lit. laver. In the Old Testament, the laver washed the priests
 2:22 from earthly defilement (Exo. 30:18-21). Now the washing of the water
27^b washes us from defilement.

16:18 **26³** According to the divine concept, water here refers to the flow-
 ing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John
 7:38-39; Rev. 21:6; 22:1, 17). The washing of such water is different
 from the washing of the redeeming blood of Christ. The redeeming
 blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water
 of life washes away the blemishes of the natural life of our old man,
 such as "spot or wrinkle or any such things" (v. 27). In sanctifying the
 church, the Lord firstly washes away our sins with His blood (Heb.
 13:12) and then washes away our natural blemishes with His life. We
 are now in such a washing process that the church may be "holy and
 without blemish" (v. 27).

26⁴ Gk. *rhema*. The cleansing by the washing of the water of life is
 in the Word. This indicates that in the Word there is the water of life,
 which is typified by the laver between the altar and the tabernacle
 (Exo. 38:8; 40:7).

27¹ Christ, in the past, gave Himself up for the church (v. 25); in the
 present He is sanctifying the church; and in the future He will present
 the church to Himself as His counterpart for His satisfaction.

27² In this section of exhortation, the apostle presents another
 aspect of the church, that of the bride. This aspect reveals that the
 church comes out of Christ, as Eve came out of Adam (Gen. 2:21-22),
 has the same life and nature as Christ, and becomes one with Him, as

³glorious, not having ⁴spot or wrinkle or any such things, ²⁷^c
but that she should be ⁵holy and ^dwithout blemish. *Eph.*
1:4;

28 So the husbands ought also to ^alove their own
wives as their own bodies. He who loves his own wife
loves himself; *Col.*
1:22
27^a
S.S.
4:7

29 For no one ever hated his own flesh, but
^{1a}nourishes and ^bcherishes it, even as Christ also the
church; *28^a*
Eph.
5:25

30 Because we are ^amembers of His ^bBody. *29^a*

31 ^aFor this cause a man shall leave his father and
mother and shall be joined to his wife, and the two shall
be ^{1b}one flesh. *John*
21:
15, 17;
1 Cor.
3:2

32 This ^amystery is great, but I speak with regard to
¹Christ ^band the church. *29^b*
1 Thes.
2:7

33 However, you also, each one of you, so ^alove his
own wife as himself, and the wife see that she ^{1b}fear her
husband. *30^a*
Rom.
12:5;
1 Cor.
12:12,
18-20

Eve became one flesh with Adam (Gen. 2:24), as His counterpart. The church as the new man is a matter of grace and truth, whereas the church as the bride of Christ is a matter of love and light. The apostle's exhortation in chapter 4 is focused on the new man with grace and truth as its basic elements, but his exhortation in chapter 5 is focused on the bride of Christ with love and light as its basic substances. In grace and truth we should live as the new man, and in love and light we should behave as the bride of Christ.

^{27^a} Glory is God expressed. Hence, to be glorious is to be God's expression. Eventually the church presented to Christ will be a God-expressing one. *30^b*
Eph.
1:23;
1 Cor.
12:27

^{27^a} Spot here is of the natural life, and wrinkle is a matter of oldness. Only the water of life can metabolically wash away such defects by the transformation of life. *31^a*
Gen.
2:24;
Matt.
19:5

^{27^b} To be holy is to be saturated and transformed with Christ, and to be without blemish is to be spotless and without wrinkle, with nothing of the natural life of our old man. *31^b*
1 Cor.
6:16

^{29¹} To nourish is to feed, and to cherish is to nurture with tender love and foster with tender care. This is the way Christ cares for the church as His Body. *32^a*
Eph.
3:3;
1 Tim.
3:16

^{31¹} Lit. into one flesh. *32^b*
1 Cor.
6:17

^{32¹} Christ and the church being one spirit (1 Cor. 6:17), as typified by the husband and wife being one flesh, are the great mystery. *33^a*
Eph.
5:25
33^b
1 Pet.
3:2

^{33¹} Because the wife should respect her husband as the head, the one who typifies Christ as the Head of the church, she should fear her husband in the fear of Christ (v. 21).

CHAPTER 6

2. *Between Children and Parents*

6:1-4

^{1a} 1 The ^{1a}children, obey your parents ^{2b}in *the* Lord, for this is ³right.

vv.
1-4;
Col.

^{3:} 2 ^aHonor your father and mother, which is the ¹first commandment with a promise,

20-21

^{1b} 3 ^aThat it may be ¹well with you, and that you may ¹live long on the earth.

Eph.
4:1

^{2a} 4 And the fathers, do not ¹provoke your children to anger, but ^anurture them in *the* discipline and admonition of *the* Lord.

Exo.
20:12;
Deut.
5:16

3. *Between Slaves and Masters*

6:5-9

^{4a} 5 The ^{1a}slaves, ²obey *your* masters according to flesh with ^{3b}fear and trembling, in ^{4c}singleness of your heart, ^{5d}as to Christ;

cf.
Gen.

^{18:19;} ¹In exhorting the children and the parents, the apostle deals with the children first, since trouble comes mostly from the children.

2 Tim.
3:15

^{5a} ¹² "In the Lord" indicates to obey the parents: 1) by being one with the Lord; 2) not by yourselves but by the Lord; and 3) not according to your concept, but according to the Lord's word.

vv.
5-9;
Col.

^{3:} ¹³ Or, just. To obey the parents is not only right but also just.

3:22-

^{4:1;} ²¹ This is not only the first commandment with a promise, but also the first commandment concerning man's relationship with man (Exo. 20:12).

1 Tim.
6:1;

^{Titus} ³¹ To "be well with" is to be prosperous in material blessing, and to "live long" is to have longevity. Prosperity and longevity are God's blessings in this life to those who honor their parents.

2:9-10

^{5b} ⁴¹ Provoking to anger damages the children by stirring up their flesh. Not provoking the children's anger requires the father's anger to be dealt with by remaining under the cross.

1 Cor.
2:3;
Phil.
2:12

^{5c} ⁵¹ Concerning the relationship between slaves and masters, the apostle exhorts the slaves first because the source of trouble is mostly with them.

Acts
2:46

^{5d} ⁵² In the apostle's time, slaves were purchased by their masters, and the masters had the right over their lives. Some slaves and some masters became brothers in the church. As brothers in the church they were equal. But in their homes those who were slaves still should obey the brothers who were masters according to flesh.

Eph.
5:22

^{5a} ^{5a} Fear is the inward motive, and trembling is the outward attitude.

6 Not with eye-service as ^amen-pleasers, but ^{1a}as ^bslaves of Christ, doing the ^cwill of God from *the* ^{2a}soul,

7 With good will, ^aserving as slaves, ^{1b}as to the Lord and not to men,

8 Knowing that whatever good thing each one does, ¹this he shall receive from *the* Lord, whether a ^aslave or a freeman.

9 And the masters, do the same things toward them, ^{1a}giving up threatening, knowing that both their Master and yours is in *the* heavens, and there is ^bno respect of persons with Him.

***D. Warfare Required for Dealing
with the Spiritual Enemy
6:10-20***

10 For the ¹rest, be ^{2a}empowered ^bin *the* ³Lord and in the ^cmight of His strength.

5⁴ Singleness means to be pure in motive, without any other purpose.

5⁵ The relationship between slaves and masters is also a type of our relationship with Christ, our Master. We should obey Him as a slave, in singleness of heart.

6¹ If a brother in slavery stands in his position and obeys his master, he is in the eyes of the Lord a slave of Christ, doing the will of God, and his service is as to the Lord and not to men (v. 7).

6² From the soul here equals from the heart. This means to serve not only with the physical body, but with the heart.

7¹ See note 6¹.

8¹ "This" refers to the "good thing." Whatever good thing we do, we shall receive the same from the Lord.

9¹ The masters who had the right over the lives of their purchased slaves should give up threatening, because the Lord in the heavens is the real Master of both them and the slaves.

10¹ The passage from 1:1 to 6:9 completes the revelation concerning the church on the positive side, that is, for the fulfilling of God's eternal purpose; yet on the negative side, that is, for dealing with God's enemy, something still remains to be covered.

10² This word in Greek has the same root as the word power in 1:19. To deal with God's enemy, to fight against the evil force of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air.

10³ In the spiritual warfare against Satan and his evil kingdom, we can only fight in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

6^a
Gal.
1:10

6^b
Rom.
1:1;

Gal.
1:10

6^c
Eph.
5:17

6^d
Phil.
1:27;
2:2

7^a
Rom.
12:11

7^b
Eph.
6:5

8^a
1 Cor.
12:13;

Gal.
3:28;
Col.
3:11

9^a
Lev.
25:43

9^b
Acts
10:34;

Rom.
2:11

10^a
1 Cor.
16:13;

Phil.
4:13;

2 Tim.
2:1;
cf.

Josh.
1:6-7;
Hag.
2:4

10^b
Eph.
4:1

10^c
Eph.
1:19

11^a 11 ^{1a}Put on the ²whole ^barmor of God, that you may be able to ^{3c}stand against the ^{4d}stratagems of the ^eDevil;

cf. Rom. 13:14; Eph. 4:24
11^b 12 For our wrestling is not against ^{1a}blood and flesh, but against the ^{2b}rulers, against the authorities, against the ^cworld-rulers of ³this ^ddarkness, against the spiritual forces of evil in the ^{4e}heavenlies.

Eph. 6:13; Rom. 13:12;
11^c 13 Therefore, ¹take up the ²whole ^aarmor of God, that

2 Cor. 6:7
11^e 11¹ On the positive side, the church is portrayed in many ways in the first five chapters, to fulfill God's eternal purpose. On the negative side, the church is seen here as a warrior to defeat God's enemy, the Devil. To do this, we need to put on the whole armor of God.

Eph. 6:13, 14; Rom. 5:2; 11:20;
11² 11² To fight the spiritual warfare, we need not only the power of the Lord, but also the armor of God. Our weapons do not avail, but God's armor, even the whole armor of God, does.

1 Cor. 15:1; 2 Cor. 1:24; Gal. 5:1;
11³ 11³ The whole armor of God is for the entire Body, not for any individual member of the Body. The church is a corporate warrior, and the believers are parts of this unique warrior. Only the corporate warrior, not any individual believer, can wear the whole armor of God. We must fight the spiritual warfare in the Body, not individually.

Col. 4:12; 1 Pet. 5:12
11⁴ 11⁴ In chapter 2 we sit with Christ in the heavenlies (v. 6), and in chapters 4 and 5 we walk (4:1, 17; 5:2, 8, 15) in His Body on the earth. Then in chapter 6 we stand in His power in the heavenlies. To sit with Christ is to participate in all His accomplishments; to walk in His Body is to fulfill God's eternal purpose; and to stand in His power is to fight against God's enemy.

2 Cor. 2:11
11⁵ 11⁵ This indicates the evil plan of the Devil.

James 4:7; 1 Pet. 5:8-9
12¹ 12¹ "Blood and flesh" refers to men. Behind men of blood and flesh are the evil forces of the Devil against God's purpose. Hence, our wrestling, our fighting, must not be against men, but against the evil spiritual forces in the heavenlies.

12² 12² The rulers, the authorities, and the world-rulers of this darkness are the rebellious angels who followed Satan in his rebellion against God, and who now rule in the heavenlies over the nations of the world, such as the prince of Persia and the prince of Grecia in Daniel 10:20. This indicates that the Devil, Satan, has his kingdom of darkness (Matt. 12:26; Col. 1:13).

12³ 12³ This darkness refers to today's world, which is fully under the dark ruling of the Devil through his evil angels.

12⁴ 12⁴ "Heavenlies" here refers to the air (2:2). Satan and his spiritual forces of evil are in the air. But we are seated in the third heaven above them (2:6). In fighting a battle, the position above the enemy is strategic. Satan and his evil forces are under us, and their fate is to be defeated by us.

John 12:31; 14:30; 16:11
12⁵ 13¹ The armor of God is prepared and provided by God for us. But we need to take it up and put it on, using and applying God's provision.

13² 13² It is the whole armor of God, not just a part or some parts of it,

12 ^a	Col.	12 ^e	13 ^a
Acts	1:13	Eph.	Eph.
26:18;		1:3;	6:11
		2:2	

you may be able to ^{3b}withstand in the ^cevil day, and having done all, to ^{4d}stand.

14 Stand therefore, ¹having ^{2a}girded your loins with ^{3b}truth, and having ⁴put on the ^cbreastplate of ^drighteousness,

15 And having ¹shod your ^afeet with *the* ²firm foundation of the ^bgospel of ^cpeace;

16 With all these, having ¹taken up the ^ashield of ²faith, with which you shall be able to quench all the flaming ³darts of the ^bevil one.

that we need for the spiritual warfare. This requires the Body of Christ, not only the individual believers, to take it up.

13³ To withstand is to stand against. Standing is crucial in fighting.

13⁴ In fighting we need to stand to the end. Having done all, we still must stand.

14¹ From here to the end of verse 16 is a modifier describing how to stand.

14² This is to strengthen our entire being.

14³ According to the usage of the word truth in chapter 4 (vv. 15, 21, 24, 25), truth here refers to God in Christ as reality in our living, that is, God realized and experienced by us as our living. This is actually Christ Himself lived out by us (John 14:6). Such truth, such reality, is the girdle that strengthens our whole being for the spiritual warfare.

14⁴ This is to cover our conscience, signified by breast. Satan is our accuser. In fighting against him we need a conscience void of offense. Regardless of how good we feel our conscience is, we need it covered with the breastplate of righteousness. Righteousness is to be right with both God and man. If we are just a little wrong with either God or man, Satan will accuse us, and there will be holes in our conscience through which all our faith and boldness will leak out. Hence, we need the covering of righteousness to protect us from the enemy's accusation. Such righteousness is Christ (1 Cor. 1:30).

15¹ This is to strengthen our stand in the battle. It is not for walking a way or running a course, but for fighting the battle.

15² Or, readiness. Here it means the establishment of the gospel of peace. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel (2:13-17). This has been established as a firm foundation, as a readiness for our feet to be shod with. Thus we will have a firm footing that we may stand to fight the spiritual warfare. The peace for such a firm foundation is also Christ (2:14).

16¹ This is to protect ourselves against the attacks of the enemy.

16² We need truth to gird our loins, righteousness to cover our conscience, peace to cover our feet, and faith to shield our entire being. If we live by God as truth, we have righteousness (4:24), and righteousness issues in peace (Heb. 12:11; Isa. 32:17). With all these, we can easily have faith as a shield against the evil one's flaming darts. Christ

13^b
James
4:7

13^c

Eph.
5:16

13^d

Eph.
6:11

14^a

Luke
12:35;
1 Pet.
1:13;

cf.

Isa.
11:5

14^b

Eph.
4:15

14^c

Isa.
59:17;

cf.

1 Thes.

5:8

14^d

Eph.
4:24;
5:9

15^a

Isa.
52:7;

Rom.
10:15

15^b

Eph.
2:17

15^c

Eph.
2:

15-17

16^a

cf.

1 Thes.

5:8

16^b

Matt.
5:37;

6:13;

John

17:15;

1 John

5:19

17^a 17 And receive the ^{1a}helmet of salvation, and the ^{2b}sword of the Spirit ³which is *the* ^{4c}word of God,

18 ¹By means of all ^{2a}prayer and petition, praying at ^bevery time in ^{3c}spirit, and ^{4d}watching unto this in ⁵all perseverance and ⁶petition concerning all the saints;

19 And on ^amy behalf, that ¹utterance may be given to me in *the* opening of my mouth to make known in ^bboldness the ^{2c}mystery of the gospel,

17^c is the Author and Perfecter of such faith (Heb. 12:2). For us to stand firmly in the battle we need to be equipped with all these four items of God's armor.

18^a ^{cf.} 16³ The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks. Flaming darts were used by fighters in the apostle's time, and the apostle used this as an illustration of Satan's attacks on us.

17¹ This is for covering our mind, our mentality, against the negative thoughts shot in by the evil one. Such a helmet, such a covering, is God's salvation. Satan injects into our mind threats, worries, anxieties, and other weakening thoughts. God's salvation is the covering we take up against all these. Such a salvation is the saving Christ we experience in our daily life (John 16:33).

17² Among the six items of God's armor, this is the only one for attacking the enemy.

17³ The antecedent of "which" is Spirit, not sword, indicating that the Spirit is the word of God, both of which are Christ (2 Cor. 3:17; Rev. 19:13).

17⁴ Gk. *rhema*. The instant word spoken at the moment by the Spirit in any situation.

18¹ This phrase modifies the predicate "receive" in verse 17, that is, to receive not only the helmet of salvation but also the word of God. This indicates that we need to receive the word of God by means of all prayer and petition. We need to pray when we receive the word of God.

19^b The whole armor of God is of six items. Prayer may be considered the seventh. It is the means by which we apply the other items.

18² Prayer is general and petition is particular.

18³ This is our regenerated spirit indwelt by the Spirit of God. It may be considered as the mingled spirit—our spirit mingled with God's Spirit.

18⁴ We need to be watchful, on the alert for this prayer life.

18⁵ To keep a prayer life we need all perseverance, a constant, persistent care.

18⁶ This indicates we need to pray particularly for all the saints.

19¹ Or, word, speech, expression.

19² This is Christ and the church for the fulfillment of God's eternal purpose (5:32). See Romans 16:25 and note.

20 On the behalf of which I am an ^{1a}ambassador in ^a ^{2b}chain, that in ³it I may speak ^cboldly, as I ^dought to speak.

20^a
2 Cor.
5:20
20^b
Col.
4:3;
Phil.
1:13;
2 Tim.
1:16;

IV. Conclusion 6:21-24

A. Recommendation vv. 21-22

21 But ^athat you also may know what concerns me, what I am doing, ^bTychicus, the beloved brother and faithful ¹servant ^cin *the* Lord, will make all things known to you;

Acts
21:33;
26:29;
28:20
20^c
Eph.
6:19
20^d

22 Whom I have sent unto you for this very thing, that you may know the things concerning us and that he may ^acomfort your hearts.

Col.
4:4
21^a
Col.
4:7-9
21^b
Acts
20:4;
Col.
4:7;
2 Tim.
4:12;
Titus
3:12
21^c

B. Blessing vv. 23-24

23 ^{1a}Peace to the brothers, and ^{2b}love with faith, from God *the* Father and *the* Lord Jesus Christ.

Eph.
4:1
22^a
Col.
2:2

20¹ This implies that the apostle was one sent by God to some people.

23^a
Eph.
1:2;

20² "A chain" is a particular term for the coupling-chain, a chain which bound the prisoner to his guard.

Gal.
6:16;

20³ "It" refers to the chain.

2 Thes.
3:16;

21¹ A ministering servant.

1 Pet.
5:14

23¹ In the opening of the book, the apostle's greeting is with grace first as the enjoyment and then peace as the result of the enjoyment (1:2). But at the conclusion it is vice versa, from the result of peace to the enjoyment of grace.

23^b
Gal.
5:6

23² Love and faith are the two means by which we partake of and experience Christ (1 Tim. 1:14). Faith is to receive Him (John 1:12), and love is to enjoy Him (John 14:23). Here it is not faith and love, nor love and faith, but love *with* faith, because this is the conclusion of the book on the church, which needs to enjoy Christ in love with faith, which works through love (Gal. 5:6). Thus peace will also be her portion.

24^a **24** ^{1a}Grace be with all those who ^{2b}love our Lord Jesus Christ in ^{3c}incorruption.

Eph.
1:2;

2:5

24^b

cf.

1 Cor.

16:22

24^c

cf.

2 Tim.

1:10

24¹ Grace is needed for us to live a church life that fulfills God's eternal purpose and solves God's problem with His enemy.

24² The enjoyment of the Lord as grace is to those who love Him. In this book the phrase "in love" is used six times (1:4; 3:17; 4:2, 15, 16; 5:2). Later, the church in Ephesus was rebuked by the Lord because she had lost her first love toward Him (Rev. 2:4).

24³ For the proper church life we need to love the Lord in incorruption, that is, in a condition which is incorruptible. For the church our love toward the Lord must be incorruptible, immortal, and imperishable; thus, genuine and sincere.

THE EPISTLE OF PAUL TO THE PHILIPPIANS

CHAPTER 1

I. Introduction

1:1-2

1 Paul and Timothy, ^aslaves of Christ Jesus, to all the ^bsaints in Christ Jesus who are in ^{1c}Philippi, with *the* ^{2d}overseers and ^{3e}deacons:

2 ^{1a}Grace to you and ²peace from God our Father and *the* Lord Jesus Christ.

II. To Live and Magnify Christ

1:3-30

A. Fellowship for the Furtherance of the Gospel *vv. 3-18*

3 I ^athank my God upon all my remembrance of you,

4 Always in every ^apetition of mine on behalf of you all making the ^apetition with ^bjoy,

5 ¹For your ^{2a}fellowship ³unto the ^bgospel from the first day ⁴until now,

¹ Philippi was the chief city in the province of Macedonia of the old Roman Empire (Acts 16:12). Through Paul's first ministry journey to Europe (Acts 16:10-12), a church was raised up in this city, the first church in Europe.

¹² Overseers are the elders in a local church (Acts 20:17, 28). "Elder" denotes the person, "overseer" the function. An overseer is an elder in function. Here overseers are mentioned instead of elders, indicating that the elders were proper in their responsibility.

¹³ Deacons are the serving ones in a local church under the direction of the overseers (1 Tim. 3:8). This verse, showing that a local church is composed of the saints with overseers to take the lead and deacons to serve, indicates that the church in Philippi was in good order.

²¹ See note ²¹ in Ephesians 1.

²² See note ²² in Ephesians 1.

⁵¹ Or, in view of, connected with "I thank my God" in verse 3.

⁵² Fellowship here means participation, communication. The same Greek word is translated contribution in Romans 15:26 and sharing in Hebrews 13:16. The saints in Philippi had fellowship unto

^{1a}

Rom.

1:1

^{1b}

1 Cor.

1:2

^{1c}

Acts

16:12

^{1d}

Acts

20:28;

1 Tim.

3:1-2

^{1e}

1 Tim.

3:

8, 12

^{2a}

Rom.

1:7

^{3a}

Rom.

1:8

^{4a}

Phil.

4:6

^{4b}

Phil.

1:25;

2:2, 17,

18;

4:1;

1 Thes.

1:6;

2:

19, 20;

3:9;

2 Tim.

1:4

^{5a}

Phil.

2:1;

Gal.

2:9

^{5b}

Phil.

1:7, 12,

16, 27;

2:22;

4:3, 15

6^a Being confident of this very thing, that He who has begun in you a good work will complete it until *the*^a day of Christ Jesus;

7 Even as it is right for me to think this on behalf of you all, because you have me in your heart, *since* both in my ^abonds and in the ^bdefense and confirmation of the gospel you are all ²partakers ³with me of grace.

8 For God is my ^awitness, how I ^blong after you all in *the*^{1c}inward parts of Christ Jesus.

9 And this I pray, that your ^alove may abound yet more and more in ^bfull knowledge and all ²discernment,

the gospel, participating in the furtherance of the gospel through the Apostle Paul's ministry. This participation included their financial contributions to the apostle (4:10, 15, 16), which issued in the furtherance of the gospel. This kind of fellowship, keeping them from being individualistic and diversely minded, implies their oneness with the Apostle Paul and with one another. This gives them the ground for their experience and enjoyment of Christ, which is the main point of this book. The Christ-experiencing-and-enjoying life is a life in the furtherance of the gospel, a gospel-preaching life, not individualistic but corporate. Hence, there is "the fellowship unto the gospel." The more fellowship we have in the furtherance of the gospel, the more Christ we experience and enjoy. This kills our self, ambition, preference, and choice.

5^a That is, in the furtherance of.

5^a Or, unto.

7¹ The defense of the gospel is to defend the gospel, on the negative side, from perverting and distorting heresies, like Judaism dealt with in Galatians, and Gnosticism dealt with in Colossians. The confirmation of the gospel is to confirm the gospel, on the positive side, with all the revelations of God's mysteries concerning Christ and the church as unveiled in the apostle's Epistles.

7² Partakers of grace are those who share and enjoy the processed Triune God as grace. The apostle was such a one in the defense and confirmation of the gospel, and the saints at Philippi were joint-partakers with him in this grace.

7^a Or, of my grace.

8¹ Lit. bowels, signifying inward affection, then tender mercy and sympathy. The apostle was one with Christ even in the bowels, the tender inward parts, of Christ, in longing after the saints.

9¹ The Philippian believers had much love. Yet their love needed to abound, to overflow more and more, not foolishly, but in full knowledge; not in ignorance, but in all discernment, that they might prove by testing the things which differed. This should include discernment of the differing preachings of the gospel in 1:15-18 and of the different peoples in 3:2-3.

9² Sensitive perception, moral tact.

6^a
Phil.
1:10;
2:16;
1 Cor.
1:8;
2 Tim.
1:
12, 18;
4:8
7^a
Phil.
1:13;
14, 17;
Acts
20:23;
Col.
4:3, 18;
2 Tim.
2:9;
Philem.
10, 13
7^b
Phil.
1:16
8^a
Rom.
1:9
8^b
Phil.
2:26;
4:1;
2 Tim.
1:4
8^c
Phil.
2:1
9^a
1 Thes.
3:12;
2 Thes.
1:3
9^b
Col.
1:9;
3:10

10 That you may ^aprove by testing the things which differ, that you may be ¹pure and ²without offense unto the ^bday of Christ,

10^a
Rom.
2:18

11 Having been filled *with the* ^{1a}fruit of righteousness, which is ^bthrough Jesus Christ, to the ^cglory and praise of God.

10^b
Phil.
1:6

12 Now I want you to know, brothers, that the things concerning me have turned out rather to the ¹advancement of the ^agospel,

11^a
Col.
1:6, 10;

13 So that my ^abonds have become manifest in Christ in the whole ¹praetorium and to all the rest;

James
3:18

14 And most of the brothers being confident in the Lord in my bonds are more exceedingly daring to speak the word of God without fear.

11^b
John
15:5

15 ¹Some indeed preach Christ even because of ^aenvy and ²strife, but ³some also because of good will:

11^c
John
15:8;

16 These indeed out of love, knowing that I am set for the ^adefense of the gospel;

Eph.
1:6, 12,
14

17 But those announce Christ out of ¹rivalry, not purely, thinking to raise up ²affliction in my ^abonds.

12^a
Phil.
1:5

10¹ Lit. judged by sunlight, i.e. tested as genuine; hence, pure, sincere.

13^a
Phil.
1:7

10² Or, unoffending, not stumbling others.

15^a
James
3:

11¹ The fruit of righteousness is the living product of a proper life with a righteous standing before God and man. This could not be by the believers' natural man for their boast, but through Jesus Christ to the glory and praise of God.

14, 16
16^a

12¹ Advancement made by the pioneers who cut the way before an army to further its march. Paul's sufferings made such an advancement for the gospel.

Phil.
1:7

13¹ The imperial guard of Caesar.

15¹ Those Christians who were opposing Paul and his ministry (2 Cor. 10:7; 11:22-23). Even at the apostle's time there were some who preached the gospel from envy of Paul's influence and in strife with Paul.

17^a
Phil.
1:7

15² Faction, partisanship.

15³ Those who had fellowship, participation, in the preaching of the gospel with Paul.

17¹ Self-seeking, selfish ambition, faction.

17² Lit. pressure. Those who announced Christ out of rivalry endeavored to make Paul's bonds press him more heavily by depreciating him and his ministry while he was laid aside outwardly from his preaching.

Paul's affliction in bonds was due not to his preaching of the gospel

18 What then? Only that in every way, whether in pretense or in truth, Christ is announced, and in this I ^{1a}rejoice, yes, and I will rejoice;

18^a
Phil.
2:17;
18, 28;
3:1;
4:4;
Col.
1:24
19^a
Phil.
1:28;
2:12
19^b
Phil.
1:4
19^c
Gal.
3:5
19^d
Acts
16:7;
Rom.
8:9;
1 Pet.
1:11

B. Magnifying Christ by Living Him **vv. 19-26**

19 For I know that for me this shall turn out to ^{1a}salvation through your ^bpetition and *the* ²bountiful ^csupply of the ^{3d}Spirit of Jesus Christ,

but to his defense of the gospel. The Judaizers mixed the gospel with the law and circumcision. He defended it. This caused the riot which put him into bonds (Acts 21:27-36).

18¹ The apostle's heart was so broadened by grace that he even rejoiced in his opposing ones' preaching of Christ in pretense. What an upright spirit is this! This is the outworking of the life, nature, and mind of Christ Who lived in him. His experience of Christ was an enjoyment. Such a life rejoices no matter what the circumstances may be.

19¹ To be sustained and strengthened to live and magnify Christ. See note 12³ in chapter 2.

19² Literally, the Greek word means the supplying of all the needs of the chorus by the choragus, the leader of the chorus. This bountiful supply of the all-inclusive Spirit was for Paul to live and magnify Christ in his sufferings for Him.

19³ The Spirit of Jesus Christ is "the Spirit" as mentioned in John 7:39. This is not merely the Spirit of God before the Lord's incarnation, but the Spirit of God, the Holy Spirit with divinity, after the Lord's resurrection, compounded with the Lord's incarnation (humanity), human living under the cross, crucifixion, and resurrection. The holy anointing ointment in Exodus 30:23-25, a compound of olive oil with four kinds of spices, was a full type of this compound Spirit of God, who is now the Spirit of Jesus Christ. Here it is not the Spirit of Jesus as in Acts 16:7 (Gk.), nor the Spirit of Christ as in Romans 8:9, but the Spirit of Jesus Christ. The Spirit of Jesus is mainly for the Lord's humanity and human living; the Spirit of Christ is mainly for the Lord's resurrection. To experience the Lord's humanity, as illustrated in 2:5-8, we need the Spirit of Jesus. To experience the power of the Lord's resurrection, as mentioned in 3:10, we need the Spirit of Christ. In his suffering, the apostle experienced both the Lord's suffering in His humanity and the Lord's resurrection. Hence, the Spirit to him was the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the Triune God. Such a Spirit has, and even is, the bountiful supply to a person like the apostle, who was experiencing and enjoying Christ in His human living and resurrection. Eventually, this compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before His throne to carry out His administration on earth for the accomplishment of His economy with the church, and who are the seven eyes of the Lamb for the transfusing of all He is into the church (Rev. 1:4; 4:5; 5:6).

20 According to my earnest expectation and hope that in nothing I shall be put to ^ashame, but with all boldness, as always, even now Christ shall be ¹magnified ^bin my body, whether through life or through ^cdeath;

21 For to me to ^{1a}live is Christ, and to die is ²gain.

22 But if to live in *the* flesh, this to me is ^afruit *from* work, and what I shall choose I cannot tell.

23 But I am constrained by the two, having the desire to ^adepart and be ¹with Christ, for *it* rather is much better;

24 But to remain in the flesh is more necessary for ¹your sake.

25 And being confident of this, I know that I shall remain and continue with you all for your progress and ^ajoy of ¹the ^bfaith,

26 That your boasting may abound in Christ Jesus in me through my presence again with you.

20¹ In the apostle's bodily sufferings, Christ was magnified, i.e., shown or declared great (without limitation), exalted, and extolled. His sufferings afforded him opportunity to express Christ in His unlimited greatness. He would have only Christ magnified in him, not the law nor circumcision. This book is concerned with the experience of Christ. To magnify Christ under any circumstances is to experience Him with the topmost enjoyment.

21¹ Paul's life was to live Christ. To him to live was Christ, not the law nor circumcision. He would not live the law but Christ, not be found in the law but in Christ (3:9). Christ was not only his life within but also his living without. He lived Christ because Christ lived in him (Gal. 2:20). He was one with Christ both in life and in living. He and Christ, they two, had one life and one living. They lived together as one person. Christ lived within him as his life, and he lived Christ without as His living. The normal experience of Christ is to live Him, and to live Him is to magnify Him always, regardless of the circumstances.

21² Gain here refers to being with Christ in a higher degree. Being with Christ, in fulfilling God's eternal purpose, cannot compare with living Christ for His Body's sake. Hence, Paul chose this.

23¹ To be with Christ is a matter of degree, not place. While Paul was desiring to be with Christ in a higher degree, he was already with Him continually. Through his physical death, he would be with Christ to a fuller extent than he enjoyed in this earthly life.

24¹ The apostle's consideration was not selfish but for the saints' sake. He was absolutely occupied by the Lord with the church.

25¹ The faith here refers to what the saints believe in (Jude 3; 2 Tim. 4:7).

20^a
Rom.
5:5
20^b
1 Cor.
6:20
20^c
Rom.
14:8
21^a
Gal.
2:20
22^a
Rom.
1:13
23^a
2 Cor.
5:8;
2 Tim.
4:6
25^a
Phil.
4:4;
Rom.
14:17;
15:13
25^b
Phil.
1:27;
Gal.
1:23

C. Striving for the Gospel with One Soul
vv. 27-30

27^a 27 Only conduct yourselves ^aworthily of the ^bgospel of
Eph. Christ, that whether coming and seeing you or being
4:1 absent I may hear the things concerning you, that you
 27^b ^cstand firm in one spirit, with ^{1d}one soul ^{2e}striving
Phil. together in the faith of the gospel;
1:5

27^c 28 And in nothing frightened by the opposers, which
Phil. is to them a ^aproof of ^{1b}destruction, but of your ²salva-
4:1; tion, and that from God;
1 Cor.

27^d 29 Because to you it has been given on behalf of
Acts Christ not only to believe ¹in Him, but also to ^{2a}suffer on
4:32; His behalf,
Phil.

27^e 30 Having the same ^astruggle which you saw in ¹me
Jude and now hear *to be* in me.
3

28^a 27¹ We need not only to stand firm in one spirit for the experience
2 Thes. of Christ, but also to strive together with one soul in the faith of the
1:5 gospel. To be with one soul for the gospel work is more difficult than
 28^b to be in one spirit for the experience of Christ (see 2:20). This requires
Phil. that, after being regenerated in our spirit, we be transformed in our
3:19 soul, especially in our mind, which is the main and leading part of our
 29^a soul.
Rom.

8:17; 27² As an athlete.

2 Cor. 28¹ Destruction of all they are and do.
 1:7

30^a 28² Salvation of all you are and do. See notes 19¹ in chapter 1 and
Col. 12³ in chapter 2.

1:29; 29¹ Lit. into, which implies the organic union the believer has with
 2:1; Christ through believing in Him. To believe in Christ is to have our
1 Thes. being merged into His that the two may be organically one.
 2:2;

Heb. 29² To suffer on behalf of Christ, after receiving Him and being
 10:32 made one with Him through believing, is to participate in, to have the
 fellowship of, His sufferings (3:10), that we may experience and enjoy
 Him in His sufferings. This is to live Him and magnify Him in a
 situation that rejects and opposes Him.

30¹ Paul was a pattern set up by God's grace for His New Testa-
 ment economy (1 Tim. 1:14-16). The New Testament believers should
 experience and enjoy Christ by living and magnifying Him as Paul did
 in his sufferings for Christ, that they may be partakers with him of
 grace.

CHAPTER 2

III. To Take Christ as the Pattern and Hold Him Forth 2:1-30

A. Joined in Soul, Thinking the One Thing vv. 1-4

1 If *there is* therefore any encouragement in Christ, if any ^{1a}consolation of love, if any ^bfellowship of spirit, if any ^{2c}tenderheartedness and ^dcompassions,

2 ¹Make my ^{2a}joy full, that you ^{3b}think the same thing, having the ⁴same love, ^{5c}joined in soul, ³thinking ⁶the one thing,

¹ Or. persuasion.

¹² Inward affection. Lit. bowels, same as in 1:8.

² In verses 1 and 2 the apostle appealed to the Philippians for their encouragement and consolation. He begged them to make his joy full if they had any encouragement in Christ, any consolation of love, any fellowship of spirit, any tenderheartedness and compassions toward him.

² Since this book is concerned with the experience and enjoyment of Christ which issue in joy, it is also a book filled with joy and rejoicing (1:4, 25, 18; 2:17, 18, 28, 29; 3:1; 4:1, 4).

² Among the Philippians there was dissension in their thinking (4:2) which troubled the apostle. Hence, he asked them to think the same thing, even the same one thing, that they might make his joy full.

² This indicates that the Philippian believers, because of their dissenting thinking, had different levels of love, not the same love toward all the saints for the keeping of oneness.

² This indicates that the dissension among the Philippians was due to their not being joined in soul, not thinking the one thing in their mind, the leading part of the soul. Their problem was not with their spirit, but with their soul, that is, with their mind. They had Christ in their spirit through regeneration, but they did not have Christ in their soul through transformation. Only by having Christ saturate and occupy their entire soul could they be made one in soul.

² According to the context of the entire book, the one thing here must refer to the subjective knowledge and experience of Christ (1:20, 21; 2:5; 3:7-9; 4:13). Christ, and Christ alone, should be the centrality and universality of our entire being. Our thinking should be focused on the excellency of the knowledge and experience of Christ. Anything else causes us to think differently, thus creating dissensions among us.

^{1a}
² *Theo.*
^{2c}
¹⁶⁻¹⁷
^{1b}
Phil.
^{1:5;}
cf.
² *Cor.*
^{13:14;}
^{1c}
Eph.
^{4:32}
^{1d}
Col.
^{3:12}
^{2a}
Phil.
^{1:4}
^{2b}
Phil.
^{4:2;}
Rom.
^{12:16;}
² *Cor.*
^{13:11}
^{2c}
Phil.
^{1:27;}
^{2:20;}
Acts
^{4:32}

3^a *Phil.* 3 ¹*Doing* nothing by way of ^{2a}rivalry nor by way of
^bvainglory, but in ^{3c}lowliness of ⁴mind counting one
^{3b}another more excellent than yourselves,

Gal. 4 Not regarding each his own ¹things, but each the
^{3c}¹things of others also.

1 Pet. 5:5

5^a
Matt. 11:29

B. Taking Christ as the Pattern
vv. 5-11

6^a
John 1:1

5 ¹Let ^athis mind be in you which *was* also in ²Christ Jesus,

6^b
cf.
2 Cor. 4:4;
Col. 1:15;

6 Who ^{1a}subsisting in *the* ^{2b}form of God did ³not regard ^cequality with God a thing to be grasped,

Heb. 1:3

3¹ This may indicate that the dissenting Philippians were doing things out of rivalry or vainglory, both of which cause dissensions among believers.

6^c
John 5:18;
10:33

3² See note 17¹ in chapter 1.

3³ Lowliness is versus both rivalry and vainglory. This must not be our natural lowliness but the lowliness of Christ, as illustrated in verses 7 and 8.

3⁴ This indicates again that the problem of dissension among the Philippians was a matter of their untransformed mind. They needed to have the mind which was in Christ (v. 5).

4¹ Things here refer to virtues and qualities. We should not regard only our own virtues and qualities but others' also.

5¹ Lit. think this in you. "This" refers back to the counting and regarding in verses 3 and 4. This kind of thinking, mind, attitude, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to such an extent, that is, in His tender inward feeling and in His thinking.

5² In chapter 1 it is to magnify Christ, to live Christ (vv. 20-21). In chapter 2 it is to take Christ as our pattern, our model. This pattern is the standard of our salvation (v. 12).

6¹ The Greek word denotes existing from the beginning, implying the Lord's eternal preexistence.

6² The expression, not the fashion, of God's being (Heb. 1:3), identified with the essence and nature of God's Person; hence, expressing them. This refers to Christ's deity.

6³ Although the Lord was equal with God, He did not consider this equality a treasure to be grasped and retained; rather, He laid aside the form of God, not the nature of God, and emptied Himself, taking the form of a slave.

7 But ^{1a}emptied Himself, taking *the* ²form of a ^bslave, ^{3c}becoming in *the* ⁴likeness of men;

8 And ¹being found in ²fashion as a man, He ³humiliated Himself, becoming ^aobedient even unto death, and *that the* ⁴death of a ^bcross.

9 Wherefore also God highly ^{1a}exalted Him and bestowed on Him the ²name which is ^babove every name,

10 That ¹in the name of Jesus ^aevery knee should bow, of *those who are* in ^{2b}heaven, and on ³earth, and under the ⁴earth,

7¹ That is, laid aside what He possessed—the form of God.

7² The same word as used for the form of God in verse 6. In His incarnation the Lord did not alter His divine nature but only His outward expression of the form of God to that of a slave. This was not a change of essence but of state.

7³ That is, entering into a new state.

7⁴ The form of God implies the inward reality of Christ's deity; the likeness of men denotes the outward appearance of His humanity. He appeared outwardly to men as a man, but inwardly He had the reality of deity.

8¹ When Christ became in the likeness of men, entering into the condition of humanity, He was found in fashion as a man by men.

8² That is, the outward guise, the semblance. This is a specific repetition of the word likeness in verse 7. What Christ looked like in His humanity was found by men to be in fashion as a man.

8³ Humbling Himself was a further step in emptying Himself. Christ's self-humbling manifests His self-emptying.

8⁴ The death of a cross is the climax of Christ's humiliation. To the Jews it was a curse (Deut. 21:22-23). To the Gentiles it was a death sentence imposed upon malefactors and slaves (Matt. 27:16-17, 20-23). Hence it was a shameful thing (Heb. 12:2).

There are seven steps in the Lord's humiliation: 1) emptying Himself; 2) taking the form of a slave; 3) becoming in the likeness of men; 4) humbling Himself; 5) becoming obedient; 6) obedient even unto death; and 7) obedient unto the death of the cross.

9¹ The Lord humbled Himself to the uttermost, but God exalted Him to the highest peak.

9² That is, Jesus, as indicated in the following verse. See Acts 9:5. Since the Lord's ascension, there has never been a name on this earth above the name of Jesus.

10¹ The name is the expression of the sum total of what the Lord Jesus is in His Person and work. In the name means in the sphere and element of all the Lord is. It is in this way we worship the Lord and pray to Him.

10² Those who are in heaven are angels.

10³ Those who are on earth are men.

10⁴ Those who are under the earth are the dead.

7^a
cf.
2 Cor.

8:9
7^b
Matt.
20:

27-28
7^c
John
1:14;

Rom.
8:3;
Heb.
2:14

8^a
Rom.
5:19;
Heb.
5:8;

Matt.
26:39;
John
10:18

8^b
Heb.
12:2

9^a
Isa.
52:13;

Acts
2:33;
Eph.
1:20

9^b
Eph.
1:21;
Heb.
1:4

10^a
Isa.
45:23;

Rom.
14:11
10^b
Rev.

5:3, 13;
cf.
Eph.
1:10

11 And every tongue should ¹openly confess that Jesus Christ is ^{2a}Lord ³to the ^bglory of God the Father.

**C. Working Out Our Salvation
by Holding Forth Christ
vv. 12-16**

12 ¹So then, my beloved, even as you have always ²obeyed, not only as in my presence, but now much rather in my absence, ³work out your own ^asalvation with ^{4b}fear and trembling;

13 ¹For it is God who ^aoperates in you both the ²willing and the ³working for *His* ^{4b}good pleasure.

14 Do all things without ^{1a}murmurings and ^breasonings,

11¹ This is to call on the Lord or on the name of the Lord (Rom. 10:9-10, 12-13).

11² The Lord Jesus as a man was made the Lord in His ascension by God (Acts 2:36). Thus, every tongue should confess that He is Lord.

11³ That is, resulting in. Our confessing that Jesus is Lord results in the glory of God the Father. This is the great end of all that Christ is and has done in His Person and work (1 Cor. 15:24-28).

12¹ That is, as a consequence of taking Christ as an obedient pattern in the preceding verses.

12² This answers to "becoming obedient" in verse 8.

12³ That is, carry out, bring to the ultimate conclusion. We have received God's salvation, which has as its climax to be exalted by God in glory as the Lord Jesus was (v. 9). We need to carry out this salvation, to bring it to its ultimate conclusion, by our constant and absolute obedience with fear and trembling. We have received this salvation by faith; now we must carry it out by obedience, including the genuine oneness in our soul (v. 2). To receive it by faith is once for all; to carry it out is lifelong.

12⁴ Fear is the inward motive; trembling is the outward attitude.

13¹ "For" gives the reason we need to obey always. It is because God operates in us. In God's economy we have the Lord Jesus as our pattern (vv. 6-11), as the standard of our salvation (v. 12), and we have also God operating in us both the willing and the working to carry out our salvation, to bring it to its ultimate conclusion. It is not that we by ourselves carry it out, but that God operates in us to do it. The only thing we need to do is to obey the inner operating God.

13² The willing is within; the working is without.

13³ Or, operating.

13⁴ That is, the heart's desire of His will (Eph. 1:5), that we may reach the climax of His supreme salvation.

14¹ Murmurings are of our emotion, mostly by the sisters; reasonings are of our mind, mostly by the brothers. Both frustrate us from

11^a
John
13:13;
Acts
2:36;
10:36;
Rom.
10:9;
14:9
11^b
John
12:28;
17:1;
Rom.
16:27;
Eph.
3:21
12^a
Phil.
1:19
12^b
2 Cor.
7:15;
Eph.
6:5
13^a
1 Cor.
12:6;
Heb.
13:21
13^b
Eph.
1:5, 9
14^a
1 Cor.
10:10;
1 Pet.
4:9
14^b
1 Tim.
2:8

15 That you may become ^ablameless and ¹guileless, ²children of God ^{3b}without blemish in the midst of a ^ccrooked and ⁴perverted generation, among whom you shine as ^{5d}lights in the world,

16 ¹Holding forth the ^{2a}word of life, for my ^bboasting in the ^{3c}day of Christ, that I have not ^drun in vain nor ^elabored in vain.

***D. A Drink Offering Poured upon
the Sacrifice of the Believers' Faith
vv. 17-18***

17 But if even I am ^apoured out as a ^{1b}drink offering

carrying out our salvation to the fullest extent, from experiencing and enjoying Christ to the uttermost.

15¹ Or, simple, artless, innocent; hence, harmless (Matt. 10:16). Greek root, unmixed. Blameless describes our outward behavior, guileless our inward character.

15² As children of God, we have God's life and the divine nature (2 Pet. 1:4).

15³ Without blemish is the total quality of being blameless and guileless.

15⁴ Lit. warped, twisted.

15⁵ Lit. luminaries which reflect the light of the sun (Christ).

16¹ Lit. applying, presenting, offering.

16² Different from the doctrine of dead letters. The word of life is the living breathing of God (2 Tim. 3:16), the Spirit that gives life (John 6:63). We have the Lord Jesus as our pattern (vv. 6-11), we have God operating in us (v. 13), we are God's children having God's life and the divine nature (v. 15), we are luminaries qualified to reflect the divine light of Christ (v. 15), and we have the word of life to hold forth, to present, to others. What a divine and rich provision! By such we are well able to carry out God's salvation to its climax.

16³ The day of the Lord's second coming, which is called the day of the Lord (1 Thes. 5:2; 2 Thes. 2:2; 1 Cor. 1:8; 2 Cor. 1:14) and that day (2 Tim. 1:18; 4:8). In that day all believers will appear before the judgment seat of Christ to receive the reward each deserves (2 Cor. 5:10; Matt. 25:19-30).

17¹ The drink offering was additional to the basic offerings revealed in Leviticus chapters 1 through 7 (Num. 15:1-10; 28:7-10). The basic offerings were types of various aspects of Christ. The drink offering was a type of Christ as enjoyed by His offerer, filling him with Christ as the heavenly wine and even making him wine to God. The Apostle Paul became such a drink offering (2 Tim. 4:6) by so enjoying Christ that he could be poured out by the shedding of his blood upon the believers' faith as a sacrifice to God.

15^a
Phil.
3:6;
1 Thes.
2:10;
5:23
15^b
Eph.
1:4
15^c
Deut.
32:5;
Acts
2:40
15^d
Gen.
1:16;
Matt.
5;
14, 16;
Eph.
5:8
16^a
Acts
5:20
16^b
2 Cor.
1:14;
1 Thes.
2:19
16^c
Phil.
1:6
16^d
1 Cor.
9:26;
Gal.
2:2;
2 Tim.
4:7
16^e
Gal.
4:11;
1 Thes.
3:5
17^a
2 Tim.
4:6
17^b
Num.
15;
1-10;
28:7-10

17^c on the ^{2c}sacrifice and priestly service of your faith, I
Rom. ^{3d}rejoice and ⁴rejoice together with you all.
 15:16

17^a 18 And in like manner you also rejoice and ¹rejoice
Phil. together with me.
 1:18

19^a

Phil.

1:1;

1 Cor.

4:17;

1 Thes.

3:2

20^a

Phil.

1:27;

2:2

21^a

1 Cor.

10:24

22^a

1 Cor.

4:17;

2 Tim.

1:2

22^b

1 Cor.

16:10

22^c

Phil.

1:5

24^a

Phil.

1:25

E. The Apostle's Concern for the Believers

vv. 19-30

19 But I hope in *the* Lord Jesus to send ^aTimothy to
 you shortly, that I also may be ¹of good cheer, knowing
 the things concerning you.

20 For I have no one ^{1a}like-souled who will genuinely
 care for what concerns you;

21 For all ^aseek their own things, not the things of
 Christ Jesus.

22 But you know his ¹approvedness, that as a ^achild
with a father he has ^bserved with me in the ^cgospel.

23 This one therefore I hope to send immediately, as
 soon as I see how things *go* with me;

24 But I trust in *the* Lord that I myself also will ^acome
 shortly.

25 But I counted it necessary to send to you

17² "The sacrifice of your faith" means that the faith of the Philip-
 pian believers was considered by the apostle a sacrifice offered to God
 by him as a priest (Rom. 15:16), and his offering ministry was con-
 sidered a priestly service.

17³ This means that the apostle rejoiced to have his blood shed as a
 drink offering upon the sacrifice of the believers' faith.

17⁴ To rejoice together with means to share joy with. The apostle
 shared his joy with the Philippians in his martyrdom over their faith.
 Hence, it implies a congratulation to them.

18¹ The apostle expected that the Philippians would share their joy
 with him by congratulating him in his martyrdom for their faith's
 sake.

19¹ Or, of good comfort, encouraged, refreshed.

20¹ This book deals very much with the believers' soul. We must
 strive together with one soul in the faith of the gospel (1:27); we must
 be joined in soul, thinking the one thing (2:2); and we must be like-
 souled, genuinely caring for the things of the Lord (2:20-21). In the
 gospel work, in the fellowship among the believers, and in the Lord's
 interests, our soul is always a problem. Hence, it must be trans-
 formed, especially in its leading part, the mind (Rom. 12:2), that we
 may be of one soul, joined in soul, and like-souled in the Body life.

22¹ Approved worth, proof of having been tested.

^aEpaphroditus, my ¹brother and ^bfellow worker and ^cfellow soldier, but your ^{2d}apostle and ³priestly minister to my ^eneed;

26 Since he was ^alonging after you all and was distressed because you had heard that he was sick.

27 For indeed he was ^asick, very near to death, but God had mercy on him, and not on him only, but also on me that I might not have sorrow upon sorrow.

28 I have sent him therefore the more eagerly, that seeing him again you may ^arejoice and I may be less sorrowful.

29 ^aReceive him therefore in *the* Lord with all ^bjoy, and ^chold such in honor,

30 Because for the work of Christ he drew near even unto death, ^{1a}risking his life, that he might ^bfill up your lack of ²service toward me.

CHAPTER 3

IV. To Pursue and Gain Christ 3:1-21

A. Serving by the Spirit, Boasting in Christ, and Trusting Not in the Flesh vv. 1-6

1 For the rest, my brothers, ^arejoice in *the* Lord. To write the same things to you, to me indeed is not ¹irk-some, and for you *it is* ²safe.

25¹ Firstly a brother, then a fellow worker, and then a fellow soldier.

25² One sent with a commission.

25³ A minister whose ministry is like that of a priest. All New Testament believers are priests to God (1 Pet. 2:9; Rev. 1:6). Hence, our ministry to the Lord, in whatever aspect, is a priestly ministry, a priestly service (vv. 17, 30).

30¹ Venturing, recklessly exposing his life, like a gambler throwing down a stake.

30² Lit. priestly service, the same as in verse 17. See note 25^a in this chapter and note 3² in chapter 3.

¹ Or, wearisome, tedious, troublesome.

¹² To rejoice in the Lord is a safeguard, a security.

25^a
Phil.
4:18
25^b
Phil.
4:3;
Rom.
16;
3, 9, 21;
Philem.
1, 24
25^c
Philem.
2
25^d
2 Cor.
8:23;
John
13:16
25^e
Phil.
4:16
26^a
Phil.
1:8
27^a
1 Tim.
5:23;
2 Tim.
4:20
28^a
Phil.
1:18
29^a
Rom.
16:1
29^b
Phil.
1:4
29^c
1 Cor.
16:18
30^a
Acts
20:24
30^b
1 Cor.
16:17
1^a
Phil.
1:18;
2 Cor.
13:11;
1 Thes.
5:16

2^a 2 ¹Beware of the ^{2a}dogs, beware of the evil ^{2b}workers, beware of the ^{2c}concision;

22:
16, 20: 3 For we are the ^{1a}circumcision, who ²serve by the Spirit of God and ^bboast in Christ Jesus, and ³have no confidence in the ^{4c}flesh,

7:6;
2 Pet. 2:22: 4 Though I myself could have confidence also in the ^aflesh; if any other man thinks to have confidence in the flesh, I more:

Rev. 22:15
2^b 5 Circumcised the ^{1a}eighth day; of the ^{2b}race of Israel, of the ³tribe of Benjamin, a ^{4c}Hebrew of Hebrews;

2 Cor. 11:13
2^c Rom. 2:28; Gal. 5:2: 2¹ Keep a watchful eye ever upon. On the one hand, the apostle advises the Philippians to rejoice in the Lord; on the other hand, he warns them to beware of, to keep a watchful eye ever upon, the Judaizers.

6: 12-13, 15 2² Since there is no conjunction used between these three clauses, they must refer to the same class of people. Dogs are unclean (Lev. 11:4-8), the workers are evil, and the concision are those deserving contempt. (Concision, meaning mutilation, is a term of contempt for circumcision. See note 12¹ in Galatians 5.) "The" dogs refer to the Judaizers. In nature they are unclean dogs, in behavior they are evil workers, and in religion they are the concision, people of shame. In such a book concerning the experience and enjoyment of Christ, the apostle warns the Gentile believers to be wary of such unclean, evil, and contemptible people.

3^a Rom. 2:29: 3¹ New Testament believers, genuinely circumcised by Christ's crucifixion (see note 11¹ in Galatians 5 and note 11¹ in Colossians 2). They are absolutely different from the Judaizers. They serve as priests by the Spirit of God, not by the ordinances of law; they boast in Christ, not in the law; and they have no confidence in the flesh, but in the Spirit.

11-12: Col. 2:11 3^b 3² Lit. serve as priests. See note 25³ in chapter 2.

Rom. 15:17; 1 Cor. 1:31 3^c 3³ In verses 2 and 3 there is a threefold contrast: believers who serve by the Spirit of God in contrast to the dogs; believers who boast in Christ in contrast to evil workers; and believers who have no confidence in the flesh in contrast to the concision.

Rom. 8:4-9 4^a 3⁴ Flesh here comprises all that we are and have in our natural being.

2 Cor. 11:18; 5:16 5^a 5¹ The day for a genuine Israelite to be circumcised (Gen. 17:12). This day distinguished him from the Ishmaelites and proselytes, who were circumcised later.

Gen. 17:12; Luke 1:59 5^b 5² God's called race, the genuine seed of Abraham (Rom. 11:1; 2 Cor. 11:22). Paul was not a descendant of the proselytes grafted into the race of God's covenant.

5^c 5³ A lovely and faithful tribe, among whom was the royal city of Jerusalem with the temple of God (Deut. 33:12).

2 Cor. 11:22 5⁴ A Hebrew born of Hebrew parents with Hebrew ancestry on both sides.

as to *the* ^{5d}law, a ^{6e}Pharisee;

6 As to ^{1a}zeal, ^bpersecuting the church; as to *the* ^crighteousness which is in *the* law, ²become ^dblameless.

**B. Counting All Things Loss
on Account of Christ
vv. 7-11**

7 But what ¹things were ²gains to me, these I have counted ³loss ⁴on account of Christ.

8 But surely I count ¹also ^aall things to be loss on account of the ²excellency of the ^bknowledge of Christ Jesus my Lord, ³on account of whom I have suffered the

5⁵ The law of Moses respected by all orthodox Jews.

5⁶ A member of the strictest sect of the Jewish religion (Acts 26:5; 23:6). a sect exceedingly zealous for the law of Moses. See note 7¹ in Matthew 3.

6¹ Zeal for the law of Moses and the Jewish religion (Gal. 1:14 and notes).

6² That is, found or proven blameless. This was in the eyes of man according to man's judgment. In the eyes of God, according to His righteous law, no flesh is blameless (Gal. 2:16b).

7¹ The things mentioned in verses 5 through 6.

7² Different kinds of gain.

7³ All the different gains were counted as one loss by Paul because they all issued in one thing, that is, the loss of Christ, as indicated by "on account of Christ."

7⁴ All the things which were once gains to Paul hindered him and held him back from participating in and enjoying Christ. Hence, on account of Christ all the gains were a loss to him.

8¹ Paul counted as loss on account of Christ not only the things of his former religion listed in verses 5 and 6, but all other things as well.

8² The excellency of the knowledge of Christ is derived from the excellency of His Person. The Jews consider the law of God given through Moses the most excellent thing in human history; hence, their zeal for the law. Paul participated in that zeal. But when Christ was revealed to him by God (Gal. 1:15-16), he saw that the excellency, the supereminence, the supreme preciousness, the surpassing worth, of Christ far exceeded the excellency of the law. His knowledge of Christ issued in the excellency of the knowledge of Christ. On account of this, he counted not only the law and the religion founded according to the law, but all things, loss.

8³ The phrase "as to," which may also be rendered "according to," is used three times in verses 5 through 6, referring to the law, zeal, and righteousness. The phrase "on account of," which may also be rendered "because of," is also used three times in verses 7 through 8,

5^a

Acts
22:3

5^e

Acts
23:6;
26:5

6^a

Acts
22:3;

Gal.
1:14

6^b

Acts
8:1, 3;
22:4;

1 Cor.
15:9;

1 Tim.
1:13

6^c

Phil.
3:9;

Rom.
10:5

6^d

Luke
1:6

8^a

Luke
14:33

8^b

Phil.
3:10;

John
17:3;

Eph.
4:13;

2 Pet.
1:2

loss of all things and count *them* ⁴refuse that I may ^{5c}gain Christ,

8^c

Phil.

3:12

9^a

Phil.

3:6:

Rom.

10:5

9^b

Rom.

9:30:

10:6:

Gal.

2:16

9^c

1 Cor.

1:30

9 And be ¹found in Him, ²not having my own ^{3a}righteousness which is ⁴of *the* law, but that which is through *the* ^{5b}faith of Christ, the ^{6c}righteousness which is ⁴of God *based* ⁷on faith,

referring to Christ, the excellency of the knowledge of Christ, and Christ again. Christ stands in contrast to the law, the zeal for it, and the righteousness in it. The excellency of the knowledge of Christ and Christ Himself are in contrast to all other things, as well as to the law. On account of Christ and the excellency of the knowledge of Christ Paul gave up the law, his zeal for it, the righteousness in it, and all other things. This indicates that Christ and the excellency of the knowledge of Him are far superior to the law and all other things.

8⁴ That is, dregs, rubbish, filth, what is thrown to the dogs; hence, dog food, dung. There is no comparison between such things and Christ.

8⁵ To know Christ is not merely to have the knowledge concerning Him, but to gain His very Person. Christ is the embodiment of the fullness of the Godhead (Col 2:9) and the reality of the shadows of all positive things (Col. 2:16-17). To gain Him is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8).

9¹ Paul was altogether in the Jewish religion under the law and was always found by others in the law. But at his conversion he was transferred from the law and his former religion into Christ, and became "a man in Christ" (2 Cor. 12:2). Now he expected to be found in Christ by all his observers—the Jews, the angels, and the demons. This indicates that he aspired to have his whole being immersed in and saturated with Christ that all his observers may discover him fully in Christ.

9² "Not having my own righteousness . . . but . . . the righteousness which is of God . . ." is the condition in which Paul desired to be found in Christ. He wanted to live not in his own righteousness but in the righteousness of God, and to be found in such a transcendent condition, expressing God by living Christ, not by keeping the law.

9³ The righteousness which comes from man's own effort to keep the law, as mentioned in verse 6.

9⁴ Lit. out of, out from.

9⁵ Our believing in Christ. Such faith issues from our knowing and appreciating Christ. It is Christ Himself, infused into us through our appreciation of Him, who becomes our faith in Him. Hence, it is also the faith of Christ that brings us into an organic union with Him.

9⁶ The righteousness which is God Himself lived out of us to be our righteousness through our faith in Christ. Such righteousness is the expression of God, who lives in us.

9⁷ That is, on the basis or condition of faith. Faith is the basis, the condition, for us to receive and possess the righteousness out from God, the highest righteousness, which is Christ (1 Cor. 1:30).

10 To ^{1a}know Him and the ^{2b}power of His resurrection and *the* ^{3c}fellowship of His sufferings, being ^{4d}conformed to His death,

11 If by any means I may ^{1a}attain to the ^{2a}out-
^bresurrection from among *the* dead.

10¹ Paul lived in a condition of not having his own righteousness but the righteousness of God, in order to know (to experience) Christ and the power of His resurrection and the fellowship of His sufferings. To have the excellency of the knowledge of Christ in verse 8 is by revelation. But to know Him here is by experience—to have the experiential knowledge of Him, to experience Him in the full knowledge of Him. Paul firstly received the revelation of Christ, then sought for the experience of Christ—to know and enjoy Him in an experiential way.

10² The power of Christ's resurrection is His resurrection life which raised Him from among the dead (Eph. 1:19-20). The reality of the power of Christ's resurrection is the Spirit (Rom. 1:4). To know, to experience, this power requires identification with Christ's death and conformity to it. Death is the base of resurrection. To experience the power of Christ's resurrection, we need to live a crucified life as He did. Our conformity to His death affords a base for the power of His resurrection to rise up that His divine life may be expressed in us.

10³ The participation in Christ's sufferings (Matt. 20:22-23; Col. 1:24), a necessary condition for the experience of the power of His resurrection (2 Tim. 2:11) by being conformed to His death. Paul was pursuing to know and experience not only the excellency of Christ Himself, but also the life power of His resurrection and the participation in His sufferings. With Christ, the sufferings and death came first, followed by the resurrection; with us, the power of His resurrection comes first, then the fellowship of His sufferings and conformity to His death. We first receive the power of His resurrection; then by this power we are enabled to participate in His sufferings and live a crucified life in conformity to His death. Such sufferings are mainly for producing and building up the Body of Christ (Col. 1:24).

10⁴ To take Christ's death as the mold of his life. Paul lived continually a crucified life, a life under the cross, just as Christ did in His human living. Through such a life the resurrection power is experienced and expressed. The mold of Christ's death refers to the continual putting to death of His human life that He might live by the life of God (John 6:57). Our life should be conformed to such a mold—dying to our human life to live the divine life. Being conformed to the death of Christ is the condition for knowing and experiencing Him, the power of His resurrection, and the fellowship of His sufferings.

11¹ That is, arrive at. This requires us to run triumphantly the race for the prize (1 Cor. 9:24-26; 2 Tim. 4:7-8).

11² The outstanding resurrection, the extra-resurrection, which will be a prize to the overcoming saints. All believers who are dead in Christ will participate in the resurrection from among the dead at the Lord's coming back (1 Thes. 4:16; 1 Cor. 15:52). But the overcoming

10^a
Phil.
3:8

10^b
Rom.
1:4;
Eph.
1:19

10^c
Matt.
20:23;
Rom.
8:17;
Col.
1:24
10^d
Rom.
6:3, 5;
2 *Cor.*
4;

10-12

11^a
Heb.
11:35

11^b
John
5:29;

1 *Cor.*
15;

21, 23;
Rev.
20:5

C. Gaining Christ by Pursuing Him
vv. 12-16

12^a 12 ¹Not that I ²have already ^aobtained or ³am already
1 *Cor.* 4^bperfected, but I ^{5c}pursue, if also I may ⁶lay hold of
9:24 7^bthat for which ^dI also have been ⁸laid hold of by Christ
12^b Jesus.

Phil. 3:15; 13 Brothers, I do ¹not yet reckon myself to have ²laid
Heb. 6:1 hold, but one thing—³forgetting the things which are

12^c saints will enjoy an extra, outstanding portion of that resurrection. See
Phil. 3:14 note 35² in Hebrews 11.

12^d To arrive at the out-resurrection means that our entire being has
Acts 9:4-5 been gradually and continually resurrected. God firstly resurrected
our deadened spirit (Eph. 2:5-6); then from our spirit He proceeds to
resurrect our soul (Rom. 8:6) and our mortal body (Rom. 8:11), until
our entire being—spirit, soul, and body—is fully resurrected out of
our old being by and with His life. This is a process in life through
which we must pass and a race for us to run until we arrive at the out-
resurrection as the prize. Hence, the out-resurrection should be the
goal and destination of our Christian life. We can only reach this goal
by being conformed to the death of Christ, by living a crucified life. In
the death of Christ we are processed in resurrection from the old
creation to the new.

12¹ Paul had already obtained the common salvation by the com-
mon faith (1 Tim. 1:14-16), but he had not obtained the extra portion
of resurrection. This required him to pursue, to run, and to finish his
course triumphantly.

12² At his conversion.

12³ In his present seeking.

12⁴ Or, completed, matured (in life).

12⁵ Same Greek word for persecute, *dioko*, meaning also to press
toward, to follow after. In such a way Paul ran the race to obtain the
prize and reach maturity.

12⁶ Grasp, get possession of.

12⁷ At his conversion Paul was grasped, taken possession of, by
Christ in order that he might grasp, get possession of, Christ. Christ
gained him for him to gain Christ (v. 8).

12⁸ Grasped, taken possession of.

13¹ Paul had experienced and gained Christ tremendously, yet he
did not reckon that he had experienced Christ in full and gained Him
to the uttermost. He still endeavored to pursue toward the goal—the
gaining of Christ to the fullest extent.

13² Grasped, got possession of.

13³ In order to gain Christ to the fullest extent, Paul not only for-
sook his experiences in Judaism, but also would not linger in his past
experiences of Christ. To linger in our past experiences, however
genuine they are, frustrates our further pursuing after Christ.

^abehind and ⁴stretching forward to the things which are before.

14 I ^{1a}pursue toward *the* ²goal for the ^{3b}prize of the ⁴high ^ccalling of God in Christ Jesus.

15 Let us therefore, as many as *are* ^{1a}full-grown, have ^{2b}this mind; and if in anything you are ^cotherwise minded, this also God shall ^{3d}reveal to you.

16 ¹Only this, ²whereunto we have attained, by the ³same rule let us ^{4a}walk.

13^a Christ is unsearchably rich. There is a vast territory of His riches to be possessed. Paul was stretching out to reach the farthest extent of this territory.

14¹ See note 12⁵.

14² The fullest enjoyment and gain of Christ.

14³ The uttermost enjoyment of Christ in the millennial kingdom as a reward to the victorious runners of the New Testament race.

14⁴ Lit. above. The high calling is the calling from above, from the heavens, by God. It is a heavenly calling (Heb. 3:1), corresponding to the heavenly citizenship in verse 20, not an earthly one like that given to the children of Israel in the flesh. This high calling is to take possession of Christ; whereas the earthly calling to the children of Israel was to take possession of the physical land.

15¹ Mature, perfect. Maturity is a stage. We may be mature but not mature in full. "Full-grown" here is in a relative sense, relatively mature, neither childish nor fully mature. Hence, further pursuing, further growth, is needed.

15² This book's dealing with the Philippian believers is focused on the mind, the leading part of the soul. It charges them to strive together for the gospel with one soul (1:27), to think the same thing, to be joined in soul, even to think the one thing (2:2; 4:2), to let the mind which was in Christ be in them (2:5), and to have this mind, a mind focused on the pursuing and gaining of Christ to the uttermost. When our mind is thus occupied, we have the same mind, thinking the same thing, even thinking the one thing—the fullest gain of Christ, joined in soul, like-souled (2:20), and with one soul.

15³ Pursuing after Christ must be our goal. We should not be otherwise minded. God wants always to adjust our mind to His center by revealing to us the need of such a mind, a mind focused on the pursuing of Christ.

16¹ Or, but rather, nevertheless, however. It is a concluding word to the preceding verses, charging us with only this: to walk by the same rule.

16² "Whereunto we have attained" modifies walk.

16³ Same line, same path, same steps.

16⁴ Gk. *stoicheo*, meaning to walk orderly, derived from *steicho*, which means to range in regular line, to march in military rank, to keep step, to conform to virtue and piety, as used in Romans 4:12;

13^a
Luke
9:62

14^a
Phil.
3:12;
1 Cor.

9:
24, 26;
2 Tim.

4:7
14^b
1 Cor.

9:24;
Heb.
10:35;
11:26

14^c
Rom.
8:28;
Heb.

3:1;
2 Tim.
1:9

15^a
Phil.
3:12;
1 Cor.

2:6
15^b
Phil.

2:2, 5;
4:2
15^c

Gal.
5:10
15^d

Gal.
1:16
16^a

Gal.
6:16;
5:25;

Acts
21:24

**D. Awaiting Christ for
the Transfiguration of Our Body
vv. 17-21**

^{17^a} 17 Be ^aimitators together of me, brothers, and observe
1 Cor. attentively those who thus walk as you have us for an
4:16; ^bexample.

^{17^b} 18 For ¹many walk, of whom I have told you often and
2 Thes. now tell you even ^aweeping, *that they are* the enemies of
3:9; the ^bcross of Christ,
1 Tim.

4:12; 19 Whose end *is* ^adestruction, whose god *is* the ^bbelly,
Titus and *whose* glory *is* in their ^cshame, who ^dset their minds
2:7; on earthly things.
1 Pet.

5:3 20 For our ^{1a}citizenship ²is in *the* ^{3b}heavens, from
Acts which also we eagerly ^cawait a Savior, *the* Lord Jesus
20:31 Christ,

^{18^b} 21 Who will ^{1a}transfigure the ^{2b}body of our humilia-
Gal.

6:12 ^{19^a} Galatians 5:25; 6:16. It is different from the word walk in verses 17 and
Phil. 18, which means to live, to deport oneself, to be occupied with, to walk
1:28 about, as used in Romans 6:4; 8:4; 13:13; 1 Corinthians 3:3; Galatians
^{19^b} 5:16; and Ephesians 4:1, 17. By this word the apostle charges us to
Rom. walk and order our lives by the same rule, in the same line, in the same
16:18 path, in the same footsteps, whereunto we have attained, at the state to
^{19^c} which we have attained. Whatever state we have attained to in our
Jude spiritual life, we all must walk by the same rule, in the same path, as
13; the apostle did, that is, to pursue Christ toward the goal that we may
Hosea gain Him to the fullest extent as the prize of God's calling from above.
4:7

^{19^d} ^{18¹} Probably those who practiced the Epicurean philosophy, which
Col. promoted indulgence in the pleasure of eating and drinking and self-
3:2 enjoyment in other things, all of which are contrary to the cross of
^{20^a} Christ. In verse 2 the Judaizers were a damage to the Philippian
Eph. believers. In this verse the Epicurean practitioners were another damage
2:19 to them. The former was of Jewish origin; the latter, a heathen source.
^{20^b} The former was of Jewish origin; the latter, a heathen source.

Eph. 20¹ Or, commonwealth, associations of life.
2:6;

Heb. 20² Lit. has its existence.
12:22

^{20^c} 20³ In contrast with earthly in the preceding verse. The Epicurean
1 Cor. practitioners set their mind on earthly things, but we are citizens of the
1:7; heavens.

1 Thes. 21¹ The ultimate consummation of God's salvation. In His salva-
1:10 tion God firstly regenerated our spirit (John 3:6), now He is trans-
^{21^a} forming our soul (Rom. 12:2), and, consummately, He will trans-
1 Cor. figure our body, making us the same as Christ in all three parts of our
15; being.
51-54

^{21^b} 21² Our natural body, made of worthless dust (Gen. 2:7) and
Rom. damaged by sin, weakness, sickness, and death (Rom. 6:6; 7:24; 8:11).
8:23

tion, ^cconforming *it* to the ³body of His ^dglory, ⁴according to the operation of Him who is able even to ^esubject all things to Himself.

21^v
Rom.
8:29
21^d
1 Cor.
15:43;
Col.
3:4
21^v
1 Cor.
15:
27-28;
1 Pet.
3:22

CHAPTER 4

V. *Having Christ as the Secret of Sufficiency* 4:1-20

A. *Thinking the Same Thing and Rejoicing in the Lord* vv. 1-4

1 So then, my brothers, beloved and ^alonged for, my ^{1b}joy and ^ccrown, so ^dstand firm in *the* Lord, beloved.

2 I beseech Euodias, and I beseech Syntyche, to ^{1a}think the same thing in *the* Lord.

3 Yes, I ask you also, genuine yokefellow, ¹assist them, who ²contended with me in the gospel, with both Clement and the rest of my ^afellow workers, whose ^bnames *are* in *the* ^{3c}book of life.

4 ^aRejoice in *the* Lord always; again I will say, rejoice.

1^a
Phil.
1:8
1^b
Phil.
1:4;
1 Thes.
2:
19-20
1^v
cf.
Prov.
17:6
1^d
Phil.
1:27;
1 Cor.
16:13
2^a
Phil.
2:2;
1 Cor.
1:10
3^a
Phil.
2:25
3^b
Luke
10:20;
Heb.
12:23
3^c
Rev.
3:5;
17:8;
20:15
4^a
Phil.
3:1;
1 Thes.
5:16

21³ Christ's resurrected body, saturated with God's glory (Luke 24:26) and transcendent over corruption and death (Rom. 6:9).

21⁴ The transfiguration of our body is by the great power which subjects all things to the Lord (Eph. 1:19-22). This is the almighty power in the whole universe.

1¹ Joy is from within; the crown is manifested without.

2¹ This indicates that the two sisters were dissenting from one another; they were not of the same mind. Hence, there was the exhortation to strive together with one soul for the gospel (1:27), to be joined in soul thinking the one thing (2:2), and to have the same mind to pursue after Christ (3:14-15).

3¹ Assist them to be one by thinking the same thing in the Lord.

3² To labor with, to strive together for, to wrestle in company with, as a team of athletes.

3³ A heavenly record of the redeemed in Christ.

B. Excellent Characteristics of the Christian Life
vv. 5-9

5 Let your ¹forbearance be known to all men. The Lord is ^{2a}near.

James 5:8; Heb. 10:37 6 In nothing ^{1b}be ^aanxious, but in everything, by ^{2b}prayer and petition ³with ^cthanksgiving, let your requests be made known ⁴to God;

6ⁿ Matt. 6:25; 1 Pet. 5:7 7 And the ^{1a}peace of God, which ^bsurpasses all understanding, will ^{2c}guard your ³hearts and your thoughts in Christ Jesus.

6ⁿ Eph. 6:18; 1 Tim. 2:1 8 For the rest, brothers, whatever is ¹true, whatever is ²honorable, whatever is ³righteous, whatever is ^{4a}pure, whatever is ⁵lovely, whatever is ^{6b}well-spoken of, if *there*

6^c Eph. 5:20; Col. 3:17; 5¹ Reasonableness, considerateness, and consideration in dealing with others, without strictness of legal right. See note 3³ in 1 Timothy 3.

1 Thes. 5:18 5² Near in space and time. Spacewise, the Lord is nigh to us, ready to help. Timewise, the Lord is at hand, coming soon.

7ⁿ Phil. 4:9; 6¹ Worry.

Isa. 26:3; John 14:27; 6² Prayer is general with the essence of worship and fellowship; petition is special for particular needs.

Col. 3:15 6³ Not "and." Both our prayer and petition should be accompanied by thanksgiving to the Lord.

7ⁿ Eph. 3:19 6⁴ Or, before, in the presence of. The Greek preposition is *pros*, often translated "with" (John 1:1; Mark 9:19; Matt. 26:55; 2 Cor. 5:8; 1 Cor. 16:6; 1 John 1:2). It denotes motion towards, in the sense of a living union and communion, implying fellowship. Hence, the force of "to God" here is in the fellowship with God.

1 Pet. 1:5; Jude 1 7¹ The peace of God is actually God as peace (v. 9), infused into us through our fellowship with Him by prayer, as the counterpoise of troubles and the antidote to anxiety (John 16:33).

8ⁿ 1 Tim. 4:12; 7² Or, mount guard over. The God of peace patrols before our hearts and thoughts in Christ.

5:22 7³ The heart is the source; the thought is the issue.

8ⁿ 2 Cor. 6:8 8¹ Truthful ethically, not, true in matter of fact.

8² Venerable, worthy of reverence, noble, grave (1 Tim. 3:8, 11; Titus 2:2), implying the idea of dignity, which inspires and invites reverence.

8³ Right (not just) before God and man.

8⁴ Single in intention and action, without any mixture.

8⁵ Lovable, agreeable, endearing.

8⁶ Of good repute, renowned, attractive, winning, gracious. Lit. sounding well.

is any ^{7c}virtue and if any ⁸praise, ⁹take account of these things.

⁹ The things which you have ¹also learned and ^{2a}received and heard and ³seen in me, practice these things; and the ^{4b}God of peace shall be with you.

***C. The Believers' Fellowship in the Apostle's Need
and the Apostle's Secret of Sufficiency in Christ
vv. 10-20***

¹⁰ But I ^arejoiced in *the* Lord greatly that now at length you caused your thinking for me to blossom anew; wherein you did indeed take thought, but you lacked opportunity.

¹¹ Not that I speak according to ^awant, for I have learned, in whatever circumstances I am, to be ^{1b}content.

¹² I know both how to be ^{1a}abased, and I know how to ²abound; in everything and in all things ³I have learned the secret both to be ⁴filled and to ^ahunger, both to ⁵abound and to ⁶be in ^bwant.

^{8⁷} Excellence, that is, ethical energy exhibited in vigorous action. See notes 3¹² and 5⁴ in 2 Pet. 1.

^{8⁸} Things worthy of praise, as the companion of virtue. The first six items are categorized as whatever is; the last two are categorized as if any. This indicates that the last two are a summing up of the six foregoing items, in all of which are some virtue or excellence and something worthy of praise.

^{8⁹} Think on, ponder, consider.

^{9¹} Not only should the believers think on the things mentioned in verse 8: they should also practice the things which they have learned, received, heard, and seen in the apostle.

^{9²} Not only learned but also received.

^{9³} Not only heard but also seen.

^{9⁴} The God of peace is the source of all the things mentioned in verses 8 and 9. By fellowshiping with Him and having Him with us, all these virtues will issue forth in our life.

^{11¹} Self-sufficient, satisfied in myself. This is a stoic word, opposite to the Epicurean practice indicated in 3:18-19.

^{12¹} Humbled, in lowly circumstances.

^{12²} To live in abundance.

^{12³} Lit. I have been initiated. The metaphor is that of a person being initiated into a secret society with instruction in its rudimentary principles.

^{12⁴} Satisfied.

^{12⁵} To have abundance, sufficiency, more than enough.

^{12⁶} To lack, to suffer privation.

8^c
2 Pet.
1:5
9^a
1 Thes.
1:6
9^b
Rom.
15:33;
1 Thes.
5:23;
Heb.
13:20
10^a
Phil.
1:18
11^a
2 Cor.
11:9
11^b
1 Tim.
6:6, 8;
Heb.
13:5
12^a
1 Cor.
4:11;
2 Cor.
11:27
12^b
2 Cor.
11:9

13^a 13 I can do all things ¹in Him who ^{2a}empowers me.

2 Cor. 12:9; Eph. 3:16; 1 Tim. 1:12; Col. 1:11
14 Nevertheless you did well to have ^{1a}fellowship with me in my ²affliction.

15 And you yourselves also know, Philippians, that in *the* beginning of the ^agospel, when I ^bwent out from ^cMacedonia, not one church ¹shared with me in *the* ^{2d}account of ³giving and receiving but ⁴you only;

14^a Heb. 10:33; Rev. 1:9
16 For even in ^aThessalonica you sent both once and again to my ^bneed.

15^a Phil. 1:5
17 Not that I seek the ¹gift, but I seek the ^{2a}fruit which increases to your ^{3b}account.

18 But I have all things and abound; I have been ¹filled, receiving from ^aEpaphroditus the ²things from

Acts 17:14-15
15^c 2 Cor. 11:9
16^a Phil. 4:17
13¹ Paul was a person in Christ (2 Cor. 12:2), and he desired to be found in Christ by others. Now he declared that he could do all things in Him, the very Christ who empowered him. This is an all-inclusive and concluding word of his experience of Christ. It is the converse of the Lord's word concerning our organic relationship with Him in John 15:5. "Apart from Me you can do nothing."

16^a Acts 17:1
13² Makes dynamic inwardly. Christ dwells in us (Col. 1:27). He empowers us, makes us dynamic from within, not from without. By such inward empowering Paul could do all things in Christ.

16^b Phil. 2:25
14¹ This was the fellowship unto the furtherance of the gospel (1:5), by their supplying the apostle with material things (v. 18).

17^a Rom. 15:28;
14² Referring to his imprisonment (1:17).

Titus 3:14
15¹ This sharing (communicating) is the fellowship unto the furtherance of the gospel mentioned in 1:5 and 4:14.

17^b Phil. 4:15
15² The Philippian believers' supply of material things to the apostle opened an account with the apostle.

18^a Phil. 2:25
15³ The supplying and receiving of material things to meet the apostle's need in his gospel work.

15⁴ The church at Philippi was a unique example in supplying the sent one's needs for the furtherance of the gospel.

17¹ The material things given to the Lord's servant for the Lord's interest.

17² The result of their fellowship, participation, in the apostle's gospel work. This will be a reward in the day of the Lord.

17³ The account opened in verse 15. We should follow the Philippians to open such an account and keep its credit side continually increasing in the fruit of our giving.

18¹ Fully supplied.

18² The material things given as a supply to the apostle.

you, a ³fragrant odor, an acceptable ^{4b}sacrifice, well-pleasing to God.

19 And ¹my God shall ^{2a}fill every need of ³yours ⁴according to His riches ⁵in glory ⁶in Christ Jesus.

20 Now to ¹our God and Father *be* the ^{2a}glory ³forever and ever. ⁴Amen.

18^b
Heb.
13:16
19^a
2 Cor.
9:8
20^a
Rom.
11:36

VI. Conclusion 4:21-23

21 Greet every saint in Christ Jesus. The brothers who are with me greet you.

18³ The same in Greek as sweet-smelling savor in Ephesians 5:2. It is a fragrant odor of sacrifices offered to God (Gen. 8:21).

18⁴ The Philippians' material gift to supply the apostle's need was considered by him a sacrifice to God, acceptable and well-pleasing (Heb. 13:16). Paul indicates in his appreciation that what the Philippians did to him was done to God. This implies his assurance that he was one with God and that his work was by God and for God.

19¹ In the apostle's experience he had the conviction and assurance that God was his God through his being one with Him. Since he considered the Philippians' material gift to him a sacrifice to God, he assuredly believed that God, who was one with him and who was his God, would richly repay the Philippians.

19² Fully supply, satisfy to the full.

19³ Since the Philippians cared for God's sent one, God would care for their every need.

19⁴ God supplies our need according to His riches, not according to our needs. His riches exceed our needs.

19⁵ In glory modifies fill. Glory is the expression of God; it is God expressed in splendor. God's rich supply to the believers, who are His children, expresses God and bears the glory of God. The apostle assured the Philippians that God would abundantly supply all their needs so as to bring them into His glory.

19⁶ In Christ Jesus also modifies fill (see preceding note). Christ is the all-inclusive One as the base, the element, the sphere, and the channel in and by which God cares for His people according to His riches and in glory.

20¹ God is not only the apostle's God, but also the believers'.

20² Glory is God expressed in His splendor and excellency for our appreciation. That glory be to God is that God be expressed and praised in this way.

20³ Lit. unto the ages of the ages.

20⁴ See note 13⁴ in Matthew 6.

22^a 22 All the ^asaints greet you, and especially ¹those of
Phil. Caesar's household.

1:1;
Rom. 23 The ^{1a}grace of the Lord Jesus Christ *be* with your
 1:7 ^{2b}spirit.

23^a
2 Cor. 22¹ Caesar's household comprised all who were attached to the
 12:9; palace of Nero. Some of these were converted through contact with
 13:14 Paul and became believers in Christ in Rome.

23^b
Gal. 23¹ God in Christ as our supply and enjoyment conveyed to us and
 6:18; realized through the bountiful supply of the Spirit of Jesus Christ
2 Tim. (1:19). To experience Christ as Paul did we need this grace.

4:22 23² Our regenerated spirit indwelt by the Spirit of Christ. It is in this
 spirit of ours that we experience and enjoy Christ as Paul did.

THE EPISTLE OF PAUL TO THE COLOSSIANS

CHAPTER 1

I. Introduction

1:1-8

A. The Apostle's Greeting

vv. 1-2

1 Paul, an apostle of Christ Jesus, through *the* ^{1a}will of God, and ^bTimothy the brother,

2 To the ^{1a}saints in Colosse and faithful brothers in Christ: ^bgrace to you and peace from God our ^cFather.

^{1a}
1 Cor.
1:1
^{1b}
2 Cor.
1:1;
1 Thes.
3:2;
Heb.
13:23

B. The Apostle's Thanksgiving

vv. 3-8

3 We give thanks to God, the ¹Father of our Lord Jesus Christ, praying always concerning you,

4 Having heard of your ^{1a}faith in Christ Jesus, and the ^{1b}love which you have unto all the saints,

5 Because of the ^{1a}hope which is ²being laid up for you in the heavens, of which you heard before in the ^bword of the ³truth of the gospel,

^{2a}
Eph.
1:1
^{2b}
John
1:17;
Eph.
1:2
^{2c}
Eph.
1:2
^{4a}
Col.
1:23;
2:5, 7;
1 Thes.
1:3;
1 Cor.
13:13
^{4b}
Col.
1:8
^{5a}
Col.
1:
23, 27;
Eph.
1:18;
4:4
^{5b}
Eph.
1:13

¹ See note ¹ in Ephesians 1.

² The holy ones, those separated and sanctified unto God. They were living in Colosse, but they were separated from the world.

³ See note ³ in Ephesians 1.

⁴ Faith is to realize and receive what is in Christ, love is to experience and enjoy what we have received of Christ, and hope in verse 5 is to expect and wait for the glorification in Christ.

⁵ Hope, faith, and love in verses 4 and 5 are the three things which the apostle stressed in 1 Corinthians 13:13. The emphasis there was on love because of the Corinthian situation; the emphasis here is on hope, which, strictly speaking, is Christ Himself (v. 27), for the revelation of Christ as everything to us.

⁵ To lay up hope in the heavens is by living and experiencing Christ. The more Christ we live and experience, the more hope we lay up in the heavens. Hence, it is being laid up now in our daily life.

⁵ The truth of the gospel is the reality, the real facts, not the doctrine of the gospel. "The word," not "the truth," may be considered as the doctrine of the gospel.

6 Which is come to you, as also in all the world it is bearing fruit and growing, as also in you, since the day you heard and fully knew the ^{1a}grace of God in ^{2b}truth;

6^a
Acts
4:33;
11:23;
Rom.
5:2
6^b
John
1:14,
17;
4:24

7 As you learned from ^aEpaphras, our beloved fellow slave, who is a ^{1b}minister of Christ faithful for you,

8 Who also has made known to us your ^alove in *the* Spirit.

7^a
Col.
4:12;
Philem.
23
7^b
Col.
4:7

II. Christ—the Preeminent and All-inclusive One, the Centrality and Universality of God 1:9—3:11

8^a
Rom.
15:30
Gal.
5:22
9^a
Eph.
1:16
9^b
Eph.
1:9;
3:11;
Rom.
12:2
9^c
Eph.
1:17

A. Christ—the Portion of the Saints 1:9-14

9 Therefore we also, since the day we heard *of it*, do not cease ^apraying and asking on your behalf, that you may be filled with the full knowledge of His ^{1b}will in all ²spiritual ^cwisdom and understanding,

10 To walk worthily of the Lord unto ¹all pleasing, bearing fruit in every good work and growing by the full ²knowledge of God,

6¹ The grace of God is what God is to us and what God gives to us in Christ (John 1:17; 1 Cor. 15:10).

6² Truth here means reality. To know the grace of God in truth is to know it in its reality experientially, not just in word or in doctrine mentally.

7¹ A minister of Christ is not only a servant of Christ who serves Christ, but a serving one who serves others with Christ by ministering Christ to them.

9¹ God's will here refers to the will of His eternal purpose, of His economy concerning Christ (Eph. 1:5, 9, 11), not His will in minor things.

9² Spiritual wisdom and understanding are of the Spirit of God in our spirit in contrast with the Gnostic philosophy, which is merely in the darkened human mind. Wisdom is in our spirit to perceive God's eternal will; spiritual understanding is in our mind, renewed by the Spirit, to understand and interpret what we perceive in our spirit.

10¹ Pleasing to the Lord in all ways.

10² Not the knowledge in letters in the mind, but the living knowledge of God in spirit, by means of which we grow in life.

11 ^aEmpowered with all power, according to the ^{1b}might of His glory, unto all endurance and long suffering with joy,

12 Giving thanks to the Father, who has qualified you for a share of the ^{1a}portion of the saints in the ^{2b}light;

13 Who ¹delivered us out of the authority of ^{2a}darkness and transferred us into the ^bkingdom of the ^cSon of His love,

14 In whom we have ^{1a}redemption, the ^{2b}forgiveness of sins;

**B. Christ—the Image of God, the Firstborn
Both in Creation and in Resurrection
1:15-23**

15 Who is *the* ^{1a}image of the ^binvisible God, ^{2c}Firstborn of all creation,

11¹ The might that expresses God's glory, glorifying God in His might.

12¹ This book concerns Christ, the Head of the Body. Hence, the portion of the saints here is the all-inclusive Christ for their enjoyment.

12² Light here is in contrast with darkness in the following verse. When we were under Satan's authority, we were in darkness. But now we are in the kingdom of Christ, enjoying Him in light.

13¹ For Christ to be the Head of the Body, and for us, His believers, to be the members of His Body, He needed to deliver us out of the authority of darkness, the kingdom of Satan (Matt. 12:26b), and transfer us into the kingdom of Christ, the kingdom of God's Beloved. This is to qualify us to partake of Christ as our portion.

13² Lit. the darkness.

14¹ The deliverance in verse 13 deals with Satan's authority over us by destroying his evil power; whereas the redemption in this verse deals with our sins by fulfilling God's righteous requirement.

14² The forgiveness of sins is the redemption which we have in Christ. Christ's death has accomplished redemption unto the forgiveness of our sins.

15¹ God is invisible. But the Son of His love, "the effulgence of His glory and the express image of His substance" (Heb. 1:3), is His image, expressing what He is. The image here does not mean a physical form, but an expression of God's being in all His attributes and virtues. This interpretation is confirmed by Colossians 3:10 and 2 Corinthians 3:18.

15² Christ as God is the Creator. However, as man, sharing the

11^a
Eph.
6:10;
Phil.
4:13;
2 Tim.
2:1
11^b
Eph.
1:19
12^a
cf.
Acts
20:32
12^b
Acts
26:18;
1 Pet.
2:9
13^a
Acts
26:18;
Eph.
6:12;
Luke
22:53;
1 Pet.
2:9
13^b
Eph.
5:5
13^c
Matt.
3:17;
Eph.
1:6
14^a
Eph.
1:7;
Rom.
3:24
14^b
Luke
24:47;
Acts
2:38;
10:43
15^a
Col.
3:10;
2 Cor.
4:4;
Gen.
1:26;
Heb.
1:3;
2 Cor.
3:18;
Rom.
8:29

15^b
1 Tim.
1:17;
Heb.
11:27
15^c
cf.
Rev.
3:14

16^a Because ¹in Him were all things created in the heavens and on the earth, the visible and the invisible, whether ²thrones or ^{3a}lordships or rulers or authorities; all things have been created ^{4b}through Him and ⁵unto Him;

16^b
John
1:3

17 And He is ¹before all things, and all things ^{2a}sub-sist together in Him;

17^a
cf.
Heb.
1:3

18 And He is the ^aHead of the ^bBody, the church; who is *the* ^cbeginning, ^{1d}Firstborn from among the dead, that He might have the first place in all things;

18^a
Eph.
1:

19 For in Him ¹all the ^{2a}fullness was pleased to dwell,

22-23:
4:15
18^b

20 And ¹through Him to ^areconcile ^ball things to ²Him, ^{3c}having made peace through the ^dblood of His cross—

1 *Cor.*
12:12;
Rom.
12:5
18^c

created blood and flesh (Heb. 2:14a), He is part of the creation. "First-born of all creation" refers to Christ's preeminence in all creation, since from this verse through verse 18 the apostle stresses the first place of Christ in all things.

Rev.
21:6;
22:13
18^d

16¹ "In Him" here means in the power of Christ's Person. All things were created in the power of what Christ is. All creation bears the characteristics of Christ's intrinsic power.

1 *Cor.*
15:20,
23

16² "Thrones" indicate those who are in authority on the throne.

16³ See note 21¹ in Ephesians 1.

19^a
Col.
2:9;

16⁴ "Through Him" indicates that Christ is the active instrument through which the creation of all things was processed.

John
1:16;

16⁵ "Unto Him" indicates that Christ is the end of all creation. All things were created unto Him for His possession.

Eph.
3:19
20^a

17¹ This indicates His eternal preexistence.

2 *Cor.*
5:18;

17² "Subsist together in Him" means to exist together by Christ as the holding center, just as the spokes of a wheel hold together by the hub at their center.

Eph.
2:16
20^b

18¹ Verses 15 through 17 unveil Christ as the first in creation, having the preeminence among all creatures. Verse 18 shows that Christ is the first in resurrection as the Head of the Body, having the first place in the church.

Heb.
2:9
20^c

19¹ All the fullness means the fullness both in the old creation and in the new creation.

Eph.
2:15
20^d

19² "Fullness" here does not denote the riches of what God is, but the expression of those riches. All the expression of the rich being of God, both in creation and in the church, dwells in Christ. All creation and all the church are filled with Christ as such an expression of God's riches. Such a fullness is pleased with this. This is pleasant to Christ.

Eph.
2:13;
1:7

The fullness in this verse refers to the image of God in verse 15 Who is Christ, a living Person, being pleased to dwell in the expression of God and to reconcile all things to the expression of God.

20¹ "Through Him" means through Christ as the active instrument through which the reconciliation was processed.

¹through Him, whether ^ethings on the earth or things in the ⁴heavens.

21 And you, who once were ^aalienated and ^{1b}enemies in *your* ^{2c}mind by evil works,

22 Yet now has ¹He reconciled in the body of His flesh through death, to present you ^aholy and blameless and without reproach before ¹Him,

23 If indeed you continue in the ¹faith, ^agrounded and steadfast and not moved away from the ^{2b}hope of the gospel, which you heard, which was proclaimed in ^call creation under heaven, of which I Paul became a ^dminister.

C. Christ—the Mystery of God's Economy **1:24-29**

24 Now I ^arejoice in *my* sufferings on your behalf, and ¹fill up that which is lacking of the ^bafflictions of Christ in my flesh for His ^cBody, which is the church;

25 Of which I became a ^aminister according to the

20² "Him" here refers to the fullness in verse 19.

20³ To reconcile all things to God is to make peace with God for all things. This was accomplished through the blood of the cross of Christ.

20⁴ Not only things on the earth but also things in the heavens needed to be reconciled to God. This indicates that things in the heavens are also wrong with God due to the rebellion of Satan, the archangel, and the angels who followed him. His rebellion has contaminated the heavens.

21¹ Because we were sinners, we needed redemption. Because we were also enemies to God, we needed reconciliation.

21² Our enmity toward God was mainly in our corrupted mind.

22¹ "He" and "Him" both refer to the fullness in verse 19. It is the fullness that dwells in Christ (v. 19), it is the fullness that reconciles us (v. 20), and it is also to the fullness that we shall be presented. This fullness is God Himself expressed in Christ.

23¹ Not our believing act, but the object of what we believe in.

23² Christ in us the hope of glory (v. 27), from Whom we should not be moved away.

24¹ The afflictions of Christ are of two categories: those for accomplishing redemption, which have been completed by Christ Himself; and those for producing and building the church, which need to be filled up by the apostles and the believers.

20^a
Eph.
1:10

21^a
Eph.
2:12

21^b
Rom.
5:10

21^c
Eph.
4:17

22^a
Eph.
1:4;
5:27

23^a
Eph.
3:17

23^b
Col.
1:5, 27;

Eph.
1:18;
4:4

23^c
Mark
16:15

23^d
Col.
1:25;

Eph.
3:7;
2 Cor.
3:6

24^a
Phil.
2:17

24^b
2 Cor.
1:5;

Phil.
3:10;
Rev.
1:9;

2 Tim.
2:10

24^c
Eph.
4:12

25^a
Col.
1:23

25^b ^{1b}stewardship of God, which was given to me for you, to ²complete the ^cword of God,

25^c **26** The ^{1a}mystery which has been hidden ²from the ages and from the generations, but now has been manifested to His saints;

26^a **27** To whom God willed to make known what *are* the ^{1a}riches of the glory of this ^bmystery among the nations, ²which is ^cChrist in you, the ^dhope of ^{3e}glory:

27^a **28** Whom we announce, warning every man and teaching every man in all wisdom, that we may present every man ^{1a}full-grown in Christ;

27^b **29** For which also I labor, ^{1a}struggling according to His ^boperation which operates in me in ²power.

27^b **25¹** See note 2² in Ephesians 3.

27^c **25²** The word of God is the divine revelation. This was not completed before the New Testament. In the New Testament the apostles, especially the Apostle Paul, completed the word of God in the mystery of God, which is Christ, and in the mystery of Christ, which is the church, to give us a full revelation of God's economy.

27^c **26¹** This hidden mystery is concerning Christ and the church, the Head and the Body. The unveiling of this mystery through the Apostle Paul is the completion of the word of God as the divine revelation.

27^d **26²** "From the ages" means from eternity, and "from the generations" means from the times. The mystery concerning Christ and the church had been hidden from eternity and from all the times until the New Testament age, when it was manifested to the saints, including all of us, the believers in Christ.

27^e **27¹** The riches of the glory of this mystery among the nations are the riches of all that Christ is to the Gentile believers (Eph. 3:8).

27^e **27²** "Which" refers to "this mystery." This mystery full of glory among the nations is Christ in us. Christ in us is mysterious as well as glorious.

27^e **27³** Lit. the glory. Christ is the mystery which is full of glory now. This glory will be manifested to its fullest extent when Christ returns to glorify His saints (Rom. 8:30). Hence, it is a hope, the hope of glory. Christ Himself is also this hope of glory.

27^e **28¹** Or, perfect, complete, mature. The apostle's ministry, whether in announcing Christ or in warning and teaching men in all wisdom, is altogether to minister Christ to men that they may be perfect and complete by maturing with Christ in full growth.

27^e **29¹** Or, wrestling, as in 4:12.

27^e **29²** See notes 7³ and 20³ in Ephesians 3.

CHAPTER 2

D. Christ—the Mystery of God
2:1-7

1 For I want you to know how great a ^astruggle I have on your behalf, and for those in ^bLaodicea, and for as many as have not seen my face in *the* flesh,

2 That their hearts may be ^{1a}comforted, being knit together in love and unto all riches of the ^bfull assurance of understanding, unto *the* full knowledge of the ^{2c}mystery of God, Christ,

3 In whom are all the treasures of ^{1a}wisdom and knowledge hidden.

4 This I say that no one may delude you with ^apersuasive speech.

5 For though indeed I am absent in the flesh, yet in the ^{1a}spirit I am with you, rejoicing and seeing your order and the firmness of your faith ²in Christ.

6 As therefore you have ^{1a}received Christ Jesus the Lord, ^{2b}walk in Him,

²¹ To comfort the people's hearts in order that their hearts may be knit together unto the full assurance of understanding of the mystery of God.

²² The book of Ephesians is on the mystery of Christ, which is the church, the Body (Eph. 3:4). This book is on the mystery of God, which is Christ, the Head.

³¹ According to history, the influence of Gnostic teaching, implying Greek philosophy, invaded the Gentile churches in Paul's time. Hence, the apostle told the Colossians that all the treasures of real wisdom and knowledge are hidden in Christ. This is the spiritual wisdom and knowledge of the divine economy concerning Christ and the church. Wisdom is related to our spirit, and knowledge is related to our mind (Eph. 1:8, 17).

⁵¹ The human spirit indwelt by the Holy Spirit.

⁵² Lit. into.

⁶¹ Christ is the portion of the saints (1:12) for our enjoyment. To believe in Him is to receive Him. As the all-inclusive Spirit (2 Cor. 3:17). He enters into us and dwells in our spirit (2 Tim. 4:22) to be everything to us.

⁶² As we have received Christ, we should walk in Him. To walk is to live, to act, to behave, and to have our being. We should walk, live, and act in Christ, that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce.

1^aCol.
1:291^bCol.
4:13,
15, 162^aCol.
4:82^bCol.
4:122^cCol.
1:

26, 27;

Eph.

3:3, 9

3^a1 Cor.
1:24,

30;

2:6-7

4^aRom.
16:185^a1 Cor.
5:3-46^aJohn
1:126^bRom.
8:4;

Gal.

5:16

7^a 7 Having been ^{1a}rooted and being ^bbuilt up in Him,
Eph. and being established in the ²faith as you were taught,
 3:17
 7^b abounding in thanksgiving.

Eph.
 2:22

***E. Christ—the Body of All
 the Shadows***

2:8-23

8^a 8 Beware that no one carries you off as spoil through
1 Tim. ¹this ²philosophy and ^aempty deceit, according to the
 6:20
 8^b ^{3b}tradition of men, according to the ^{4c}elements of the
Matt. world, and not according to ^{5d}Christ;
 15:2;

Gal. 9 For in Him dwells all the ^{1a}fullness of the ²God-
 1:14 head ³bodily,

8^c 10 And you in Him are made ¹full, who is the ^aHead
Col. of all rule and authority,
 2:20;
Gal.

4:3, 9
 8^d 7¹ To be rooted is for the growth in life. This has been completed
Col. already. To be built up is for the building of the Body. This is still
 1:27; going on. Both of these matters are in Christ.

2:2, 6, 7² "In the faith" here means in your faith, the subjective faith by
 17; which we believe.

3:4, 11
 9^a 8¹ Lit. the, the emphatic article.

Col. 8² This refers to the teaching of Gnosticism, a mixture of Jewish,
 1:19 oriental, and Greek philosophies, which is an empty deceit.

10^a 8³ The source of the Gnostic teaching at Colosse was the tradition
Eph. of men, depending not on the revealed writings of God but on the
 1: traditional practices of men.

2:1-22
 8⁴ The same expression, "elements of the world," is used in Galatians 4:3. Here it refers to the rudimentary teachings of both Jews and Gentiles, consisting of ritualistic observances in meats, drinks, washings, asceticism, etc.

8⁵ Christ is the governing principle of all genuine wisdom and knowledge, the reality of all genuine teaching, and the only measure of all concepts acceptable to God. The book of Colossians focuses on Christ as our everything.

9¹ "Fullness" refers not to the riches of God but to the expression of the riches of God. What dwells in Christ is not only the riches of the Godhead, but the expression of the riches of what God is.

9² This refers to deity, which is different from divinity in Romans 1:20. This strongly indicates the deity of Christ.

9³ This implies the physical body which Christ put on in His humanity, indicating that all the fullness of the Godhead dwells in Christ as One who has a human body. Before His incarnation, the fullness of the Godhead dwelt in Him as the eternal Word, but not bodily. Since He became incarnate, clothed with a human body, the fullness of the Godhead began to dwell in a bodily way, and in His glorified body (Phil. 3:21) now and forever it dwells.

10¹ Because all the fullness dwells in Him, we are made full, filled

11 In whom also you were ^acircumcised with a ¹circumcision not ^bmade with hands, in the ²putting off of the body of the flesh, in the circumcision of Christ,

12 ^{1a}Buried together with Him in baptism, in whom also you were ^{2b}raised together through the ³faith of the operation of God, who ^craised Him from among the dead.

13 And you, being ^{1a}dead in the offenses and in the uncircumcision of your flesh, He ^{2b}made alive together with Him, having forgiven us all offenses;

14 ^{1a}Wiping out the ²handwriting in ³ordinances which was against us, which was contrary to us; and He has taken it out of the ⁴way, ⁵nailing it to the cross.

up. with all the divine riches, since we have been put into Christ (1 Cor. 1:30). Hence, we need no other source. Since Christ is our perfection and completion, we do not need other rules and authorities as objects of adoration, for He is the Head of all these. This is versus the angel-worship (2:18).

11¹ This is spiritual circumcision, the circumcision of Christ, referring to the proper baptism, which put off the body of the flesh by the effectual virtue of the death of Christ. This is versus asceticism (2:20-22).

11² "Putting off" means to strip off something, as clothes.

12¹ To be buried in baptism is to put off, to disrobe, the body of the flesh.

12² In baptism there is the burial aspect, which is the termination of our flesh, and the raising aspect, which is the germination of our spirit. In the raising aspect we are made alive in Christ with the divine life.

12³ Faith is not of ourselves; it is the gift of God (Eph. 2:8). The more we turn to God and contact Him, the more faith we have. The Lord is the Author and Perfecter of our faith (Heb. 12:2). The more we abide in Him, the more we are infused with Him as our faith. It is through this living faith in the operation of the living God that we experience the resurrection life, signified by the raising aspect of baptism.

13¹ Dead in spirit because of sin.

13² He enlivened us in Christ's resurrection with the divine life. This was accomplished in Christ's resurrection (1 Pet. 1:3) and is experienced through our faith.

14¹ Or. blotting out, obliterating, erasing, annulling (a decree of law).

14² A legal document, a bond. Here it refers to the written law.

14³ Or. decrees, referring to the ceremonial law with its rituals, the forms or ways of living and worship.

14⁴ Lit. midst.

14⁵ This is to abolish the law of the commandments in ordinances (Eph. 2:15). This kills the heresy of keeping the Judaistic rituals.

11^a
Rom.
2:
28-29;

Phil.
3:3
11^b
Eph.
2:11

12^a
Rom.
6:4
12^b
Col.

3:1;
Eph.
2:6;
Rom.
6:5

12^c
Rom.
8:11

13^a
Eph.
2:1, 5

13^b
Eph.
2:5

14^a
Eph.
2:15

15^a 15 ¹Stripping off the ^{2a}rulers and the authorities, ³He made a ⁴display of *them* openly, triumphing over them in ⁵it.

Eph.
2:2;
6:12;

Heb.
2:14

16^a
cf.

Lev.
11:2;

Rom.
14:2-3

16^b
Lev.
23:2

16^c
Num.
28:11

16^d
Lev.
23:3;

Mark
2:27

17^a
Heb.
8:5;

10:1

17^b
Col.
1:27;

2:2, 8;

3:4, 11

16 Let no one therefore judge you ¹in ^aeating and in drinking or in respect of a ^{2b}feast or of a ^{3c}new moon or of ^{4d}Sabbaths,

17 Which are a ^{1a}shadow of things to come, but the ^{2b}body is of ^{3b}Christ.

15¹ Or, putting off, as in 3:9. Verses 13-15 unveil the economy of God's salvation: 1) to make us alive with Christ; 2) to abolish the ritual law; and 3) to strip off the evil angelic powers.

God was busy at the time when Christ's crucifixion was going on: to nail the law on the cross, and to strip off the rulers and authorities that the way and the atmosphere might be cleared for us to enter into the participation of Christ.

15² These are the angelic rulers and authorities. Because of the heretical teaching of angel-worship at Colosse, the passage here should refer to the evil angels. The law was given through angels (Acts 7:53; Gal. 3:19). Based upon this, the heresy at Colosse taught people to worship angels (v. 18) as mediators between God and man. Hence, the apostle dealt with this heresy by unveiling the fact that the law, consisting of ordinances, was nailed to the cross (v. 14), and the leading evil angels were stripped off from God. This left Christ as the sole Mediator, who is the Head of all rule and authority (v. 10). This kills the heresy of angel-worship.

15³ Here and throughout verses 13 and 14, He refers to God in verse 12.

15⁴ Or, show, exhibit in the sense of an open shame. God openly shamed the evil angelic rulers and authorities on the cross and triumphed over them in it.

15⁵ Or, in Him, referring to Christ. "It" refers to the cross.

16¹ Or, in food and in drink. Food and drink signify satisfaction and strengthening.

16² Referring to the annual Jewish festivals, signifying joy and enjoyment.

16³ Signifying a new beginning with light in the darkness.

16⁴ Signifying completion and rest. Feasts are yearly, new moons monthly, Sabbaths weekly, and eating and drinking daily.

17¹ All the aforementioned items of the ceremonial law are a shadow of the spiritual things in Christ, which are the things to come.

17² The body, like a man's physical body, is the substance. The rituals in the law are a shadow of the real things in the gospel, like the shadow of a man's body.

17³ Christ is the reality of the gospel. All the good things in the gospel belong to Him. This book unveils such an all-inclusive Christ as the focus of God's economy.

18 Let no one purposely ¹defraud you of your ^aprize, in ^{2b}humility and worship of the angels, ³standing on things which he has ⁴seen, vainly ^cpuffed up by the mind of his flesh,

18^a
Phil.
3:14;
1 Cor.
9:24

19 And ¹not ^aholding the Head, ^bout from whom all the ²Body, by means of the ³joints and ⁴bands being supplied and knit together, ⁵grows *with* the growth of God.

18^b
Col.
2:23
18^c
1 Cor.
8:1

20 If you ^{1a}died with Christ from the ^{2b}elements of the world, why as living in *the* world do you subject yourself to ^{3c}ordinances:

19^a
Eph.
4:15

21 ¹Do not handle, do not taste, do not touch,

19^b
Eph.
4:16

18¹ Or, judge you unworthy. The heretical teachers judged that the saints were unworthy to worship God directly and must approach Him through the mediation of angels. This is to defraud the saints of their prize, which is Christ. In Christ, Who is our sole Mediator, we can worship God directly.

20^a
Rom.
6:2-4.
6-8

18² The heretical teachers of angel-worship taught the saints to show humility by realizing that they were not worthy to worship God directly. They defrauded the saints of their prize in Christ in the element and sphere of such humility and worship of the angels.

20^b
Col.
2:8
20^c
Col.
2:14

18³ Or, insisting.

18⁴ The heretical teachers were in the realm of sight, contrasted with the faith in verse 12. They liked to have curious visions. Such insistence on visual experience resulted in fleshly pride, the vain puffing up by the mind of the flesh.

19¹ The heresy of angel-worship distracted the saints from holding Christ as the Head. God's economy is to head up all things in Christ, through His Body, the church, making Christ the center of all things. The subtle one's device was to carry the saints away and cause the Body to collapse.

19² The heresy was to sever the saints from the Head and damage the Body. The apostle's revelation was to uplift Christ and safeguard and build up the Body.

19³ Joints are for the supply of the Body.

19⁴ Bands are for knitting together the members of the Body.

19⁵ To grow is a matter of life, which is God Himself. As the Body of Christ, the church should not be deprived of Christ, who is the embodiment of God as the source of life. By holding Christ, the church grows with the growth of God, with the increase of God as life.

20¹ In baptism (Rom. 6:3).

20² "The elements of the world" are the elementary principles of outward, material things, childish teachings of externalism. See note 8⁴.

20³ See note 14³.

21¹ These are the ordinances, rules, and regulations in material things.

22^a 22 Things which are all for ^{1a}corruption in the ²using, according to the ^bcommandments and teachings of men?

22^b 23 ¹Which things indeed have an ²appearance of wisdom in self-imposed ^aworship and humility and ^{3b}severe treatment of *the* body, *but are* ⁴not of any value against *the* ^cindulgence of the flesh.

23^a

Col.

2:18

23^b

1 Tim.

4:3

23^c

Rom.

13:14;

Gal.

5:16

CHAPTER 3

F. Christ—the Life of the Saints

3:1-4

1^a 1 If therefore you were ^{1a}raised together with Christ, seek the things which are ²above, where Christ is, sitting at the ^bright hand of God.

Col.

2:12;

Eph.

2:6

1^b

Rom.

8:34;

Eph.

1:20;

Heb.

10:12

2^a

Rom.

8:5-6

3^a

Col.

2:20

2 Set your ^amind on the things which are above, not on the things which are on the earth;

3 For you ^{1a}died, and your ²life has been hidden with Christ in God.

22¹ Or, destruction. All material things are destined to decompose and be destroyed through corruption when they are used (1 Cor. 6:13; Matt. 15:17).

22² Or, consumption.

23¹ “Which things” refers to the commandments and teachings of men in verse 22 and ordinances in verse 20.

23² Or, expression, reputation, show of reason.

23³ This is asceticism.

23⁴ The ordinances, rules, and regulations of the elementary teachings of externalism and asceticism are of no value in checking the indulgence of the flesh.

1¹ This is the raising aspect of baptism, which is altogether contrary to asceticism. We were raised together with Christ. We are now where Christ is, sitting in the heavens. Hence, we should not practice the things on the earth as the ascetics do. We should seek the things which are in the heavens.

1² In the heavens is in contrast with “on the earth” in verse 2.

3¹ We died with Christ from the things on the earth, especially things related to asceticism. We were baptized into His death (Rom. 6:3).

3² Because our life (not our natural life, but our spiritual life which is Christ) has been hidden with Christ in God, Who is in the heavens, we should no longer care for things on the earth. God in the heavens should be the sphere of our living. With Christ we should live in God.

4 When Christ our ^{1a}life is ^bmanifested, then you also shall be manifested with Him in ^cglory.

4^a
John
11:25

**G. Christ—the Constituents
of the New Man
3:5-11**

4^b
1 *John*
3:2;
1 *Pet.*
1:7;

5 ^{1a}Put to death therefore your ^{2b}members which are on the earth: fornication, uncleanness, passion, evil desire, and ^cunbridled greedy lust, which is idolatry;

Heb.
9:28

6 Because of which things the ^awrath of God is coming upon the ^bsons of disobedience;

4^c
Rom.
8:17;
1 *Cor.*
15:43;

7 In which you also once walked, when you lived in these things.

Phil.
3:21

8 But now, you also, put away all *these* things: wrath, anger, malice, blasphemy, ^afoul abusive language out of your mouth.

5^a
Rom.
8:13;
Gal.
5:24

9 Do not ^alie to one another, having ^{1b}put off the ^{2c}old man with his practices,

5^b
Rom.
6:13;
7:5, 23

10 And having ^{1a}put on the ^{2b}new man, which is being

5^c
Eph.
4:19;
5:3

4¹ In God, Christ, not our self, our soul, is our life. This life is now hidden but will be manifested. Then we shall be manifested with this life in glory.

In 2:20—3:4 the unique way and the unique Person are revealed to us. The unique way is the cross, and the unique Person is Christ. By the cross, not by asceticism, we were saved from the negative things. By Christ, not by philosophy, we live the life hidden in God.

6^a
Rom.
1:18

5¹ This is based upon the fact that we have been crucified with Christ (Gal. 2:20a) and that we have been baptized into His death (Rom. 6:3). We execute Christ's death upon our sinful members by crucifying them, by faith, through the power of the Spirit (Rom. 8:13). This corresponds with Galatians 5:24. Christ has accomplished the all-inclusive crucifixion. Now we apply it to our lustful flesh. This is absolutely different from asceticism.

6^b
Eph.
5:6;
2:2

5² In our sinful members is the law of sin, making us captives of sin, and causing our corrupted body to become the body of death (Rom. 7:23-24). Hence, our members, which are sinful, are identified with sinful things, such as fornication, uncleanness, passion, evil desire, and unbridled greedy lust.

8^a
Eph.
4:29

9¹ To put off the old man is like putting off an old garment: firstly putting to death the physical lusts (v. 5), then putting away the psychological evils (v. 8), and lastly putting off the entire old man with his practices.

9^a
Eph.
4:25

9² See note 22¹ in Ephesians 4.

9^b
Eph.
4:22;

10¹ To put on the new man is like putting on a new garment.

Col.
2:11

10² Lit. young, new in time, not like the word in Ephesians 4:24, which means new in nature, quality, or form. Concerning the new man, see note 24², first paragraph, in Ephesians 4.

9^c
Rom.
6:6

10^a
Eph.
4:24

10^b
Eph.
2:15

10^a
Rom.
 12:2;
Titus
 3:5
 10^a
Col.
 1:15
 10^a
Eph.
 2:10
 11^a
Gal.
 3:28;
1 Cor.
 12:13
 11^b
1 Cor.
 7:19;
Gal.
 5:6;
 6:15
 11^c
Rom.
 1:14;
1 Cor.
 14:11
 11^d
Col.
 2:2, 17;
 3:4
 12^a
Eph.
 1:4;
Titus
 1:1;
1 Pet.
 2:9

^{3c}renewed unto full knowledge according to *the* ^{4d}image of Him ⁵who ^acreated him;

11 ¹Where there ²cannot be ³Greek and ^aJew, ^{4b}circumcision and uncircumcision, ^{5c}barbarian, ⁶Scythian, ⁷slave, ⁸freeman, but ^{9d}Christ is ¹⁰all and in ¹⁰all.

III. The Living of the Saints in Union with Christ 3:12—4:6

A. Ruled by the Peace of Christ 3:12-15

12 ¹Put on therefore as God's ^achosen ones, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering;

^{10³} Because the new man was created with us, who belong to the old creation (Eph. 2:15), he needs to be renewed. This renewing takes place mainly in our mind, as indicated by the phrase "unto full knowledge." The new man has been created in our spirit and is being renewed in our mind unto the full knowledge according to Christ who is the image, the expression of God. Such a mind influences our emotion to love the Lord, and the loving emotion affects our will to choose the Lord.

^{10⁴} Christ, God's Beloved, as the very expression of God (1:15; Heb. 1:3a).

^{10⁵} Referring to God the Creator, who created the new man in Christ (Eph. 2:15).

^{11¹} "Where," referring to the new man in verse 10, means in the new man.

^{11²} Not only is there no natural person in the new man, but there is no possibility, no room, for any natural person.

^{11³} Greeks are for philosophical wisdom; the Jews, for miraculous signs (1 Cor. 1:22).

^{11⁴} Circumcision refers to the observers of the Jewish religious rituals; uncircumcision, to those who do not care for the Jewish religion.

^{11⁵} A barbarian is an uncultured person.

^{11⁶} Scythians were considered the most barbarous.

^{11⁷} One who has been sold into slavery.

^{11⁸} One who is free from slavery.

^{11⁹} In the new man there is only room for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality.

^{11¹⁰} "All" refers to all the members who comprise the new man.

^{12¹} "Put on" is like putting on a garment.

13 Bearing one another and ^aforgiving ¹one another, if anyone should have a complaint against any; as the ²Lord forgave you, so also *should* you *forgive*.

14 And over all these things *put on* ^{1a}love, which is the bond of ²perfectness.

15 And let the ^apeace of Christ ¹arbitrate in your hearts, to ²which ³also you were called in ^bone Body; and be ^{4c}thankful.

B. Inhabited by the Word of Christ **3:16-17**

16 Let the ^{1a}word of Christ ^{2b}dwell in you ³richly, in all

13¹ Lit. yourselves.

13² The forgiving Lord is our life and lives within us; forgiving is a virtue of His life. When we take Him as our Person and live by Him, forgiving others will be spontaneous, a virtue of our Christian life.

14¹ God is love (1 John 4:16). Love is the very essence of God's being, the very substance of the divine life. Hence, to put on love is to be clothed with the element of God's life. Such a love is the uniting bond in the combination of perfectness, completeness, and mature virtues. We need to put on not only the new man (v. 10), but also the virtues of the new man (v. 12) and love over all the virtues (v. 14).

14² Or. completeness.

15¹ Or. umpire, preside, be enthroned as a ruler and decider of everything. The arbitrating peace of Christ in our hearts dissolves the complaint in verse 13.

15² "Which" refers to the peace of Christ. We were called to this peace in the one Body of Christ. For the proper Body life we need the peace of Christ to arbitrate, to adjust, to decide all things in our heart in the relationship between the members of His Body.

15³ That we were called to the peace of Christ should also be a motive of our letting this peace arbitrate in our hearts.

15⁴ We should not only let the peace of Christ arbitrate in our hearts, but also be thankful to the Lord. In the Body life our heart should always be in a peaceful condition toward the members and thankful to the Lord.

16¹ The word spoken by Christ. In His new testament economy God speaks in the Son, and the Son speaks not only by Himself in the Gospels, but also through His members, the apostles and prophets, in Acts, in the Epistles, and in Revelation. All these may be considered as His word.

In this passage, the infilling of spiritual life that overflows in praising and singing is related to the Word, whereas in its parallel passage, Ephesians 5:18-20, the infilling of spiritual life is related to the Spirit. This indicates that the Word and the Spirit are identical (John 6:63b). A normal Christian life should be one that is filled with the Word that the Spirit may bubble from within us in lauding melodies.

Colossians is focused on Christ as our Head and life. The way for

13^a
Mark
11:25;
Eph.
4:32
14^a
Col.
2:2;
1 Cor.
13:4;
13:
Eph.
4:2
15^a
John
14:27
15^b
Eph.
4:4
15^c
Col.
2:7;
3:17
16^a
Rom.
10:17;
1 Thes.
1:8
16^b
John
15:7

16^c Eph. 5:19 wisdom ⁴teaching and admonishing ⁵one another in ⁶psalms, hymns, and ^aspiritual songs, ⁴singing with ⁷grace in your hearts to God;

16^a cf. 1 Cor. 14:15 17 And *in* everything, whatever you do in word or in work, *do* all in *the* ¹name of *the* Lord Jesus, giving ^athanks to God *the* Father through Him.

17^a Eph. 5:20

C. Expressing Christ in the Human Life

3:18—4:1

18^a 3:18—4:1; Eph. 5:22—6:9

18 The ^{1a}wives, be subject to your husbands, as is fitting in *the* Lord.

Him to exercise His Headship and minister His riches to us is through His word. Hence, the stress is on the word of Christ. Ephesians is concerned with the church as the Body of Christ. The way for us to live a normal church life is to be filled in our spirit unto all the fullness of God. Hence, the emphasis is the Spirit. In Ephesians both the Holy Spirit and our spirit are emphasized again and again; even the Word is counted as the Spirit (6:17). In Colossians each of the two spirits is only mentioned once (1:8; 2:5). In Ephesians the Word is for washing away our natural life (5:26) and fighting against the enemy (6:17); whereas in Colossians the Word is for revealing Christ (1:25-27) in His preeminence, centrality, and universality.

16² Lit. to be in a house, to inhabit. The word of the Lord must have adequate room within us that it may operate and minister the riches of Christ into our inner being.

16³ The riches of Christ (Eph. 3:8) are in His word. The inhabiting of such a rich word must be “richly.”

16⁴ “Teaching and admonishing” and “singing” all modify the verb “dwell.” This indicates that the way to let the Lord’s word dwell in us richly is by teaching, admonishing, and singing.

16⁵ Lit. yourselves.

16⁶ We should teach and admonish not only in words, but also in psalms, hymns, and spiritual songs.

16⁷ See notes 14⁵ and 17¹ in John 1.

17¹ The name denotes the person. The Lord’s Person is the Spirit (2 Cor. 3:17a). To do things in the name of the Lord is to act in the Spirit. This is to live Christ.

18¹ Verse 18 through 4:1 is a sister passage to Ephesians 5:22—6:9, regarding the believers’ ethical relationships. In Ephesians the emphasis is on the need of spirit-filled ethical relationships for the expression of the Body in the normal church life. In Colossians the stress is that we should hold Christ as our Head and take Him as our life by having His rich word dwelling in us, that the highest ethical relationships, issuing not from our natural life but from Christ as our life, may be realized for His expression.

For each point in this passage, see the appropriate note in Ephesians.

19 The husbands, love your wives and do not be bitter against them.

20 The children, obey your parents in all things, for this is well-pleasing in *the* Lord.

21 The fathers, do not provoke your children that they may not be disheartened.

22 The slaves, obey in all things your masters according to *the* flesh, not with eye-service as men-pleasers, but in singleness of heart, fearing the Lord.

23 Whatever you do, work from *the* soul as to the Lord and not to men,

24 Knowing that from *the* Lord you shall receive the ^{1a}reward of the inheritance. You serve as a slave the Lord Christ.

25 For he who does wrong shall ^areceive what he did wrong, and there is no ^brespect of persons.

24^a
Matt.
5:12;
16:27;
1 Cor.
3:8, 14;
Rev.
22:12
25^a
2 Cor.
5:10
25^b
Acts
10:34;
Rom.
2:11

CHAPTER 4

1 The masters, grant to your slaves that which is just and equal, knowing that you also have a Master in heaven.

D. Praying with Perseverance and Walking in Wisdom 4:2-6

2 ^{1a}Persevere in ²prayer, ³watching in it with thanksgiving,

2^a
Eph.
6:18;
Acts
1:14

24¹ This point is not made as clear in Ephesians 6:8 as it is here. The "inheritance" is what the believers will inherit (Rom. 8:17; Acts 26:18; 1 Pet. 1:4). "The reward of the inheritance" indicates that the Lord uses the inheritance which He will give His believers as an incentive that they may be faithful in their service to Him. The unfaithful ones will surely miss this reward (Matt. 24:45-51; 25:20-29).

2¹ Continue persistently, steadfastly, and earnestly.

2² Prayer preserves the grace which we have received in chapters 1 through 3.

2³ In prayer we need to be watchful and alert, not negligent. Such watchfulness should be accompanied by thanksgiving.

3^a 3 Praying at the same time for ^aus also, that God
Eph. may open to us a ¹door ²for the word, to speak the
 6: ^bmystery of Christ, because of which also I have been
 19-20: ^cbound,
 2 *Thes.*

3:1 3^b 4 That I may make it manifest as I ought to speak.

Col. 5 Walk in ^awisdom toward those who are ^bwithout,
 1: ^{1c}redeeming the time.
 26-27:

2:2 6 *Let* your speech *be* always with ^{1a}grace, seasoned
Eph. with ^{2b}salt, that you may know how you ought to ^canswer
 3:4 each one.
 3^c

Col.
 4:18;
Phil.
 1:7

IV. Conclusion

4:7-18

A. The Apostle's Fellowship

vv. 7-17

5^a 7 ¹All that concerns me, ^aTychicus, the beloved
Eph. brother and faithful ^bminister and fellow slave in *the*
 5:15 Lord, shall make known to you,
 5^b

1 *Thes.* 8 Whom I have sent to you for this very thing, that
 4:12; you might know the things concerning us and that he
Mark might ^acomfort your hearts;
 4:11

5^c 9 Together with ^aOnesimus, the faithful and beloved
Eph. ^bbrother, who is one of you. They will make known to
 5:16 you all the things here.
 6^a

Eph. 10 ^aAristarchus, my fellow prisoner, greets you, and
 4:29 ^bMark, the cousin of ^cBarnabas (concerning whom you
 6^b

Mark 3¹ We need to keep ourselves open to the Word of God.
 9:50

6^c 3² Lit. of.

1 *Pet.* 5¹ See note 16¹ in Ephesians 5.

3:15 6¹ See note 29⁴ in Ephesians 4.

7^a 6² Salt makes things agreeable and pleasant to the taste. Speech
Acts seasoned with salt keeps us at peace with one another (Mark 9:50).
 20:4;

Eph. 7¹ In verses 7-17 the apostle's fellowship gives us a picture of the
 6:21; new man practiced at the apostle's time as an issue of his work.
 2 *Tim.*

4:12;

Titus
 3:12
 7^b
Col.
 1:7

8^a

Col.

2:2;

Eph.

6:22

9^a

Philem.

10

9^b

Philem.

16

10^a

Acts

19:29;

20:4;

27:2;

Philem.

24

10^b

Acts

12:12,

25;

15:37,

39;

2 *Tim.*

4:11

10^c

Acts

4:36;

9:27;

11:22,

24-26;

13:1, 7;

15:36-39

received commandments, If he comes to you, receive him),

11 And Jesus who is called ^aJustus; these who are of the ^bcircumcision are my only fellow workers for the ^ckingdom of God who have been a ^dconsolation to me.

12 ^aEpaphras, who is one of you, a slave of Christ Jesus, greets you, always ^bstruggling on your behalf in prayers, that you may stand ^{1c}perfect and ^dfully assured in all the ^{2e}will of God.

13 For I testify of him that he labors much on your behalf, and for those in ^aLaodicea, and for those in Hierapolis.

14 ^aLuke, the beloved physician, and ^bDemas greet you.

15 Greet the brothers in ^aLaodicea, and Nymphas, and the ¹church which is in ²his ^bhouse.

16 And when ¹this letter is ^aread among you, cause that it may be read also in the church of the ^bLaodiceans, and that you also read the one from Laodicea.

17 And say to ^aArchippus, Take heed to the ^bministry which you have received in the Lord, and you may fulfill it.

B. The Apostle's Greeting

v. 18

18 The greeting is by my ^ahand, Paul. ^bRemember my ^cbonds. ^dGrace be with you.

12¹ Or. complete.

12² See note 9¹ in chapter 1.

15¹ The church in the house of Nymphas is the local church in Laodicea, meeting in his house.

15² Some mss. read, their; others, her.

16¹ Lit. the.

15 ^b <i>Rom.</i> 16:5; <i>1 Cor.</i> 16:19; <i>Philem.</i> 2	16 ^a <i>1 Thes.</i> 5:27 16 ^b <i>Rev.</i> 3:14	17 ^a <i>Philem.</i> 2 17 ^b <i>2 Tim.</i> 4:5	18 ^a <i>1 Cor.</i> 16:21; <i>2 Thes.</i> 3:17 18 ^b <i>Heb.</i> 13:3	18 ^c <i>Col.</i> 4:3 18 ^d <i>1 Tim.</i> 6:21; <i>2 Tim.</i> 4:22	<i>Titus</i> 3:15; <i>Philem.</i> 25; <i>Heb.</i> 13:25	11 ^a <i>cf.</i> <i>Acts</i> 1:23; 18:7 11 ^b <i>Acts</i> 11:2 11 ^c <i>John</i> 3:3, 5; <i>Acts</i> 1:3; 28-31; <i>Rom.</i> 14:17 11 ^d <i>Philem.</i> 7 12 ^a <i>Col.</i> 1:7 12 ^b <i>Col.</i> 1:29 12 ^c <i>Col.</i> 1:28; <i>Phil.</i> 3:15 12 ^d <i>Col.</i> 2:2 12 ^e <i>Col.</i> 1:9 13 ^a <i>Col.</i> 2:1 14 ^a <i>Luke</i> 1:3; <i>Acts</i> 1:1; <i>2 Tim.</i> 4:11; <i>Philem.</i> 24 14 ^b <i>2 Tim.</i> 4:10; <i>Philem.</i> 24 15 ^a <i>Col.</i> 2:1
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THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS

CHAPTER 1

I. Introduction

1:1

1 Paul and ^aSilvanus and ^bTimothy to the ^{1c}church ^{1a}
of *the* ²Thessalonians in God *the* Father and *the* Lord, ^{2 Cor.}
Jesus Christ: ^dGrace to you and peace. ^{1:19;}
^{1 Pet.}
^{5:12}

II. The Content—a Holy Life for the Church Life

1:2—5:24

A. Its Structure

1:2-3

2 We give ^athanks to God always concerning you all,
making ^bmention of *you* in our prayers,

3 Remembering unceasingly your work of ^{1a}faith,

¹ This Epistle and the second were both addressed to the local church in Thessalonica, composed of all the believers in Christ in that city. Such a local church is of the believers and is in God the Father and the Lord Jesus Christ. This indicates that such a local church is born of God the Father with His life and nature and is united with the Lord Jesus Christ organically in all He is and has done. Hence, it is of men (like the Thessalonians) yet in God and in the Lord organically. Such an organic union in the divine life and nature is the vital base for the believers to live a holy life for the church life, which is the theme of the two Epistles.

² Thessalonica was a city of the Roman Empire in the province of Macedonia, north of the province of Achaia. It was the next city the Apostle Paul and his co-worker Silvanus visited after Philippi following the Macedonian call he received on his second journey of the ministry (Acts 16:9-12; 17:1-4). The apostle stayed and worked there for only a short time, probably less than one month (Acts 17:2).

³ Faith here indicates the nature and strength of the work; love, the motivation and characteristic of labor; and hope, the source of

2 Thes.
1:3,
4, 11;
3:2;

1 Cor.
13:13;
Gal.
5:6;

Col.
1:4;
1 Tim.
1:14;

Eph.
6:23;
James
2:22

^{1b}
1 Thes.
3:2, 6;
1 Tim.
1:2
^{1c}
2 Thes.
1:1;
cf.
2 Cor.
8:1
^{1d}
Rom.
1:7;
Eph.
1:2
^{2a}
1 Thes.
2:13;
3:9;
2 Thes.
1:3;
2:13;
Rom.
1:8;
Eph.
1:16
^{2b}
Rom.
1:9;
Eph.
1:16
^{3a}
1 Thes.
1:8;
3:2,
5, 6,
7, 10;
5:8;

^{3b} and ²labor of ^blove, and endurance of ^{3c}hope of our Lord Jesus Christ, before our God and Father;

1 Thes.
3:6, 12;

4:9;

5:8, 13;

2 Thes.

3:5

^{3c}

1 Thes.

2:19;

4:13;

5:8;

2 Thes.

2:16;

Rom.

5:4;

8;

24-25;

15:4

^{4a}

2 Thes.

2:13

^{4b}

2 Thes.

2:13;

2 Pet.

1:10;

Eph.

1:4

^{5a}

2 Thes.

2:14

^{5b}

1 Cor.

2:4;

4:20

^{5c}

Acts

1:8

^{5d}

Acts

20:18

B. Its Origination

1:4-10

4 Knowing, brothers ^abeloved by God, your ^{1b}selection;

5 Because our ^agospel did not come to you in word only, but also in ^bpower, and in *the* ^cHoly Spirit, and in much assurance, even as you know ^{1d}what kind of men we were among you for your sake.

endurance. This depicts the structure of the genuine Christian life, constructed with faith, love, and hope (see note 13² in 1 Cor. 13). Such a life originates not from the ability of the believers' natural being, but from the infusion of what God, in whom they believe. It is carried out by their sacrificial love toward their loving Lord, Who loved them and gave Himself for them, and toward His members, whom He has redeemed through His death in love. This life lasts and stands unchanging by the sustaining power of the hope that looks for their beloved Lord, who promised that He would come to take them to Himself. Such a life is the content of the Epistle.

How marvelous that the Thessalonian believers could live such a life through the apostle's short ministry of less than one month! This encourages us to preach, in full assurance of faith, the complete gospel to the typical unbelievers, and minister the deeper truths concerning the Christian life to the new converts.

In the two Epistles to the young church in Thessalonica, the genuine Christian life for the proper church life is revealed in a simple and brief way. It is a life of three dimensions in the light of the Lord's coming back: faith as the beginning, the foundation; love as the process, the structure; and hope as the consummation, the topstone. Faith is toward God (1:8); love is toward the saints (3:12; 4:9-10); and hope is in the Lord's coming (2:19). The first Epistle is for encouragement and comfort; the second is for correction and balance. The believers should live, walk, and work by faith and love in the hope of the Lord's coming back; but we should not have the wrong concept that the Lord will come immediately, so that we need not do anything for the long run. These two Epistles may be considered the consummation of the Christian life for the church life. They conclude this section of the Apostle Paul's writings, which begins with the book of Romans.

³² Or, toil.

³³ The hope of the coming Lord (v. 10).

⁴¹ God's choosing before the foundation of the world for His eternal purpose (Eph. 1:4). The apostles knew that the brothers beloved by God were chosen in such a manner by God for the fulfillment of His heart's desire.

⁵¹ The apostles not only preached the gospel; they lived it. Their

6 And you became ^{1a}imitators of us and of the Lord, having accepted the word in much affliction with ^bjoy of *the* ^cHoly Spirit,

7 So that you became a ^{1a}pattern to all those who believe in ^bMacedonia and in ^cAchaia.

8 For from you the word of the Lord has sounded out, not only in Macedonia and Achaia, but in every place your ^afaith toward God has gone out, so that we have no need to speak anything;

9 For they themselves report concerning us what manner of entrance we had to you, and how you ^{1a}turned to God from ^bidols to ^{2c}serve a ^{3d}living and ^etrue God,

ministering of the gospel was not only by word, but also by a life which displays the power of God, a life in the Holy Spirit and in the assurance of their faith. They were the model of the glad tidings they spread.

6¹ Since the preachers were the model of the gospel, the believers became their imitators. This then led the believers to follow the Lord, taking Him as their model (Matt. 11:29).

7¹ The imitators of the apostles (v. 6) became a pattern to all other believers.

9¹ To turn to God from idols, to serve a living and true God, and to wait for His Son from the heavens are the three basic substances of the Christian life viewed from another angle. To turn to God from idols is not only to turn away from false gods, with the Devil and demons at their back, but also from all things other than God. This is by faith infused into the new converts through hearing the word of the gospel. To serve a living and true God is to serve the very God who is triune—the Father, the Son, and the Spirit—processed to be the believers' life and life supply for their enjoyment. They should experience Him not only as the object of worship, but as the all-inclusive Supplier who lives in them. This is done by love produced within them by the sweet taste of the rich supply of the Father through the Son in the Spirit. To wait for the Son of God from the heavens is to look for the One who has passed through incarnation, human living, and crucifixion, has entered into resurrection and ascended to the heavens, and who will come back to receive His believers into glory. This is the hope that strengthens the believers to stand steadfastly in their faith.

9² Lit. serve as a slave.

9³ The living and true God is in contrast to the dead and false idols.

6^a
2 Thes.
3:7, 9;
1 Cor.
4:16;
11:1;
Phil.
3:17;
cf.
1 Thes.
2:14
6^b
Rom.
14:17;
Acts
13:52;
Gal.
5:22
6^c
1 Thes.
4:8
7^a
cf.
2 Thes.
3:9;
1 Tim.
1:16
7^b
1 Thes.
4:10;
2 Cor.
8:1;
11:9
7^c
Acts
18:27;
2 Cor.
9:2;
11:10
8^a
Rom.
1:8
9^a
Acts
14:15
9^b
1 Cor.
12:2;
Gal.
4:8
9^c
Heb.
9:14
9^d
Dan.
6;
20, 26;
1 Tim.
3:15;

Heb.
3:12
9^e
Jer.
10:10

10^a 10 And to ^await for His Son from the ^bheavens, whom
 1 Cor. He ^craised from among the dead—Jesus, ¹who ^dde-
 1:7; delivers us from the ^{2e}wrath which is coming.
 Phil. 3:20;

Titus
 2:13

10^b

1 Thes.

4:16;

2 Thes.

1:7;

Acts

1:11

10^c

Acts

2:24

10^d

1 Thes.

5:9

10^e

1 Thes.

5:9;

Matt.

3:7;

Rom.

2:5;

5:9;

John

3:36;

Rev.

6;

16-17

CHAPTER 2

C. Its Fostering

2:1-20

1. The Care of a Nursing Mother and an Exhorting Father

vv. 1-12

1 For you yourselves know, brothers, our ¹entrance to you, that it has not been ^ain vain;

2 But having suffered before and having been outrageously treated, even as you know, in ^{1a}Philippi, we were ^bbold ²in our God to speak to you the gospel of God in much ^cstruggle.

3 For our ^{1a}entreaty was not of ^{2b}deception, nor of ^cuncleanness, nor in ^dguile,

4 But even as we have been ^{1a}approved by God to be

10¹ Or, the One delivering.

10² The wrath of the coming judgment of God (Rom. 2:5-6, 8-9).

1¹ The apostle stresses repeatedly their entrance to the believers (1:5, 9). This shows that their manner of life played a great role in infusing the gospel into the new converts. It was not only what they said but what they were.

2¹ See note 1¹ in Phil. 1.

2² This was the apostles' experience of God in enjoying Him as their boldness in the struggle for the gospel.

3¹ Or, exhortation.

3² Deception refers to the goal, uncleanness to the motive, and guile to the means. All three are of and by the subtle and deceiving Devil.

4¹ God's entrusting depends upon His approval by His testing. The apostles were firstly tested and approved by God and then were entrusted by Him with the gospel. Hence, their speaking, the preaching of the gospel, was not of themselves to please men, but of God to please Him. He proves, examines, and tests their hearts all the time (Psa. 26:2; 139:23-24).

3^b

cf.

2 Thes.

2:10

3^c

1 Thes.

4:7

3^d

2 Cor.

12:16;

4:2

4^a

2 Tim.

2:15

^bentrusted *with* the gospel, so we speak, not as ^cpleasing men, but God, who ^dproves our hearts.

5 For neither at any time were we found with a word of ^aflattery, even as you know, nor with a ¹pretext for ^bcovetousness—God is ^cwitness;

6 Nor ¹seeking ^aglory of men, neither from you, nor from others, ²when we might have ³stood on our dignity as ^bapostles of Christ;

7 But we were ^agentle in your midst, as a ^{1b}nurse would ^{2c}cherish her own ^dchildren.

8 Thus, ^{1a}yearning over you, we were well pleased to impart to you not only the gospel of God, but also ^{2b}our own souls, because you became beloved to us.

9 For you remember, brothers, our labor and hardship: ^aworking night and day so as not to be ^bburdensome to any of you, we proclaimed to you the gospel of God.

5¹ Or, pretense, cloak. To have any pretext for covetousness is to peddle or adulterate the word of God (2 Cor. 2:17; 4:2). It is also to pretend to be godly for gain (1 Tim. 6:5; Titus 1:11; 2 Pet. 2:3).

6¹ To seek glory of men is a real temptation to every Christian worker. Many have been devoured and spoiled by this matter.

6² Lit. being able to be in weight, or burdensome (v. 9).

6³ Or, asserted authority. Lit. been able to be in weight, i.e. been burdensome (cf. v. 9; 1 Cor. 9:4-12). To assert authority, dignity or right in Christian work also damages it. The Lord Jesus, while on earth, gave up His dignity (John 13:4-5), and the apostle would rather not use his right (1 Cor. 9:12).

7¹ Gk. *trophos*, meaning (sometimes) a mother; hence, a nursing mother (cf. Gal. 4:19).

7² Cherishing, including nourishing, indicates more tender care than mere nourishing. See note 29¹ in Eph. 5.

8¹ Being affectionately fond of, affectionately desirous of, like a nursing mother affectionately interested in her child whom she nourishes and cherishes. This was what the apostles did with new believers. See note 17⁴.

8² To live a clean and upright life as portrayed in vv. 3-6 and 10, and to love the new converts, even by giving our own souls to them, as described in vv. 7-9 and 11, are the prerequisites for infusing them with the salvation conveyed in the gospel we preach.

4^b
Gal.
2:7;
1 Tim.
1:11;
Titus
1:3;
1 Cor.
9:17
4^c
Gal.
1:10
4^d
Psa.
17:3
5^a
Rom.
16:18;
Jude
16
5^b
Acts
20:33
5^c
1 Thes.
2:10;
Rom.
1:9
6^a
John
5:
41, 44
6^b
1 Cor.
9:
1, 2, 5;
2 Cor.
12:12;
1 Tim.
2:7
7^a
2 Tim.
2:24
7^b
cf.
Isa.
49:23
7^c
Eph.
5:29
7^d
1 Thes.
2:11
8^a
1 Thes.
2:17

8^b
cf.
2 Cor.
12:15

9^a
2 Thes.
3:8;

Acts
18:3;
1 Cor.
4:12

9^b
2 Cor.
11:9;
12:13,
14, 16

10^a 10 You *are* witnesses, and ^aGod, how ¹holily and
 1 Thes. righteously and blamelessly we ²conducted ourselves
 2:5 with you who believe;

11^a 11 Even as you know ¹how *we were* to each one of
 1 Cor. you, as a ^{2a}father his own ^bchildren, ^{3c}entreating you
 4:15 and consoling and testifying,
 11^b 1 Thes.

2:7; 12 That you should ^awalk worthily of God, who ^{1b}calls
 1 Cor. you into His own ^{2c}kingdom and ^{3d}glory.
 4:14

11^c
 1 Thes.
 4:1;
 5:14

2. The Reward of Such Care vv. 13-20

12^a 13 And therefore we also give ^athanks to God unceas-
 Eph. ingly that, having received *the* ¹word of the report from
 4:1, 17; us of God, you accepted *it* not *as the* word of men, but
 Phil. even as it truly is, *the* word of God, which also ²operates
 1:27 in you who believe.
 12^b 1 Thes.

5:24; 14 For you, brothers, became ^{1a}imitators of the
 2 Thes. ^bchurches of God which are in Judea in Christ Jesus;
 2:14; for you also suffered the same things of your own
 1 Pet. countrymen, even as they also of the Jews,
 5:10

12^c
 2 Thes.
 1:5;
 Matt.
 3:2;
 John
 3:5;

10¹ Holily refers to conduct toward God, righteously to conduct toward men, and blamelessly to all—God, men, and Satan.

10² Lit. became.

Acts 11¹ The apostle was strong in stressing what or how they were
 14:22; (1:5), for what they were opened the way to bring their new converts
 2 Pet. into God's full salvation.
 1:11

12^a 11² In cherishing the believers as their own children, the apostles
 Rom. consider themselves a nourishing mother; in exhorting them, a father.

8: 11³ Or, exhorting.

17, 18; 12¹ God's calling is according to His selection and following His
 2 Cor. selection (1:4).
 4:17

13^a 12² As worshippers of idols (1:9) the believers were in the kingdom
 1 Thes. of Satan (Matt. 12:26). Now, through the salvation in Christ, they are
 1:2 called and have believed into the kingdom of God, which is the
 14^a sphere for them to worship and enjoy God under the divine ruling
 cf. with the view of entering into God's glory.

1 Thes. 12³ God's glory goes with His kingdom. See note 13³ in Matt. 6.

1:6 14¹ Or, word of hearing.

14^b 13² Since the word of God is living and operative (Heb. 4:12), it
 Acts operates in the believing ones.
 9:31;

Gal. 14¹ The apostle taught the same thing in all the churches (1 Cor.
 1:22 4:17; 7:17; 11:16). This indicates that all the churches should bear the
 same testimony of Jesus; hence, they are all lampstands of the same
 kind (Rev. 1:9, 20).

15 Who have both ^akilled the Lord Jesus and the ^bprophets, and ^cdrove us out, and are not pleasing to God, and *are* contrary to all men,

16 Forbidding us to speak to the nations that they may be saved, that *they may* ^afill up their sins always. But wrath has come upon them ¹to *the* end.

17 But we, brothers, being ¹bereaved of you for ^{2a} little while in ³presence, ^anot in heart, were more abundantly ⁴eager with much ^bdesire to see your face.

18 Wherefore we wanted to come to you, indeed, I Paul, both once and again, and ¹Satan ^ahindered us.

19 For what *is* our ^ahope or ^bjoy or crown of ^cboasting? *Are* not even you, before our Lord Jesus at His ^{1d}coming?

20 For you are our ¹glory and joy.

CHAPTER 3

D. Its Establishing 3:1-13

1. Encouragement for Faith and Love vv. 1-12

1 Wherefore, when we could ^abear *it* no longer, it seemed good for us to be left in ^{1b}Athens alone,

16¹ I.e. to the consummation; hence, to the uttermost.

17¹ This word implies that the apostles considered the new converts precious and dear to them. Paul likened their departure from them to a bereavement, a loss they suffered through missing them.

17² Lit. the season of an hour.

17³ Lit. face.

17⁴ This is the apostles' yearning over the new converts (v. 8).

18¹ Because the apostles were carrying out the will of God, Satan frustrated them.

19¹ Gk. *parousia*, meaning presence. The Lord's coming is His presence with us. In this light these two earlier Epistles were written. Every chapter of the first Epistle ends with the Lord's coming back.

20¹ Since the apostles were the believers' nursing mother and exhorting father (vv. 7, 11), the believers, as their children, were their glory and joy.

1¹ The chief city of the province of Achaia of the Roman Empire, where the Apostle Paul preached the gospel to the philosophical Greeks (Acts 17:15-34).

15^a
Acts
2:23;
3:15;
7:52
15^b
Matt.
23:31;
Jer.
2:30
15^c
Acts
13:50
16^a
Matt.
23:32
17^a
cf.
1 Cor.
5:3;
Col.
2:5
17^b
1 Thes.
2:8;
3:10
18^a
Rom.
1:13;
15:22
19^a
cf.
1 Thes.
1:3;
2 Thes.
2:16
19^b
Phil.
4:1
19^c
2 Thes.
1:4;
1 Cor.
15:31;
2 Cor.
1:14
19^d
1 Thes.
3:13;
James
5:7;
1 John
2:28
1^a
1 Thes.
3:5
1^b
Acts
17:
15-16

2^a 2 And we sent ^aTimothy, our brother and ¹God's fellow worker in the gospel of Christ, to ^bestablish and encourage you for the sake of your ^{2c}faith,

3 That no one be ¹shaken by these ^aafflictions; for you yourselves know that we are ^{2b}appointed for this;

4 For even when we were with you, we ¹told you beforehand that we are about to be afflicted, even as it also came to pass, and you know.

5 Because of this, when I also could ^abear *it* no longer, I sent to know your ^bfaith, lest *somehow* the ^{1c}tempter had tempted you, and our labor would be ^{2d}in vain.

6 But ^aTimothy, having just come ¹to us from you, and bringing good news to us *of* your ^bfaith and love, and that you have good ^cremembrance of us always, ^dlonging to see us, even as we also you;

2¹ Some MSS read, minister of God. The minister of God is God's fellow worker (1 Cor. 3:9; 2 Cor. 6:1). What a privilege! What a blessing!

2² Faith here is not only subjective, referring to the saints' believing, as in vv. 5, 6 and 10, but also objective, referring to what they believe in, as in 1 Tim. 3:9; 4:1; 2 Tim. 4:7. See notes 1¹, point 1, and 19³ in 1 Tim. 1. These two aspects of faith involve each other. Our believing (subjective faith) is out of the things we believe and in the things we believe (objective faith). See note 23² in Gal. 1.

3¹ If we are established in the faith (v. 2), afflictions will do good to us (Rom. 8:28) according to God's purpose in His appointment. Otherwise, we may be shaken by the tempter (v. 5) through the afflictions.

3² Or, destined, set, located. God has destined, appointed, that we should pass through afflictions. Hence, afflictions are God's allotted portion to us, and He has set us, located us, in the situation of afflictions.

4¹ Imperfect tense, indicating repeated action.

5¹ The subtle Devil, the old serpent, who tempted Eve (Gen. 3:1-6; 1 Tim. 2:14).

5² The aim of the subtle tempter is to destroy the gospel work accomplished through God's fellow workers.

6¹ The apostle was in Corinth after leaving Athens (Acts 17:15-16; 18:1, 5). It was here that he wrote this lovely letter to the dear saints in Thessalonica for their encouragement.

6^a
1 Thes.
3:2
Acts
18:5

6^b
1 Thes.
1:3

6^c
1 Cor.
11:2

6^d
Rom.
1:11;
2 Tim.
1:4

7 Because of this we were ^{1a}encouraged over you, brothers, in all our ²necessity and affliction, through your ^bfaith;

8 Because now we ¹live if you ^{2a}stand firm in *the* Lord.

9 For what ^athanks can we return to God concerning you, for all the joy *with* which we rejoice because of you before our God,

10 Night and day beseeching exceedingly that we may ^asee your face and ¹perfect what is lacking in your ^bfaith?

11 Now may our God and Father Himself, and our Lord Jesus, ^{1a}direct our way to you;

12 And the Lord cause you to increase and ^aabound in ^{1b}love to ^cone another and to all, even as we also to you,

2. Encouragement with Hope

v. 13

13 ¹That He may ^aestablish your hearts ^bblameless in

⁷ The sound condition of the believers is always an encouragement to God's fellow workers, who work on them and bear them as a burden.

⁷² Or, distress. See notes 26² in 1 Cor. 7 and 10³ in 2 Cor. 12.

⁸ The believers' firm standing in the Lord ministers life to the apostles.

⁸² To stand firm in the Lord is in contrast to being shaken from the faith (v. 3).

¹⁰ Or, complete, the same Greek word as in 2 Cor. 13:9 (see note there). The believers in Thessalonica, being young in the Lord, were still lacking in their new faith. The apostle realized this with much loving concern for them. This is the reason for his writing this Epistle.

¹¹ "Direct" in Greek is in the singular. This indicates that the apostle considers God the Father and the Lord Jesus as one. How good it is to have our way in the ministry directed by such a One! And how beautiful are the footsteps of the apostles in their carrying out of this One's ministry for the fulfilling of His purpose!

¹² The apostle's concern for the young believers is firstly their faith (vv. 2-10). Following faith is love, which issues from faith and works together with faith (Gal. 5:6; 1 Tim. 1:14 and note 2) as an indication of growth in life (1:3).

¹³ The establishing of the believers' hearts blameless issues from faith and love, as mentioned in the preceding verses. This

13^b
1 Thes.
5:23;

Col.
1:22

7^a
2 Cor.
1:4;
7:
6, 7, 13
7^b
1 Thes.
3:2
8^a
1 Cor.
16:13;
Eph.
6:
13-14;
Phil.
1:27;
4:1
9^a
1 Thes.
1:2
10^a
1 Thes.
2:17;
Rom.
1:11
10^b
1 Thes.
3:2
11^a
2 Thes.
3:5
12^a
1 Thes.
4:1, 10
12^b
1 Thes.
4:9;
2 Thes.
1:3;
1 John
4:7-12;
1 Thes.
1:3;
Phil.
1:9
12^c
1 Thes.
4:18;
5:
11, 15
13^a
1 Thes.
3:2;
James
5:8;
1 Pet.
5:10

^{13c} ^{2c}holiness before our God and Father at the ^{3d}coming of our Lord Jesus ^ewith all His ⁴saints.⁵

1 Tim.

2:15;

Heb.

12:14;

cf.

1 Thes.

4:3, 4, 7;

5:23

^{13d}

1 Thes.

2:19;

4:15;

2 Thes.

2:1

^{13e}

1 Thes.

4;

14, 17

CHAPTER 4

E. Its Exhortation

4:1-12

1. Regarding Sanctification versus Fornication vv. 1-8

1 For the rest therefore, brothers, we ask and ^aentreat you in *the* Lord Jesus, that even as you received from us how you ought to walk and to ^bplease God, even as indeed you do walk, that you ^cabound more.

2 For you know what ^acharges we gave you through the Lord Jesus.

3 For this is *the* ^awill of God, your ^{1b}sanctification; that you ^cabstain from ^{2d}fornication;

spontaneously produces the hope of the coming back of our dear Lord, in Whom we believe and Whom we love. Hence, faith, love, and hope are again the implied factors in the construction of this Epistle.

¹³² See notes 2¹ and 4³ in Rom. 1.

¹³³ Gk. *parousia*. See notes 19¹ in ch. 2 and 15¹ in ch. 4.

¹³⁴ Believers in Christ (see notes 7¹ in Rom. 1 and 26¹ in 1 Cor. 1), including the Old Testament saints (Dan. 7:18, 21-22, 25, 27; Zech. 14:5).

¹³⁵ Some MSS add Amen.

3¹ See note 19¹ in Rom. 6. God's will is that His redeemed people, the believers in Christ, should live a life of holiness according to His holy nature, a life wholly separated unto Him from anything other than Him. For this He is sanctifying us thoroughly (5:23).

3² At Paul's time, both in Corinth and Thessalonica, sensuality and immorality were rife in the pagan religions and even fostered by their pagan worship. Man was made for expressing God (Gen. 1:26). Nothing ruins man for this purpose more than fornication. This prevents man from being holy, separated unto God, and contaminates man to the uttermost in the fulfilling of God's holy purpose. Hence, the apostle strongly charges the newly converted Gentile believers, by sanctification unto God, to abstain from the damage and contamination of fornication, the most gross sin in the eyes of God.

^{3d}

Heb.

1 Cor.

13:4

6:18;

^{3e}

1 Thes.

5:22

4 That each one of you know how to ¹possess his ^aown ²vessel in ³sanctification and ^bhonor,

5 Not in *the* ^apassion of lust, even as also the ^bnations who do ^{1c}not know God;

6 That no *one* ¹overstep and ²take advantage of his brother in ³the matter, because *the* Lord is *the* ^{4a}avenger concerning all ⁵these things, even as we also said before to you and solemnly ^bcharged.

7 For God has not ^acalled us ¹for ^{2b}uncleanness but in ^{3c}sanctification.

4¹ I.e. to keep, to preserve.

4² The interpretation of vessel here is of two schools: one refers the vessel to man's body, as in 2 Cor. 4:7; the other to his wife, as in 1 Pet. 3:7. The context in this verse and the following one, with phrases like "each one of you," "in sanctification and honor," and especially "not in the passion of lust," does not justify the interpretation of the second school, but that of the first. The apostle considers man's body here as his vessel, just as David did in 1 Sam. 21:5. In the same matter concerning the use of the body, both Paul and David consider man's body as his vessel. To keep or preserve man's vessel in sanctification and honor, not in passion of lust, is the safeguard against committing fornication.

4³ Sanctification refers more to a holy condition before God; honor, more to a respectable standing before man. Man was created for God's purpose with a high standing, and marriage was ordained by God for the propagation of man to fulfill God's purpose. Hence, marriage should be held in honor (Heb. 13:4). To abstain from fornication is not only to remain in a sanctified condition before God, but also to hold and keep a standing of honor before man.

5¹ Not knowing God is the basic reason for people's indulgence in passion of lust.

6¹ Lit. overpass limits, i.e. overreach, transgress, go beyond. "Overstep . . . his brother" refers to adultery with the brother's wife.

6² Or, make a gain of; hence, defraud.

6³ The matter of fornication, mentioned in v. 3.

6⁴ The Lord judges the fornicators and adulterers as an avenger, as a punisher, meting out justice.

6⁵ Things of overstepping, taking advantage of, etc.

7¹ Gk. *epi*, upon, on condition of.

7² Uncleanness in things like fornication, adultery, etc. To refer uncleanness here to unfair gain in business, as some teachers do, who say that v. 6 speaks of taking advantage of a brother in doing business, is not acceptable according to the context of this section, which begins in v. 3 with the charge to abstain from fornication. Actually, v. 7 is the concluding word of this charge.

7³ The apostle's charge to abstain from fornication is based upon

4^a
cf.
1 Cor.
6:18
4^b
Heb.
13:4;
cf.
Rom.
1:24
5^a
Rom.
1:
24, 26;
Col.
3:5
5^b
Eph.
4:17
5^c
2 Thes.
1:8;
Psa.
79:6;
Jer.
9:3;
10:25;
Gal.
4:8
6^a
cf.
Heb.
13:4
6^b
1 Thes.
4:2
7^a
1 Thes.
2:12;
2 Thes.
2:14
7^b
1 Thes.
2:3;
Rom.
1:24;
6:19;
2 Cor.
12:21;
Gal.
5:19;
Eph.
4:19;
5:3;
Col.
3:5
7^c
1 Thes.
4:3;

Lev.
11:44;

cf.
1 Pet.
1:15

8^a 8 ¹Consequently, he who ²rejects, rejects not man but God, who also gives His ^{3a}Holy Spirit to you.

1 Thes.

1:6;

1 John

4:13

2. Regarding Brotherly Love

vv. 9-10

9^a

1 Thes.

3:12;

Heb.

13:1

9^b

9 Now concerning ¹brotherly ^alove, you have no need for me to ^bwrite to you, for you yourselves are ^ctaught of God to ^{2d}love one another;

1 Thes.

5:1

9^c

Isa.

54:13;

John

6:45

9^d

3. Regarding a Becoming Walk

vv. 11-12

John

13:34;

15:

12, 17;

1 John

3:

11, 23

10^a

1 Thes.

1:7

10^b

1 Thes.

4:1

10^c

1 Thes.

4:1

11^a

2 Thes.

3:12

11^b

Acts

20:34;

Eph.

4:28

11^c

1 Thes.

4:2, 6

12^a

Rom.

13:13

12^b

Col.

4:5

12^c

Titus

3:14

13^a

Rom.

1:13;

6:3

13 But we do not want you to be ^aignorant, brothers, concerning those who are ¹sleeping, that you may not

sanctification (v. 3), strengthened by sanctification (v. 4), and concluded here with sanctification; because fornication, as the most unclean thing, destroys the holy standing and character of God's called saints.

8¹ This verse is the conclusion of the section which begins in v. 3.

8² I.e. rejects the charge in the preceding verses.

8³ Here the Holy Spirit is referred to as the Holy One who sanctifies us, making us holy before God (Rom. 15:16; 1 Pet. 1:2; 1 Cor. 6:11). The will (v. 3), the call (v. 7), and the Spirit of God are all for our sanctification. God had His will first, then His call, and then the giving of His Holy Spirit. By His Spirit we may be sanctified to answer His call and fulfill His will.

9¹ Gk. *philadelphia*, composed of *phileo*, to love, and *adelphos*, brothers.

9² Gk. *agapao*.

13¹ I.e. dead (v. 16; John 11:11-14; 1 Cor. 11:30). The death of believers is considered by both the Lord and the apostle as sleep.

sorrow even as also the rest who have ^bno hope.

14 For if we believe that Jesus died and ^arose, so also ^bthose who are asleep will God, through Jesus, ¹bring together ^cwith Him.

2. For the Living and Remaining Believers vv. 15-18

15 For this we say to you by *the* word of *the* Lord, that we who are living, who remain unto the ^{1a}coming of the Lord, shall by no means precede those who have slept;

16 Because the Lord Himself, with a ^{1a}cry of command, with *the* voice of an ^barchangel, and with a ^{2c}trumpet of God, will descend from ^dheaven, and the ^edead in Christ shall ^frise first;

17 Then we who are living, who remain, shall be ^{1a}caught up at the same time together ^bwith them in ^cclouds into a meeting of the Lord ²in *the* air; and so we shall be always together with *the* Lord.

18 Therefore encourage ^aone another with these words.

14¹ Or, lead.

15¹ Gk. *parousia*, presence. See note 3³ in Matt. 24.

16¹ Or, shout of command, as a signal for assembling.

16² The last trumpet (1 Cor. 15:52), a trumpet for assembling God's redeemed people (cf. Num. 10:2).

17¹ Here, as a word of comfort, the rapture of believers at the Lord's coming is mentioned in a general way. Concerning this matter, details are revealed in other books of the New Testament, such as Matthew and Revelation.

17² The manchild in Rev. 12, i.e., the overcomers, will be caught up, raptured, to the throne of God in the third heavens before the last three and a half years of the great tribulation (vv. 5-6, 14). Here, the majority of believers will be raptured to the air at the time of the Lord's coming (*parousia*).

17^c

Acts
1:9, 11;
Rev.
10:1;

cf.

Matt.
24:30;
26:64;
Rev.
14:14

18^a

1 Thes.
3:12

13^b

Eph.
2:12

14^a

1 Cor.
15:13;
Rom.
10:9

14^b

1 Cor.
15:

18, 23
14^c

1 Thes.
3:13

15^a

1 Thes.
2:19;

3:13;

2 Thes.

2:1

16^a

Matt.
25:6

16^b

Jude
9

16^c

cf.
Matt.
24:31

16^d

1 Thes.
1:10

16^e

Rev.
14:13

16^f

John
5:

28-29a;

1 Cor.

15:23;

Rev.

20:4-6

17^a

2 Thes.
2:1;

cf.

Rev.

12:5;

Matt.

24:

40-41

17^b

1 Thes.

4:14;

3:13

CHAPTER 5

**G. Its Watchfulness and Soberness
5:1-11****1. The Day of the Lord Coming as a Thief
vv. 1-3**

1^a 1 But concerning the ^{1a}times and the seasons, brothers, you have no need *for anything* to be ^bwritten to you,

2 For you yourselves know accurately that *the* ^{1a}day of *the* Lord so comes ^{2a}as a thief in *the* ^bnight.

3 Whenever they say, ^aPeace and security, then sudden ^bdestruction comes upon them, as birth ^cpangs to a woman with child, and they shall by no means escape.

2^b
1 Thes.
5:5, 7

**2. The Safeguard of Faith, Love, and Hope
vv. 4-11**

4 But you, brothers, are not in ^adarkness, that the ^bday should overtake you as a thief;

5 For you are all sons of ^alight and sons of *the* ^bday. We are not of *the* night nor of darkness.

6 So then, let us not ^{1a}sleep as the rest, but let us ^{2b}watch and be ^csober;

3^c
cf.
Isa.
13:8;
Jer.
13:21

1¹ Times and seasons with reference to the Lord's coming. This is confirmed by "the day of the Lord" in v. 2.

2¹ The coming of the Lord in the preceding chapter is mainly for comfort and encouragement; the day of the Lord in this chapter is mainly for warning (vv. 3-6), since it is mentioned in the Word mostly in relation to the Lord's judgment (1 Cor. 1:8; 3:13; 5:5; 2 Cor. 1:14; 2 Tim. 4:8).

2² This indicates that the day of the Lord's coming is kept secret and will come suddenly, known beforehand by no one (Matt. 24:42-43; Rev. 3:3; 16:15).

6¹ Unwatchful. The same in the following verse.

6² Watch is versus sleep in the following verse; sober, versus drunk.

5^a
Luke
16:8;
Eph.

5^b
1 Thes.
5:8

6^a
Mark
13:36;
Rom.
13:11

6^b
Matt.
24:42;
1 Pet.
5:8

6^c
1 Thes.
5:8;
1 Pet.
1:13

7 For those who sleep, sleep in *the* ^anight, and those who are ^{1b}drunk, are drunk in *the* night;

8 But we who are of *the* ^aday; let us be ^bsober, putting on *the* ¹breastplate of ^cfaith and love, and a ^{1d}helmet, *the* ²hope of ³salvation;

9 Because God did ¹not ^aappoint us to ^bwrath, but to *the* gaining of ^{2c}salvation through our Lord Jesus Christ,

10 Who ^{1a}died for us that, whether we ²watch or ³sleep, we may ^blive together ⁴with Him.

11 Therefore encourage ^aone another, and ^bbuild up each one the other, even as you also do.

7¹ In a stupor.

8¹ Breastplate and helmet both indicate spiritual warfare. The breastplate is of faith and love, covering and protecting our heart and spirit according to God's righteousness (Eph. 6:14); the helmet is the hope of salvation (Eph. 6:17), covering and protecting our mentality, the mind. Faith, love, and hope are the three basic structures of the genuine Christian life as depicted in 1:3. Faith is related to our will—a part of our heart (Rom. 10:9), and to our conscience—a part of our spirit (1 Tim. 1:19); love is related to our emotion—another part of our heart (Matt. 22:37); and hope is related to our understanding—the function of our mind. All of these need to be protected that a genuine Christian life may be maintained. Such a life is watchful and sober (vv. 6-7). At the beginning of the Epistle, the apostle appraised the believers' work of faith, labor of love, and endurance of hope (1:3). Here, at the conclusion of the Epistle, he exhorts them to keep these spiritual virtues covered and protected by fighting for them.

8² The hope of our Lord's coming back (1:3), which will be our salvation from both the coming destruction (v. 3) and the slavery of corruption of the old creation (Rom. 8:21-25).

8³ Not salvation from eternal perdition through the Lord's death, but salvation from the coming destruction (v. 3) through the Lord's coming back.

9¹ Since God did not appoint us to wrath, we should watch, be sober, and fight (vv. 6, 8) to cooperate with God that we may gain His salvation through the Lord Jesus.

9² See note 8².

10¹ The Lord died for us not only that we might be saved from eternal perdition, but also that we may live together with Him, through His resurrection, a life that can save us from the coming destruction.

10² Or, wake, i.e. to be alive.

10³ I.e. to be dead (4:13-15).

10⁴ On the one hand, the Lord is away from us and we are awaiting His coming back; on the other hand, He is with us (Matt. 28:20), and we can live together with Him (Rom. 6:8).

7^a
1 Thes.
5:2;
Rom.
13:12
7^b
Luke
21:34;
Matt.
24:49
8^a
1 Thes.
5:5;
Rom.
13:
12-13
8^b
1 Thes.
5:6
8^c
1 Thes.
1:3
8^d
Isa.
59:17
9^a
1 Pet.
2:8;
cf.
1 Thes.
3:3
9^b
1 Thes.
1:10
9^c
2 Thes.
2:13
10^a
2 Cor.
5:15
10^b
2 Tim.
2:11
11^a
1 Thes.
3:12;
4:18
11^b
Rom.
14:19

H. Its Cooperation with the Divine Operation 5:12-24

1. The Believers' Cooperation in Living a Spiritual and Separated Life vv. 12-22

12^a 12 Now we ask you, brothers, to ^{1a}know those ²who labor among you and ³take the ^blead among you in the Lord, and admonish you;

12^b 13 And to ^{1a}regard them most highly in ^blove because of their work. Be ²at ^cpeace among yourselves.

13^a 14 And we ^aentreat you, brothers, admonish the ^{1b}disorderly, console the ^{2c}fainthearted, uphold the ^{3d}weak, be ^{4e}longsuffering toward all.

13^b 15 See that no one renders to anyone ^aevil for evil, but ¹always pursue what is ^bgood for ^cone another and for all.

13^c Mark 9:50 12¹ Recognize and then render respect and regard.

14^a 12² The apostle refers here probably to the elders who labor in teaching and take the lead among the believers (1 Tim. 5:17).

14^b 12³ To take the lead is not mainly to rule, but to set an example in doing things first that others may follow. The elders should not only labor in teaching, but also do things as an example. The example may become a ground for their admonition.

14^c 13¹ "To lead the mind through a reasoning process to a conclusion" (Vincent); hence, to think, to consider, to estimate, to esteem, and to regard.

14^d 13² To regard the leading ones and to be at peace with each other is a proper condition of a local church.

14^e 14¹ Or, idle, being a busybody, not disciplined, unruly, rebellious.

14^f 14² Lit. of a little soul, i.e., narrow and feeble in the capacity of mind, will, and emotion.

14^g 14³ Referring probably to the weak ones in general, who are weak either in their spirit, or soul, or body, or weak in faith (Rom. 14:1; 15:1).

14^h 14⁴ This implies that in a local church, besides some being disorderly who need admonishing, some being of little soul who need consolation, and some being weak who need upholding, all the members may be a problem in some way and need our longsuffering toward them.

14ⁱ 15¹ This means that regardless of how others treat us, even if it be evilly, we should pursue good for them.

15^a Rom. 12:17;
1 Pet. 3:9;
Matt. 5:39

15^b 1 Thes. 5:21;

Rom. 15:14;
Gal. 5:22

15^c 1 Thes. 5:11;
3:12

- 16 ¹Always ^arejoice;
 17 ¹Unceasingly ^apray;
 18 ¹In everything give ^athanks; ²for this *is the* ^bwill of God in Christ Jesus for you.
 19 Do ¹not quench the ^aSpirit;
 20 Do not ¹despise ²prophecies;
 21 But ¹prove all things; hold fast what is ^agood.
 22 ^aAbstain from every ¹form of evil.

**2. God's Operation in Sanctifying
and Preserving the Believers**
 vv. 23-24

- 23 ¹And the ²God of ^apeace Himself ^{3b}sanctify you

16¹ This is based upon the conditions mentioned in the preceding verses, 14-15.

17¹ This is to have uninterrupted fellowship with God in our spirit. It requires perseverance (Rom. 12:12; Col. 4:2) with a strong spirit (Eph. 6:18).

18¹ Because all things work together for our good that we may be transformed and conformed to the image of Christ (Rom. 8:28-29).

18² This clause modifies all the three preceding items. God wants us to live a rejoicing, praying, and thanking life. Such a life is a glory to God and a shame to His enemy.

19¹ The Spirit makes our spirit burning (Rom. 12:11) and our gifts flaming (2 Tim. 1:6). So we should not quench Him.

20¹ Count as nothing, lightly esteem.

20² I.e. prophesying, the prophetic speech from a revelation. It does not need to be a prediction (see 1 Cor. 14:1, 3, 4 and notes there).

21¹ Including to discern the prophecies (1 Cor. 14:29), to discern the spirits (1 Cor. 12:10), to test the spirits (1 John 4:1), to prove what is the will of God (Rom. 12:2), and to prove what is well-pleasing to the Lord (Eph. 5:10).

22¹ Lit. species, as subordinated to the genus; hence, kind. Anything in view, anything in perception; hence, a sight. It does not refer to the appearance of evil, but the kind, the form, the shape, the sight, of evil. The believers who live a holy life in faith, love, and hope should abstain from evil in any form and of any kind.

23¹ "And" conjoins the blessing of God's sanctifying of our entire being, given in this verse, with the charge of our abstaining from every kind of evil, given in the preceding verse. On the one hand, we abstain from every form of evil; on the other hand, God sanctifies us wholly. We cooperate with God for a holy living.

23² The God of peace is the Sanctifier; His sanctification brings in peace. When we are wholly sanctified by Him from within, we have peace with Him in every way.

16^a
 Phil.
 4:4;
 2 Cor.
 13:11

17^a
 Luke
 18:1;
 Rom.
 12:12;
 Eph.
 6:18;
 1 Pet.
 4:7

18^a
 Eph.
 5:20;
 Col.
 3:17

18^b
 1 Thes.
 4:3

19^a
 cf.
 Eph.
 4:30;

Isa.
 63:10

21^a
 1 Thes.
 5:15;
 Job
 34:4

22^a
 1 Thes.
 4:3

23^a
 2 Thes.
 3:16;

Rom.
 15:33;
 2 Cor.
 13:11;

Phil.
 4:9

23^b
 1 Thes.
 4:3, 4, 7;
 2 Thes.
 2:13;

John
 17:17;
 Rom.
 6:
 19, 22

^{23c} ^{Luke} ^{1:} ^{46-47:} ^{Heb.} ^{4:12;} ^{Zech.} ^{12:1;} ^{Job} ^{32:8;} ^{Prov.} ^{20:27;} ^{John} ^{4:24;} ^{Rom.} ^{8:16;} ^{1:9;} ^{1 Cor.} ^{14:} ^{14-16;} ^{16:18;} ^{2 Cor.} ^{7:13} ^{23a} ^{Luke} ^{17:33;} ^{John} ^{12:25} ^{and} ^{note 1:} ^{Heb.} ^{10:39} ^{and} ^{note 4:} ^{1 Pet.} ^{1:9} ^{23c} ^{Rom.} ^{8:} ^{11, 13;} ^{12:1;} ^{1 Cor.} ^{6:13,} ^{15, 19} ^{23f} ^{Jude} ¹ ^{23a} ^{Phil.} ^{2:15;} ^{2 Pet.} ^{3:14} ^{23b} ^{1 Thes.} ^{2:19;} ^{3:13;} ^{4:} ^{15-16;} ^{2 Thes.} ^{2:1, 8}

⁴wholly, and may your ^{5c}spirit and ^dsoul and ^ebody be ^fpreserved ⁶complete, ^gwithout blame, ⁷at the ^hcoming of our Lord Jesus Christ.

24 ^aFaithful is He who ^bcalls you, who ¹also will ^cdo it.

23³ Set apart, separated unto God, from things common or profane. See notes 2¹ in Rom. 1 and 19¹ in Rom. 6.

23⁴ Or, entirely, thoroughly, to the consummation. God sanctifies us wholly, so that no part of our entire being, either of our spirit or soul or body, will be left common or profane.

23⁵ This word strongly indicates that man is of three parts: spirit, soul, and body. The spirit is our inmost part, the inner organ, possessing God-consciousness, that we may contact God (John 4:24; Rom. 1:9). The soul is our very self (Matt. 16:25; cf. Luke 9:25), a medium between our spirit and our body, possessing self-consciousness, that we may have our personality. The body is our external part, the outer organ, possessing world-consciousness, that we may contact the material world. The body contains the soul, and the soul is the vessel of the spirit. In the spirit God as the Spirit dwells; in the soul, our self; and in the body, the physical senses. God sanctifies us firstly by taking possession of our spirit through regeneration (John 3:5-6); secondly, by spreading Himself as the life-giving Spirit from our spirit into our soul to saturate and transform it (Rom. 12:2; 2 Cor. 3:18); and lastly, by enlivening our mortal body through our soul (Rom. 8:11, 13) and transfiguring it by His life power (Phil. 3:21). See notes 12² and 12³ in Heb. 4.

23⁶ God not only sanctifies us wholly, but also preserves our spirit, soul, and body complete. "Wholly" is quantitative; "complete" is qualitative. In quantity God sanctifies us wholly; in quality God preserves us complete, i.e., He keeps our spirit, soul, and body perfect. Through the fall our body has been ruined, our soul has been contaminated, and our spirit has been deadened. In God's full salvation our entire being is saved and made complete and perfect. For this, God is preserving our spirit from any deadening element (Heb. 9:14), our soul from remaining natural and old (Matt. 16:24-26), and our body from the ruin of sin (4:4; Rom. 6:6). Such a preservation by God and His thorough sanctification sustain us to live a holy life unto maturity that we may meet the Lord in His *parousia*.

23⁷ Or, in the presence (*parousia*).

24¹ The faithful God who has called us will also sanctify us wholly and preserve our entire being complete.

24^a ^{2 Thes.} ^{3:3;} ^{1 Cor.} ^{1:9;} ^{10:13}

24^b ^{1 Thes.} ^{2:12} ^{24c} ^{Phil.} ^{1:6}

III. Conclusion

5:25-28

- 25 Brothers, ^apray concerning us. 25^a
- 26 Greet all the brothers with a holy ^akiss. 2 Thes. 3:1;
- 27 I adjure you *by* the Lord that this letter be ^aread to all the ¹brothers. Col. 4:3;
- 28 The ^{1a}grace of our Lord Jesus Christ *be* with you. Heb. 13:18
- 27¹ Some MSS insert holy. Thus, it means that since this Epistle is concerned with the holy life of the believers, the apostle in his concluding charge calls the believers the holy brothers. 26^a
- 28¹ See notes 14^s and 17¹ in John 1 and 10¹ in 1 Cor. 15. It is only when we enjoy the Lord as grace that we can live a holy life for the church life, a life that is genuine and proper for the church by the Lord as the life supply. Rom. 16:16
- 27^a
Col. 4:16
28^a
2 Thes. 3:18;
Rom. 16:20;
Gal. 6:18

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS

CHAPTER 1

I. Introduction

1:1-2

^{1a} 1 ^aPaul and Silvanus and Timothy to the ¹church
1 Thes. of *the* ²Thessalonians in God our Father and *the* Lord
1:1 Jesus Christ:
^{3a}

1 Thes. 2 Grace to you and peace from God our Father and
1:2; *the* Lord Jesus Christ.
2 Thes.

2:13

3b

1 Thes.

1:3;

3:6;

5:8

4

2 Cor.

7:4, 14;

9:2-3

4b

Mark

10:30;

2 Cor.

12:10

II. The Content—Encouragement and Correction concerning the Holy Life for the Church Life

1:3—3:15

A. Encouragement

1:3-12

3 We ought to ^athank God always concerning you, brothers, even as it is fitting, because your ^{1b}faith grows exceedingly, and the love of each one of you all to one another is increasing,

4 So that we ourselves ^aboast in you in the churches of God for your ¹endurance and faith in all your ^bpersecutions and the afflictions which you are bearing—

¹ See note ¹ in 1 Thes. 1.

¹² See note ¹² in 1 Thes. 1.

³ See note ³ in 1 Thes. 1. In the first Epistle faith and love were considered as the structure of the believers' life for the church. Here, in the second Epistle, faith and love are growing and increasing in their Christian life.

⁴ The endurance issued from and was supported by the hope of the Lord's coming back (1 Thes. 1:3). Such endurance of hope is always accompanied by faith. Hence, it says here, "your endurance and faith." Both are needed in persecutions and afflictions.

5 A plain ^aindication of the ¹righteous judgment of God, that you may be accounted ^bworthy of the ^{2c}kingdom of God, for which also you are suffering;

6 Since *it is* just with God to repay *with* affliction those afflicting you,

7 And to you who are being afflicted, ¹rest, with us at the ^aunveiling of the Lord Jesus from ^bheaven with *the* ^cangels of His power, in flaming ^dfire,

8 Dealing out vengeance to those who do ^anot know God and to those who do not ^bobey the gospel of our Lord Jesus ¹Christ;

9 Who shall pay *the* penalty of eternal ^adestruction from *the* ¹presence of the Lord and from the ^bglory of His strength,

10 Whenever He ^acomes to be ^{1b}glorified in His saints, and to be marveled at in all those who have believed (because our ^ctestimony to you was believed) in ^dthat day.

5¹ God's judgment is righteous and just upon all men. It will be finalized in the future (Rom. 2:5-9; Rev. 20:11-15). How God deals in this age with different people is an indication, a token, a proof, of the future execution of His righteous judgment.

5² The believers have been called into the kingdom of God and glory (1 Thes. 2:12). To enter into this kingdom we need to pass through sufferings (Acts 14:22). Hence, the persecutions and afflictions are a plain indication of God's righteous judgment that we may be accounted worthy of the kingdom.

7¹ Or, relief, ease, repose, liberty. In this age the believers suffer persecutions and troubles for the Lord. At the Lord's coming back they will be relieved of their sufferings and enter into the Lord's rest and enjoy its liberty.

8¹ Some MSS omit Christ.

9¹ Lit. face.

10¹ The Lord is the Lord of glory (1 Cor. 2:8); He has been glorified in His resurrection and ascension (John 17:1; Luke 24:26; Heb. 2:9). Now He is in us as the hope of glory (Col. 1:27) to bring us into glory (Heb. 2:10). At His coming back, on the one hand, He will come from the heavens with glory (Rev. 10:1; Matt. 25:31), and on the other hand, He will be glorified in His saints; that is, His glory will be manifested from within His members, transfiguring their body of humiliation into His glory like His glorified body. Thus, He will be marveled at, admired, wondered at, in us, His believers, by the unbelievers.

10^c
1 Cor.
1:6

10^d
2 Tim.
1:
12, 18;

1 Cor.
3:13

5^a
Phil.
1:28
5^b
2 Thes.
1:11;
Luke
20:35;
Rev.
3:4
5^c
1 Cor.
6:9, 10;
James
2:5
7^a
Luke
17:30;
1 Pet.
1:7
7^b
1 Thes.
4:16;
Acts
1:11
7^c
Matt.
16:27
7^d
Isa.
66:15;
Mal.
4:1;
Rev.
10:1;
1 Cor.
3:13;
Heb.
10:27;
12:29
8^a
1 Thes.
4:5
8^b
Rom.
16:26
9^a
Phil.
3:19;
2 Pet.
3:7
9^b
Matt.
25:31
10^a
1 Thes.
1:10
10^b
John
17:10

11^a 11 For which also we ^apray always concerning you,
 Col. that our God may count you ^bworthy of the calling, and
 1:9 may fulfill every ¹good pleasure of goodness and ^cwork
 11^b of faith in ^dpower,
 2 Thes. 1:5

11^c 12 So that the ^aname of our Lord Jesus may be
 1 Thes. glorified in you, and you in Him, according to the ¹grace
 1:3 of our God and *the* Lord Jesus Christ.
 11^d

Col.
 1:29

12^a
 2 Thes.
 3:6

CHAPTER 2

B. Correction of the Misconception concerning the Day of the Lord's Coming 2:1-12

1^a 1 Now we ask you, brothers, ¹with regard to the
 2 Thes. ^{2a}coming of our Lord Jesus Christ and our ^bgathering
 2:8; together ³to Him,
 1 Thes. 2:19;

2 That you be not quickly shaken ¹in mind nor

3:13; 11¹ Or, delight. The apostles pray that God may fulfill the delight,
 4:15 the good pleasure, of the Thessalonians in goodness.
 1^b

1 Thes. 12¹ The grace of our God and the Lord Jesus Christ is the Lord
 4:17 Himself within us as our life and life supply that we may live a life
 that will glorify the Lord and be glorified in Him. See notes 17¹ in
 John 1, 10¹ in 1 Cor. 15, and 14¹ in 2 Cor. 13.

1¹ Or, on behalf of.

1² Gk. *parousia*, presence. See notes 19¹ in 1 Thes. 2 and 15¹ in
 1 Thes. 4. Two matters are covered here: the Lord's *parousia*
 (presence), and our gathering together (rapture) to Him. The Lord's
parousia will last for a period of time. It will begin with His coming
 from the heavens to the air (Rev. 10:1 and note 2) at the time of the
 great tribulation, which will occur in the last three and a half years of
 this age, the second half of the last week of Dan. 9:27 (Matt. 24:21
 and note; Rev. 11:2 and note 4); and it will end with its appearing,
 "the appearing of His *parousia*" (2 Thes. 2:8; Matt. 24:30 and note 4).
 During the Lord's *parousia*, the majority of believers will be raptured
 to meet the Lord in the air (1 Thes. 4:17). "The day of the Lord" in
 v. 2 refers, according to the context, to the period of time of the
 Lord's *parousia* (coming), in which the rapture of the majority of the
 believers will transpire. Verse 3 tells us affirmatively that before this
 period of time Antichrist will be revealed to play the greatest role in
 the great tribulation (v. 4; Rev. 13:1-8, 12-15). This reveals clearly and
 definitely that the Lord's coming (*parousia*) and the rapture of the
 majority of believers cannot transpire before the great tribulation.

1³ Lit. on.

2¹ Lit. from the mind ("a steady and soberly judging mind"—
 Darby).

alarmed, neither ²by ^aspirit, nor by word, nor by a letter as by us, as that the ³day of the Lord is present.

3 Let no one ¹deceive you in any way; because *it will not come* unless the ^{2a}apostasy comes first and the ³man of ^blawlessness is revealed, the ^cson of ^ddestruction,

4 Who opposes and ^{1a}exalts himself above all *that* is called ^bGod or an object of worship, so that he ^cseats himself in the ^{2d}temple of God, proclaiming himself that ^ehe is God.

5 Do you not remember that, when I was yet with you, I said these things to you?

6 And now you know that which ¹restrains, that he might be revealed in his own ²time.

7 For the ¹mystery of ^alawlessness is already operating; only *there is* one who restrains now until he ²comes out of *the* midst.

² By the speaking spirit pretending and claiming to have the authority of divine revelation.

² See note ² in 1 Thes. 5.

³ Or, beguile, "not only making a false impression, but actually leading astray"—Vincent.

³ I.e. falling away (from the straight way of God's economy as revealed in the Scriptures).

³ Antichrist, as prophesied in Dan. 7:20-21, 24-26; 8:9-12, 23-25; 9:27; 11:36-37; Rev. 13:1-8, 12-18; 19:19-20. He will be the man of lawlessness, casting down the truth to the ground, changing laws, destroying and corrupting many to an extraordinary degree, blaspheming God, and deceiving men. Hence, the Lord will utterly destroy him, and he will become the son of destruction.

⁴ This fulfills the prophecy concerning Antichrist in Dan. 11:36-37. This will transpire in the midst of the last week, as prophesied in Dan. 9:27. See note ¹⁵ in Matt. 24.

⁴ This, as "the holy place" in Matt. 24:15, indicates that the temple of God will be rebuilt before the Lord comes back.

⁶ This refers to some power which hinders the revelation of the man of lawlessness, Antichrist.

⁶ The time appointed by God, which will be the last of the seventy weeks, as prophesied in Dan. 9:27; 7:24-26; Rev. 13:1-8.

⁷ The lawlessness that will characterize Antichrist (v. 3) is already operating in this age mysteriously. It is the mystery of lawlessness working today among the nations and in human society.

⁷ This probably means that the restraining one is gone out of the way.

^{2a}
1 Cor.
12:10;
1 John
4:1
^{3a}
1 Tim.
4:1
^{3b}
2 Thes.
2:7-8;
Matt.
7:23;
Rom.
6:19
^{3c}
cf.
John
17:12
^{3d}
2 Thes.
2:8;
Dan.
7:26;
8:25;
Rev.
19:20
^{4a}
cf.
Isa.
14:13
^{4b}
1 Cor.
8:5
^{4c}
cf.
Isa.
14:
13-14;
Ezek.
28:2
^{4d}
cf.
Matt.
24:15
^{4e}
cf.
Rev.
13:
8, 12
^{7a}
2 Thes.
2:3

8 And then the ^alawless one shall be revealed (whom the Lord Jesus will ¹slay by the ^bbreath of His ^cmouth and ^dbring to nothing by the ²appearing of His ^{3c}coming),

9 The coming of whom is ¹according to *the* operation of Satan, with all ^apower and ^bsigns and wonders of a ²lie,

10 And with all deceit of unrighteousness among those who are ^aperishing, because they did not receive the love of the truth that they might be saved.

11 And because of ¹this, God ^asends to them an operation of error that they might believe the ^blie,

12 That all might be judged who have not believed the ^atruth, but have had ¹pleasure in unrighteousness.

C. Further Encouragement

2:13—3:5

13 But we ought to ^athank God always concerning you, brothers ^bbeloved by *the* Lord, because God ^{1c}chose you ²from the ^dbeginning unto ^asalvation in

8¹ This will be fulfilled in Rev. 19:19-20.

8² This indicates that the Lord's coming (*parousia*) is hidden before it appears openly (see note 27¹ in Matt. 24). This also indicates that the Lord's coming involves a period of time (see note 1²). It will remain in secret, and then it will appear to the public.

8³ Gk. *parousia*, presence. See note 1².

9¹ As prophesied in Rev. 13:2, 4, 7.

9² The entire operation of Satan to deceive people (vv. 9-10) is in its totality a lie, just as he is a liar and the father of it (John 8:44).

11¹ Because the perishing ones did not receive the love of truth, which God intended to give them that they might be saved (v. 10), God sends to them an operation of error, an active power of misleading, that they might believe the lie.

12¹ The believers have the pleasure of goodness (1:11); the perishing sinners (v. 10) who reject the truth of God have pleasure in unrighteousness. To sin is a delight to them (Rom. 1:32).

13¹ God loved us (v. 16), chose us from the beginning, and called us through the gospel (v. 14). He chose us unto His salvation, which is by sanctification of the Spirit, and He called us to the obtaining of the Lord's glory. Now He is taking us on with eternal encouragement and good hope in grace.

13^b

1 Thes.

1:4

13^c

1 Thes.

1:4

13^d

John

1:1

13^e

1 Thes.

5:9

^{3f}sanctification of *the* Spirit and ⁴belief of *the* ⁸truth,
 14 To ¹which also He ^acalled you through our ^bgospel
 unto *the* obtaining of *the* ^{2c}glory of our Lord Jesus Christ.

15 So then, brothers, ^astand firm and hold to the
^{1b}traditions which you were taught, whether by word or
 by our letter.

16 Now our Lord Jesus Christ Himself, and God our
 Father, who has ^aloved us and given us ¹eternal
 encouragement and ²good ^bhope in ³grace,

17 Encourage your hearts and ^aestablish *you* in every
 good work and word.

13² I.e. from eternity past (cf. Eph. 1:4).

13³ Sanctification of the Spirit is the divine transformation. By this
 we are thoroughly saved from all old and negative things and made a
 new creation to obtain the Lord's glory.

13⁴ Or, faith.

14¹ Referring to "salvation... and belief..." in the preceding verse.
 God chose us unto salvation... and belief... in eternity, and then in
 time He called us unto the obtaining of the glory of our Lord.
 Salvation in sanctification of the Spirit and belief of the truth are the
 procedures; obtaining of the glory of our Lord is the goal.

14² The glory of the Lord is that He is the Son of God the Father,
 possessing the Father's life and nature to express Him. To obtain the
 Lord's glory is to be in the same position as sons of God to express
 Him (John 17:22 and note 1).

15¹ See note 2¹ in 1 Cor. 11.

16¹ Not temporary and transitory comfort and strengthening, but
 eternal encouragement by the divine life. It is sufficient for any kind
 of environment and situation; thus it is with good hope.

16² The hope of glory (Col. 1:27), which is the hope of the Lord's
 coming (1 Thes. 1:3), when we will be either resurrected or trans-
 figured into glory (1 Thes. 4:13-14; Phil. 3:21; Heb. 2:10).

16³ God Himself in Christ for us to enjoy (see note 17¹ in John 1)
 that we might be sanctified by His Spirit (v. 13), and encouraged and
 established (v. 17) with eternal encouragement and good hope.

13²
 1 Thes.
 4:3;
 Rom.
 15:16;
 1 Pet.
 1:2
 13³
 1 Tim.
 2:4
 14¹
 1 Thes.
 2:12;
 1 Pet.
 5:10
 14²
 1 Thes.
 1:5
 14³
 Matt.
 25:31
 15¹
 1 Cor.
 16:13;
 Phil.
 4:1
 15²
 2 Thes.
 3:6;
 1 Cor.
 11:2
 16¹
 John
 3:16;
 1 John
 4:10
 16²
 1 Pet.
 1:3;
 Eph.
 1:18;
 4:4
 17¹
 2 Thes.
 3:3;
 1 Thes.
 3:2, 13;
 1 Pet.
 5:10

CHAPTER 3

^{1a} 1 For the rest, brothers, ^apray concerning us, that the word of the Lord may ^brun and be ¹glorified, even as *it is* also ²with you;

^{6:1} 2 And that we may be ^adelivered from improper and evil men; for not all *hold* the ^bfaith.

^{4:3} 3 But the Lord is ^afaithful, who will ^{1b}establish you and ²guard you from the ^cevil one.

^{147:15} 4 And we have ^aconfidence in *the* Lord concerning you, that what we ^{1b}charge, you both are doing and will do.

^{2a} 5 And the Lord ^{1a}direct your ^bhearts into the ^{2c}love of God and into the ³endurance of Christ.

D. Correction of the Disorderly Walk 3:6-15

^{3a} 6 Now we charge you, brothers, in *the* ^aname of the Lord Jesus Christ, that you ^bkeep away from every brother ¹walking ^cdisorderly and not according to the ^{2d}tradition which you received from us.

^{17:15; Matt. 6:13} ¹ The divine riches contained in the word of the Lord released and expressed in the believers' living.

⁴ ¹² Lit. toward.

^{Gal. 5:10} ³¹ By the eternal encouragement and good hope (2:16-17).

^{4b} ³² The whole world lies in the evil one (1 John 5:19), but the divine life with which we have been born of God keeps and guards us from him (1 John 5:18, 4; 3:8).

^{2 Thes. 3:6, 10, 12; 1 Thes. 4:2-4, 9-12; 5:11-22; 2 Thes. 2:2, 15; 3:6, 10, 12-15.} ⁴¹ Like the charges in 1 Thes. 4:2-4, 9-12; 5:11-22; 2 Thes. 2:2, 15; 3:6, 10, 12-15.

^{4:2, 11} ⁵¹ By the leading of the Spirit, through whom the love of God has been poured out into our hearts (Rom. 8:14; 5:5).

^{5a} ⁵² Our love toward God, issuing from the love of God (1 John 4:19) that has been poured out into our hearts.

^{5b} ⁵³ On the positive side, we need to enjoy the love of God that we may love Him in order to live for Him, and, on the negative side, we need to participate in the endurance of Christ that we may endure the sufferings as He did to stand against Satan, the enemy of God.

^{1 Chron. 29:18} ⁶¹ This is not only according to the flesh (Rom. 8:4), but also against the building up of the church life (1 Thes. 5:11; Rom. 14:19; 1 Cor. 10:23).

^{2 Thes. 1:12; 1 Cor. 5:4} ⁶² See note 2¹ in 1 Cor. 11.

^{6b}
2 Thes.
3:14

^{6c}
2 Thes.
3:11;

1 Thes.
5:14

^{6d}
2 Thes.
2:15

7 For you yourselves know how you ought to ^aimitate us, because we were ¹not disorderly among you;

8 Nor did we eat bread *as* a gift from anyone, but in ^alabor and hardship *we* ^bworked night and day that we might ^cnot be burdensome to any of you;

9 Not that we do not have *the* ^aright, but that we might give ourselves to you *as* a ^bpattern to ^cimitate us.

10 For even when we were with you, we gave you this ^acharge, that if anyone does not want to work, neither let him ^beat.

11 For we hear *of* some walking among you ^adisorderly, working *at* nothing, but ^{1b}busybodies.

12 Now such we ^acharge and ^bentreat in *the* Lord Jesus Christ, that ^cworking with ^dquietness they may ^eeat their own bread.

13 But you, brothers, do not ^alose heart doing good.

14 And if anyone does ^anot obey our word by this letter, mark this one that you may ^{1b}not associate with him, in order that he may be put to shame;

15 And do not count *him* as an enemy, but ^aadmonish *him* as a brother.

III. Conclusion 3:16-18

16 Now the Lord of ^apeace Himself give you ^{1b}peace continually in every way. The Lord *be* ^cwith you all.

7¹ The apostles were for the building up of the church in all things (2 Cor. 12:19); they were absolutely not disorderly among the believers, but were a pattern for the believers to imitate (v. 9).

11¹ They were busy but "working at nothing"; busy only with what was not their own business. Busybodies are nobody, and with them there is no Body of Christ.

14¹ Have no company, keep no company.

16¹ To keep the charge in vv. 12-15 is to have peace from the Lord in every way.

12 ^b 1 Thes. 2:3; 4:1 12 ^c 2 Thes. 3:8	12 ^d 1 Thes. 4:11 12 ^e cf. 2 Thes. 3:8	13 ^a Gal. 6:9	14 ^a Matt. 18:17 14 ^b 1 Cor. 5:9, 11	15 ^a 1 Thes. 5: 12, 14; cf. Matt. 18:15; Lev. 19:17	16 ^a 1 Thes. 5:23; Rom. 15:33	16 ^b Num. 6:26; 16 ^c Matt. 28:20; Ruth 2:4	7 ^a 2 Thes. 3:9; 1 Thes. 1:6; 1 Cor. 4:16 8 ^a Acts 20:35; Eph. 4:28 8 ^b 2 Thes. 3:12; 1 Thes. 2:9; Acts 18:3 8 ^c 2 Cor. 11:7, 9; 12: 13-14, 16 9 ^a 1 Cor. 9:4, 6, 12 9 ^b Phil. 3:17; 1 Pet. 5:3; cf. 1 Thes. 1:7 9 ^c 2 Thes. 3:7 10 ^a 2 Thes. 3:4 10 ^b Gen. 3:19 11 ^a 2 Thes. 3:6 11 ^b 1 Tim. 5:13; 1 Pet. 4:15 12 ^a 2 Thes. 3:4
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17^a 17 The greeting *is* by "my hand, Paul, which is a sign in every letter.

1 Cor.
16:21;
Col.
4:18

18 The ^{1a}grace of our Lord Jesus Christ *be* with you all.

18^a
1 Thes.
5:28

18¹ It is only when the Lord is enjoyed by us as grace that we can keep the church life from any kind of misleading and disorderliness. Both to live a proper church life and to keep it in order we need the enjoyment of the Lord as the supplying grace. See note 28¹ in 1 Thes. 5.

THE FIRST EPISTLE OF PAUL TO TIMOTHY

Subject:
God's Dispensation concerning the Church

CHAPTER 1

I. Introduction *1:1-2*

1 ¹Paul, an ^aapostle of Christ Jesus, ^baccording to ^{1^a}

^{1^a} First Timothy unveils to us God's dispensation concerning the church, 2 Timothy inoculates us against the decline of the church, and Titus maintains the order of the church. These are three aspects of one purpose, that is, to preserve the church as the proper expression of the Triune God, as symbolized by the golden lampstands in the ultimate portion of the divine revelation (Rev. 1:12, 20). For the accomplishment of this purpose, the following basic and crucial things are stressed repeatedly in these three books:

1) The faith, the contents of the complete gospel according to God's New Testament economy; hence it is objective, as mentioned in 1 Timothy 1:19; 3:9; 4:1, 6; 5:8; 6:10, 12, 21; 2 Timothy 3:8; 4:7; Titus 1:13.

2) The truth, the reality of the contents of the faith, as mentioned in 1 Timothy 2:4, 7; 3:15; 4:3; 6:5; 2 Timothy 2:15, 18, 25; 3:7, 8; 4:4; Titus 1:1, 14.

3) Healthy teaching, in 1 Timothy 1:10; 2 Timothy 4:3; Titus 1:9; 2:1; healthy words, in 1 Timothy 6:3; 2 Timothy 1:13; healthy speech, in Titus 2:8; healthy in the faith and in faith, in Titus 1:13; 2:2. All these are related to the condition of life.

4) Life, the eternal life of God, in 1 Timothy 1:16; 6:12, 19; 2 Timothy 1:1, 10; Titus 1:2; 3:7.

5) Godliness, a living that is the expression of God, as mentioned in 1 Timothy 2:2, 10 (godly); 3:16; 4:7, 8; 5:4; 6:3, 5, 6, 11; 2 Timothy 3:5, 12 (godly); Titus 1:1; 2:12 (godly). The opposite, ungodliness, is mentioned in 1 Timothy 1:9 (ungodly); 2 Timothy 2:16; Titus 2:12.

6) Faith, our act of believing in the gospel, in God, and in His word and deed; hence it is subjective, as mentioned in 1 Timothy 1:2, 4, 5, 14, 19; 2:15; 3:13; 4:12; 6:11; 2 Timothy 1:5, 13; 2:22; 3:10, 15; Titus 1:1, 4; 2:2; 3:15.

7) Conscience, the leading part of our spirit, which justifies or condemns our relationships with God and with man, as mentioned in 1 Timothy 1:5, 19; 3:9; 4:2; 2 Timothy 1:3; Titus 1:15.

The faith equals the contents of the economy, the household administration, the dispensation, of God. The truth is the contents, the reality,

Acts

14:14;

1 Cor.

9:1-2, 5;

2 Cor.

11:5

1^b

Titus

1:3;

cf.

2 Tim.

1:1;

Titus

1:1

1^r *the* 2^ccommand of 3^dGod our Savior and of Christ Jesus our 4^ehope,

2 To 1^aTimothy, genuine ^bchild in 2^afaith: grace, ^cmercy, peace, from God *the* Father and Christ Jesus our Lord.

of the faith according to God's economy. Healthy teaching, healthy words, and healthy speech are the ministry of the truth, ministering to people the reality of the divine truths. Eternal life is the means and power to carry out the divine realities of the faith. Godliness is a living that expresses the divine reality, an expression of God in all His riches. Faith (subjective) is the response to the truth of the faith (objective), receiving and participating in the divine realities. Conscience is a test and check to preserve us in the faith.

1² It was according to the command of God and of Christ that Paul became an apostle. In his earlier Epistles, he told us that he was an apostle through the will of God (1 Cor. 1:1; 2 Cor. 1:1; Eph. 1:1; Col. 1:1). The command of God is a definite expression, a further direction, of the will of God.

1^a God our Savior, in 1 Timothy 1:1; 4:10; Titus 2:13, and our Savior God, in 1 Timothy 2:3; Titus 1:3; 2:10; 3:4, are titles particularly ascribed to God in these three books, which take God's salvation as a strong base for the teachings concerning God's New Testament economy (1:15-16; 2:4-6; 2 Tim. 1:9-10; 2:10; 3:15; Titus 2:14; 3:5-7). It was according to the command of such a saving God, a Savior God, not according to the command of the law-giving God, a demanding God, that Paul became an apostle.

1^a Christ Jesus is not only God's Anointed (Christ) to be our Savior (Jesus) that we may be saved to gain the eternal life of God, but also our hope to bring us into the full blessing and enjoyment of this eternal life. The hope of eternal life revealed in Titus 1:2 as the base and condition of Paul's apostleship, and the blessed hope revealed in Titus 2:13, which is the appearing we are waiting for of the glory of the great God and our Savior, are all wrapped up with the Person of God's Messiah, our Savior. Hence, He Himself is our hope, the hope of glory (Col. 1:27). It was according to the command not only of our Savior God, but also of the One who has saved us with eternal life and will bring us into the glory of this life, that Paul became an apostle. His command is of the eternal life and is to be fulfilled by the eternal life, not like the command of the law-giving God, which was of letters and which was to be fulfilled by human effort, without the supply of eternal life.

2¹ Gk. *Timotheos*. It is composed of *time* meaning honor, and *theos* meaning God. Thus it means to honor God.

2² Timothy became a genuine child of Paul, not by natural birth but in faith, i.e., in the sphere and element of faith; not physically but spiritually.

1 Tim.
1:
13, 16;

2 Tim.
1:2,
16, 18;

Titus
3:5;

Rom.
9:
15, 18

II. God's Dispensation versus Differing Teachings 1:3-17

3 Even as I urged you, *when I was* ¹going into ^aMacedonia, to remain in ^bEphesus in order that you might charge ²certain ones not to teach ^{3c}differently,

^{3a}
Acts
16:
9, 12;
20:1, 3
^{3b}
Acts
18:
19, 24;
19:1
^{3c}
1 Tim.
6:3

4 Nor to occupy themselves with ^{1a}myths and unending ^{2b}genealogies, which give occasion for ^cquestionings rather than ³God's ^ddispensation which is in ^{4e}faith.

^{4a}
Titus
1:14

³ This should be after the apostle's liberation from his first imprisonment in Rome (see note ⁶² in 2 Timothy 4). Probably he wrote this Epistle from Macedonia (today's northern Greece and southern Bulgaria).

³² Some dissenting ones, as mentioned in verse 6 and Galatians 1:7; 2:12.

^{4b}
Titus
3:9

^{3a} To teach differently was to teach myths, unending genealogies (v. 4), and the law (vv. 7-8), all of which were vain talking (v. 6), differing from the apostles' teaching centered upon Christ and the church.

Paul's Epistles are the completion of the divine revelation concerning God's eternal purpose and economy (Col. 1:25). His ministry completes the revelation concerning the all-inclusive Christ and His universal Body, the church as His fullness to express Him. Concerning the church as the Body of Christ, there are two sides: life and practice. From Romans through 2 Thessalonians, a full revelation is given concerning the life of the church, including its nature, responsibility, and function. Now, from 1 Timothy through Philemon, a detailed revelation concerning the practice of the church is presented. This pertains to the administration and shepherding of a local church. For this, the first thing needed is to terminate the differing teachings of the dissenters, which distract the saints from the central line and ultimate goal of God's New Testament economy (vv. 4-6). The differing teachings in 1:3-4, 6-7; 6:3-5, 20-21, and the heresies in 4:1-3, are the seed, the source, of the church's decline, degradation, and deterioration dealt with in the second book.

^{4c}
1 Tim.
6:4;

2 Tim.
2:23;
Titus
3:9

^{4d}
Eph.
1:10;

3:9;
Col.
1:25;

1 Cor.
9:17
^{4e}

1 Tim.
3:13;

2 Tim.
1:13;

3:15;
Titus
3:15

⁴¹ Gk. *muthos*, translated tales in 4:7 and fables in 2 Timothy 4:4. It refers to words, speeches, and conversations concerning such things as rumors, reports, true or false stories, and fictions. It might include Jewish stories of miracles, rabbinical fabrications, etc. They were the profane and old-womanish tales (4:7) and Jewish myths (Titus 1:14).

⁴² Probably Old Testament genealogies adorned with fables (Titus 3:9).

⁴³ Or, God's household economy (Eph. 1:10; 3:9). This is God's household administration to dispense Himself in Christ into His chosen people, that He may have a house, a household to express Himself, which household is the church, the Body of Christ (3:15). The apostle's ministry was centered upon this economy of God (Col. 1:25;

5^a But the goal of the ¹charge is ^{2a}love out of a ^{3b}pure heart, and a good ^cconscience, and unfeigned ^dfaith;

6 From which things some, having ^{1a}misaimed, have turned aside to ^{2b}vain talking,

7 Desiring to be ^{1a}law teachers, understanding neither what they are saying, nor concerning what they ^{2b}confidently affirm.

8 But we know that the ^alaw is good, if anyone uses it lawfully,

1 Cor. 9:17); whereas the differing teachings of the dissenting ones were used by God's enemy to distract His people from this. This divine economy must be made fully clear to the saints in the administration and shepherding of a local church.

4ⁱ The dispensation of God is a matter in faith, i.e., in the sphere and element of faith, in God through Christ. Faith may be in contrast to questionings. God's economy to dispense Himself into His chosen people is not in the natural realm, nor in the work of law, but in the spiritual sphere of the new creation through regeneration by faith in Christ (Gal. 3:23-26). By faith we are born of God to be His sons, partaking of His life and the divine nature to express Him. By faith we are put into Christ to become the members of His Body, sharing all that He is for His expression. This is God's dispensation according to His New Testament economy carried out in faith.

5ⁱ Referring to the charge in verse 3.

5² The differing teachings of the dissenting ones in verse 3 caused envy and discord among the believers which were contrary to love, the goal of the apostle's charge. To carry out the apostle's charge, love, which is out of a pure heart, a good conscience, and unfeigned faith, is needed.

5³ A pure heart is a single heart without mixture, seeking the Lord only and taking the Lord as the unique goal. A good conscience is a conscience without offense (Acts 24:16). Unfeigned faith, connected with faith in verse 4, is faith without pretense or hypocrisy, that purifies the heart (Acts 15:9) and works through love (Gal. 5:6). In the trend of the church's decline, in dealing with the differing teachings, all these attributes are required to have a pure, true, and genuine love.

6ⁱ I.e., missed the mark, swerved, deviated.

6² Comprised of the myths and genealogies in verse 4 and the law in verses 7-8.

7ⁱ Law teachers, teaching people what to do and what not to do, are different from the minister of Christ (4:6), who ministers His riches to others.

7² Or, strongly, emphatically. The same word is used in Titus 3:8. See note there.

8ⁱ

8^a

Rom.

7:12, 16;

Titus

3:9

John
13:34;
Gal.
5:
13-14
5^b
2 Tim.
2:22;
Matt.
5:8;
1 Pet.
1:22;
Psa.
24:4;
73:1
5^c
1 Tim.
1:19;
3:9;
4:2;
2 Tim.
1:3;
Titus
1:15;
Acts
23:1;
24:16;
Heb.
9:14;
1 Pet.
3:
16, 21
5^d
2 Tim.
1:5;
Gal.
5:6
6^a
1 Tim.
6:21;
2 Tim.
2:18
6^b
Titus
1:10;
Eph.
5:6
7^a
Luke
5:17;
Acts
5:34
7^b
Titus
3:8

9 Knowing this, that ^alaw is not enacted for a righteous man, but for the lawless and ^bunruly, for *the* ^cungodly and sinners, for *the* ^dunholy and ^eprofane, for ¹smitters of fathers and ¹smitters of mothers, for man-slayers,

10 For fornicators, ^ahomosexuals, kidnappers, liars, perjurers, and if *there be* any other thing opposed to ^{1b}healthy teaching,

11 ^aAccording to the ^{1b}gospel of the glory of the ^cblessed God, with which I was ^dentrusted.

12 I give thanks to Him who ^{1a}empowers me, Christ Jesus our Lord, because He has counted me ^bfaithful, ^cappointing *me* to *the* ^dministry,

13 Who formerly was a ¹blasphemer and a ^apersecutor

^{9¹} Or, murderers.

10¹ This implies the matter of life. Anything that is healthy refers to the health of life. The sound teaching of the apostles, which is according to the gospel of the glory of God, ministers healthy teaching as the supply of life to people, either nourishing them or healing them; in contrast, the differing teachings of the dissenting ones in verse 3 sow the seeds of death and poison into others. Any teaching that distracts people from the center and goal of God's New Testament economy is not healthy.

11¹ "The gospel of the glory of the blessed God" is an excellent expression. It refers to God's dispensation mentioned in verse 4. The gospel with which the Apostle Paul was entrusted is the effulgence of the glory of the blessed God. This gospel, by dispensing God's life and nature in Christ into His chosen people, shines forth His glory, in which He is blessed among His people. This is the commission and ministry the apostle received of the Lord (v. 12). This should be commonly taught and preached in a local church.

12¹ The Lord has not only appointed the apostle to the ministry and commissioned him with the dispensation of God outwardly, but also empowered him inwardly to carry out His ministry and fulfill His commission. This is altogether a matter of life in the Spirit.

13¹ The blasphemer is one who blasphemes God, and the persecutor is one who persecutes man. Saul of Tarsus, a strict Pharisee (Acts 22:3; Phil. 3:4-5), could never have blasphemed God. But he had spoken evil of the Lord Jesus. Now he confesses that this was blaspheming. This indicates that he believed in the deity of Christ.

12^a
2 Tim.
4:17;
Phil.
4:13

12^b
Matt.
24:45;
25;
21, 23

12^c
1 Tim.
2:7;
2 Tim.
1:11

12^d
2 Cor.
4:1

13^a
1 Cor.
15:9;
Phil.
3:6

9^a
Gal.
5:23
9^b
Titus
1:6, 10
9^c
2 Tim.
2:16;
Titus
2:12;
1 Pet.
4:18;
Jude
15
9^d
2 Tim.
3:2
9^e
1 Tim.
4:7;
6:20;
2 Tim.
2:16
10^a
Lev.
18:22;
1 Cor.
6:9
10^b
2 Tim.
4:3;
Titus
1:9;
2:1;
1 Tim.
6:3;
2 Tim.
1:13;
Titus
2:8;
1:13;
2:2
11^a
Rom.
2:16
11^b
2 Cor.
4:4
11^c
1 Tim.
6:15;
Rom.
9:5
11^d
Gal.
2:7;
Titus
1:3

and an ²insulting destructive person; but I obtained ^{3b}mercy because being ^{4c}ignorant I acted in ^{4d}unbelief.

13^b
1 Tim.
1:2;

14 And the ^{1a}grace of our Lord ^bsuperabounded with ^{2c}faith and love in Christ Jesus.

1 Cor.
7:25;
2 Cor.
4:1

15 ^aFaithful is the word and worthy of all acceptance, that Christ Jesus ¹came into the world to save ^bsinners, of whom I am *the* foremost.

13^c
Luke
23:34;

16 But because of this I obtained ^amercy, that in me, *the* foremost, Jesus Christ might display all His long-suffering for a ¹pattern to them who are about to ^bbelieve on Him unto ^{2c}eternal life.

Acts
3:17
13^d

17 Now to the ^aKing of the ages, ^bincorruptible,

Matt.
13:58;
Mark
6:6;

13² Saul of Tarsus persecuted the church in an insulting, destructive way (Acts 22:4; Gal. 1:13, 23), just as the insulting Jews did to the Lord Jesus (Matt. 26:59, 67).

Rom.
11:
20, 23

13³ Saul, the blasphemer and persecutor, firstly obtained mercy and then received grace (v. 14). Mercy reaches farther to the unworthy one than grace. As a blasphemer of God and a persecutor of man, God's mercy reached him first rather than the Lord's grace.

14^a
2 Tim.
1:9;
2:1;

13⁴ Being ignorant means being in darkness, and unbelief comes from blindness. Saul of Tarsus was in darkness and acted in blindness when he opposed God's New Testament economy.

Titus
2:11;
3:7;

14¹ The Lord's grace, following God's mercy, visited Saul of Tarsus and not only abounded, but superabounded in him with faith and love in Christ. Faith and love are the product of the Lord's grace. Mercy and grace come to us from the Lord; faith and love return to the Lord from us. This is a spiritual traffic between the Lord and us.

John
1:17;
1 Cor.
15:10;

14² Faith is for us to receive the Lord (John 1:12), and love is for us to enjoy the Lord whom we have received (John 14:21, 23; 21:15-17).

2 Cor.
12:9;
13:14

15¹ Christ came into the world to be our Savior by incarnation (John 1:14). He was God incarnated to be a man that He may save us through His death and resurrection in His human body. This should be constantly announced as the gospel, the glad tidings, in a local church.

14^b
Rom.
5:20

16¹ Saul of Tarsus as the foremost among sinners became a pattern to sinners, who can be visited by God's mercy and saved by the Lord's grace.

14^c
1 Tim.
2:15;

16² The uncreated life of God, the ultimate gift and topmost blessing given by God to those who believe on Christ.

2 Tim.
1:13;
1 Thes.
5:8;

3:6;
1:3

15^a
1 Tim.
3:1;

15^b

Matt.
9:13

16^a

1 Tim.
1:2, 13

16^b

John
3:

15-16

16^c

1 Tim.
6:

12, 19;

2 Tim.
1:1, 10;

Titus
1:2;

3:7

17^a

1 Tim.
6:15;

Rev.
15:3;

Psa.
10:16

17^b

Rom.
1:23

4:9;

2 Tim.

2:11;

Titus

3:8;

Rev.

21:5

invisible, the ^donly God, be ^{1e}honor and ^fglory unto the ages of the ages, Amen!

III. Faith and a Good Conscience Needed for the Keeping of the Faith 1:18-20

18 This ^{1a}charge I commit to you, ^bchild Timothy, according to the ^{2c}prophecies previously made concerning you, that in them you might ^dwar the ³good warfare,

19 ^aHolding ^{1b}faith and a good ^cconscience, which some thrusting away have become ²shipwrecked regarding the ^{3d}faith;

20 Of whom are ^{1a}Hymenaeus and ^{2b}Alexander, whom

17¹ See note 9¹ in Hebrews 2.

18¹ To war the good warfare in the prophecies previously given.

18² It may be that some prophetic intimations were made concerning Timothy when he was admitted into the ministry (Acts 16:1-3).

18³ To war the good warfare is to war against the differing teachings of the dissenters and to carry out God's dispensation (v. 4) according to the apostle's ministry concerning the gospel of grace and eternal life for the glory of the blessed God (vv. 11-16).

19¹ Faith and a good conscience (see note 5³) go together. Whenever there is an offense in our conscience, there will be a leakage, and our faith will leak away. A good conscience accompanying faith is needed for warring the good warfare (v. 18) against the dissenting teachings (v. 3) in a troubled local church.

19² This shows us the seriousness of thrusting away a good conscience. To keep a good conscience is a safeguard for our Christian faith and life. The word shipwrecked implies that the Christian life and the church life are like a ship sailing on a stormy sea, needing to be safeguarded by faith and a good conscience.

19³ The faith here is objective, referring to the things we believe in (see note 23² in Galatians 1), whereas faith at the beginning of this verse is subjective, referring to our believing act.

20¹ A heretical teacher (2 Tim. 2:17).

20² An opposer and attacker of the apostle (2 Tim. 4:14-15).

19^d
1 Tim.
2:7;
3:9;
4:1, 6;
5:8;
6:10,
12, 21;

2 Tim.
2:18;
3:8;
4:7;
Titus
1:13;
2:2

20^a
2 Tim.
2:17
20^b
2 Tim.
4:14;
cf.
Acts
19:33

17^c
John
1:18;
Col.
1:15;
Heb.
11:27;
1 John
4:12
17^d
Rom.
16:27;
Jude
25
17^e
1 Tim.
6:16;
Rev.
4:11;
7:12
17^f
1 Chron.
29:11
18^a
1 Tim.
5:21;
6:13;
2 Tim.
4:1
18^b
1 Tim.
1:2
18^c
1 Tim.
4:14
18^d
1 Tim.
6:12;
2 Tim.
4:7
19^a
1 Tim.
3:9;
6;
12, 19;
2 Tim.
1:13;
Titus
1:9;
Eph.
4:15;
Col.
2:19
19^b
1 Tim.
1:4
19^c
1 Tim.
1:5

20^c I have ^cdelivered to Satan that they may be ³disciplined not to ^dblaspheme.

1 Cor.
5:5
20^d
1 Tim.
1:13;
Acts
13:45;
18:6

CHAPTER 2

IV. Prayer to Carry Out God's Desire for Man's Salvation 2:1-7

1^a
Eph.
6:18;
Phil.
4:6
1^b
1 Tim.
2:4, 6
2^a
Ezra
6:10;
Jer.
29:7
2^b
1 Tim.
2:10;
3:16;
4:7, 8;
5:4;
6:3, 5;
6, 11;
2 Tim.
3:5, 12;
Titus
1:1;
2:12;
cf.
1 Tim.
1:9;
2 Tim.
2:16;
Titus
2:12
2^c
1 Tim.
3:4;
Titus
2:7
3^a
1 Tim.
5:4
3^b
1 Tim.
1:1

1 I exhort therefore, first of all, that ^{1a}petitions, prayers, ²intercessions, thanksgivings be made on behalf of ^ball men;

2 On behalf of ^akings and all who are in high position, that we may lead a ¹tranquil and quiet life in all ^{2b}godliness and ^{3c}gravity.

3 This is good and ^aacceptable in the sight of our ^bSavior God,

20^a Punished. It may refer to the destruction of their physical body (cf. 1 Cor. 5:5). To deliver persons like Hymenaeus and Alexander to Satan is to exercise the authority that the Lord has given to the apostle and the church (Matt. 16:19; 18:18) for the administration of the church against Satan's evil plot.

1^a A prayer ministry is the prerequisite for the administration and shepherding of a local church. Concerning the difference between petitions and prayers see note 6² in Philippians 4.

1² The Greek word means approach to God in a personal and confiding manner, i.e., intervening, interfering, before God in others' affairs for their benefit.

2¹ A tranquil and quiet life is one that is peaceable, still, and without disturbance, not only outwardly in circumstances but also inwardly in our heart and spirit, that we may have an enjoyable church life in godliness and gravity.

2² Godlikeness, being like God, expressing God. The Christian life should be a life which expresses God and bears God's likeness in all things.

2³ A qualification of human character which is worthy of reverence, implying dignity, and inspiring and inviting honor (see note 8² in Philippians 4). Godliness is the expression of God; gravity is toward man. Our Christian life should express God toward man with an honorable character that invites man's reverence.

4 Who desires ^{1a}all men to be ^bsaved and come to *the* ^{2c}full knowledge of *the* ^dtruth.

5 For *there is* ^{1a}one God and one ^{2b}Mediator of God and men, *the* ^{3c}Man, Christ Jesus,

6 Who ¹gave Himself a ^{2a}ransom on behalf of ^ball, *the* ^{3c}testimony to be borne in ^dits own times;

4¹ We should pray on behalf of all men (v. 1), because God our Savior desires all men to be saved and know the truth. God's desire requires our prayer for it to be carried out.

4² God desires all men not only to be saved but also to have the full knowledge of the truth. Truth means reality, denoting all the real things revealed in God's Word, which are mainly Christ as the embodiment of God and the church as the Body of Christ. Every saved person should have a full knowledge, a complete realization, of these things.

The object of the two Epistles to Timothy is to deal with the church's decline. In the first Epistle the decline crept in subtly through differing teachings (1:3), and in the second, it has developed openly and was worsening through the heresies (2:16-18). To deal with such a decline the truth must be maintained. The first Epistle emphasizes that God desires all His saved ones to have the full knowledge of the truth, and that the church is the pillar and base of the truth (3:15). The second Epistle stresses that the word of the truth should be rightly unfolded (2 Tim. 2:15), and that the deviated ones should return to the truth (2 Tim. 2:25).

5¹ Although God is triune—the Father, the Son, and the Spirit—He is still the one God, not three Gods, as mistakenly realized and believed by many Christians.

5² A go-between.

5³ The Lord Jesus was God from eternity (John 1:1). In time He became a man through incarnation (John 1:14). While He was living on earth as a man, He was also God (1 Tim. 3:16). After resurrection He was still man as well as God (Acts 7:56; John 20:28). Hence, He is the only One qualified to be the Mediator, the go-between, of God and men.

6¹ This was for the accomplishment of redemption for all men, which was needed for Christ to be our Mediator. He is qualified to be the Mediator between God and man, not only in His divine and human Person, but also in His redemptive work. Both His Person and work are unique.

6² The Greek word means payment in recompense.

6³ The testimony is in apposition with the preceding clause; that is, the fact that Christ gave Himself a ransom for all men becomes the testimony to be rendered in its own times. Whenever this fact is proclaimed, it is a testimony to be rendered to men in its own times.

6^a

1 Tim.

6:15;

Titus

1:3

4^a

1 Tim.

2:1, 6;

4:10

4^b

John

3:17

4^c

2 Tim.

2:25;

3:7;

Titus

1:1

4^d

1 Tim.

2:7;

3:15;

4:3;

6:5;

2 Tim.

2:15;

18, 25;

3:7, 8;

4:4;

Titus

1:1, 14

5^a

Rom.

3:30;

1 Cor.

8:4, 6;

Isa.

45;

5, 6, 21

5^b

Heb.

8:6;

9:15;

cf.

1 John

2:1

5^c

Zech.

6:12;

John

19:5

6^a

Matt.

20:28;

Titus

2:14

6^b

1 Tim.

2:1, 4

6^c

1 Cor.

1:6;

2 Thes.

1:10

7^a 7 For which I was ^aappointed a ¹herald and an
 1 Tim. apostle (I speak *the* truth, I do not ^blie), a teacher of *the*
 1:12; ^cnations in ^{2d}faith and ^etruth.
 2 Tim. 1:11

V. *The Normal Life of the Brothers and Sisters in the Church*

2:8-15

8 I will therefore that men ¹pray in every place, ^alift-
 Rom. ing up holy ^{2b}hands, without ³wrath and ^{4c}reasoning.
 11:13; Eph. 3:8

9 ¹Similarly, that women ^aadorn themselves in
 1 Tim. ²proper clothing with ³modesty and ^{4b}sobriety, not with
 1:19c braided hair and gold or pearls or costly clothing;

7^a 7¹ A herald is a proclaimer of the gospel of Christ, an official
 1 Tim. reporter of God's New Testament economy; an apostle is one sent by
 2:4 God with a divine commission to set up churches for God, an am-
 8^a bassador from God to the world for the carrying out of His purpose;
 Psa. and a teacher is a tutor who teaches, defines, and explains the con-
 63:4; Isa. tents of God's eternal purpose and His New Testament economy. Paul
 1:15 had such a triple status and commission for the nations, the Gentiles.
 8^b See note 11² in 2 Timothy 1.

Joh 7² Faith refers here to the faith in Christ (Gal. 3:23-26), and truth
 17:9; refers to the reality of all the things revealed in the New Testament (see
 Psa. note 4²). This corresponds with 4:3. It is in the sphere and element of
 24:4 this faith and truth, not of the law, types, and prophecies of the Old
 8^c Testament, that Paul was appointed a herald, an apostle, and a teacher
 Phil. of the New Testament.
 2:14

9^a 8¹ In a local church the leading ones must have a prayer life, as
 1 Pet. charged in verses 1 and 2, to set an example of prayer for all the
 3:3; members to follow by praying always in every place.

cf. 8² Hands are a symbol of our doings. Hence, holy hands signify a
 Isa. holy living, a living sanctified and separated unto God. Such a holy life
 3: strengthens our prayer life. When our hands are not holy, our living is
 18-23 not separated unto God; we then have no supporting strength to pray,
 9^b no holy hands to lift up in prayer.
 1 Tim. 2:15

8³ Wrath and reasoning kill our prayer. Wrath is of our emotion,
 and reasoning is of our mind. To have a prayer life and pray unceas-
 ingly, our emotion and mind must be regulated to a normal condition
 under the control of the Spirit in our spirit.

8⁴ Disputatious reasoning.

9¹ This refers to "I will" in verse 8.

9² Proper denotes fitting to the sisters' nature and position as
 saints of God. Clothing in Greek implies deportment, demeanor. A
 sister's demeanor, of which clothing is the main sign, must befit her
 saintly position.

9³ Lit. shamefastness, that is, bound or made fast by an
 honorable shame (Vincent), implying not forward or overbold, but
 moderate, observing the proprieties of a woman.

10 But, what ^abefits women professing ^bgodly reverence, by good works.

11 Let a woman learn in ^{1a}quietness in all ^bsubjection;

12 But I do not permit a ^awoman to ¹teach or to exercise authority over a man, but to be in ²quietness.

13 For ¹Adam was formed first, then Eve;

14 And ¹Adam was not deceived, but the ²woman being quite ^adeceived was in transgression.

15 But she shall be saved through ¹childbearing, if they remain in ^{2a}faith and love and ^bholiness with ^{3c}sobriety.

9^a Sober-mindedness, self-restraint, to restrict oneself soberly and discreetly. The sisters in a local assembly should clothe themselves with these two virtues—shamefastness and self-restraint—as their demeanor.

10¹ Reverence toward God, revering and honoring God as one who worships God should.

11¹ Silence. To learn in silence and to be in all subjection is to realize the sisters' position as a woman. This safeguards the sisters from the presumption of overstepping their position in the local assembly.

12¹ To teach here means to teach with authority, to define and decide the meaning of doctrines concerning divine truth. For a woman to teach in this way or to exercise authority over a man is to leave her position. In God's creation man was ordained to be the head, and woman was to be in subjection to man (1 Cor. 11:3). This ordination should be kept in the church.

12² Silence from speaking.

13¹ This brings us to the beginning. God always wants to bring us back to His beginning (Matt. 19:8).

14¹ Verse 13 gives the first reason that woman should subject herself to man. Here is the second.

14² Eve was deceived by the serpent (Gen. 3:1-6) because she did not remain in subjection under the headship of Adam, but overstepped her position to contact the evil tempter directly without her head being covered. This is the strong ground for the apostle not to permit the sisters in a local assembly to teach with authority and to exercise authority over men, but to learn in silence and to remain in all subjection. Man's headship is woman's protection.

15¹ Childbearing is a suffering. Suffering restricts and protects the fallen one from transgression.

15² Faith is to receive the Lord (John 1:12), love is to enjoy Him (John 14:21, 23), and holiness is to express Him through sanctification. By faith we please God (Heb. 11:6), by love we keep the Lord's word (John 14:23), and by holiness we see Him (Heb. 12:14).

The first two chapters of this book give the practical instructions to

10^a
Titus
2:3

10^b
1 Tim.
2:2

11^a
1 Cor.
14:34

11^b
Eph.
5:24;

Titus
2:5

12^a
1 Cor.
14:34

14^a
Gen.
3:13;
2 Cor.
11:3

15^a
1 Tim.
1:14

15^b
1 Thes.
4:3-4

15^c
1 Tim.
2:9

CHAPTER 3

**VI. Overseers and Deacons
for the Church's Administration
3:1-13**

^{1a} ¹ Faithful is the word: If anyone ¹aspires to ²oversight, he desires a good work.

¹ Tim.
1:15

^{2a} ² The ^{1b}overseer then must be ²without reproach, ³husband of ^cone wife, ^{4d}temperate, ⁵of a ^esober mind, ⁶orderly, ^{7f}hospitable, ⁸apt to ^gteach,

vv.

2:7;

Titus

1:5-9

^{2b}

Acts

20:28;

Phil.

1:1

^{2c}

1 Tim.

3:12;

cf.

1 Tim.

5:9

^{2d}

1 Tim.

3:11;

Titus

2:2

^{2e}

2 Tim.

1:7;

Titus

1:8;

2:2;

5-6;

1 Pet.

1:13;

4:7

^{2f}

1 Tim.

5:10

^{2g}

1 Tim.

5:17;

2 Tim.

2:24

have a proper local church: 1) terminate the distraction of differing teachings (1:3-11); 2) emphasize God's dispensation, making it the central line and goal of the Christian life (1:4-6); 3) preach Christ to save sinners (1:12-17); 4) war a good warfare for God's New Testament economy by holding faith and a good conscience (1:18-19); 5) deal with the heretical teachers and the opposers of the apostle (1:20); 6) let the leading ones take the lead to have a prayer life, interceding for all men that Christ's redemption may be testified in due time (2:1-7); 7) let the brothers follow the pattern of prayer, praying all the time (2:8); and 8) let the sisters adorn themselves in proper deportment, and subject themselves to the brothers, remaining in quietness, faith, love, and holiness with sobriety.

^{15a} See note ^{9a}.

¹ Aspiration with a pure motive differs from ambition with an impure motive.

¹² Gk. *episkope*, from *epi* meaning over and *skope* meaning sight; hence, oversight, denoting the function of an overseer.

²¹ Gk. *episkopos*, from *epi* meaning over and *skopos* meaning seer; hence, overseer (bishop, from Latin *episcopus*). An overseer in a local church is an elder (Acts 20:17, 28). The two titles refer to the same person: elder, denoting person of maturity; overseer, denoting the function of an elder. It was Ignatius in the second century who taught that an overseer, a bishop, is higher than an elder. From this erroneous teaching came the hierarchy of bishops, archbishops, cardinals, and the pope. This teaching is also the source of the episcopal system of ecclesiastical government. Both the hierarchy and the system are abominable in the eyes of God.

²² This does not denote perfection in the eyes of God, but an irreproachable condition in the eyes of man.

²³ This implies the restraint of the flesh, which is highly required of an elder. It keeps an elder in a simple and pure married life, free from the tangle of a complicated and confused marriage.

²⁴ Self-controlled, moderate.

²⁵ Not only sensible but also discreet in understanding.

²⁶ Decorous.

3 ¹Not an ^aexcessive drinker, ²not a striker, but ^{3b}for-bearing, ^{4c}not contentious, ⁵not ^dfond of money;

4 One who ^{1a}manages well his own household, having *his* children in subjection with all ^{2b}gravity;

5 (But if anyone does not know how to manage his own household, how will he take care of *the* ^achurch of God?)

6 Not a new convert, lest being ^{1a}blinded with pride he fall into the ²judgment of the Devil.

7 And he also must have a ^agood testimony from ¹those outside, that he may not fall into reproach and *the* ^{2b}snare of the ³Devil.

2⁷ Hospitality requires love, care for people, and endurance. All these virtues are required to qualify an elder.

2^a To teach here is similar to parents teaching their children. An elder must be apt to render this kind of home teaching to the members of a local church.

3¹ This requires strong self-control.

3² This demands a strong restraint of the temper.

3³ Yielding, gentle, mild, reasonable, and considerate in dealing with others, without strictness.

3⁴ Not quarrelsome, peaceable.

3⁵ Money is a test to all men. An elder must be pure in money matters, especially since the church fund is under the elders' management (Acts 11:30).

4¹ This proves that one is qualified to take the oversight over a local church.

4² See note 2³ in chapter 2.

6¹ Lit. beclouded with smoke. Pride here is likened to smoke that beclouds the mind, making it blind, besotted with the self-conceit of pride.

6² The judgment with which Satan was sentenced due to his pride in his high position (Ezek. 28:13-17).

7¹ An elder must be right with himself, with his family, with the church, and with those outside—the society. And, according to the context, an elder must be right in intention, in motive, in character, in attitude, in words, and in deeds.

7² The judgment of the Devil is due to the pride of the elder himself; the snare of the Devil is occasioned by the reproach of the outsiders. An elder should be alert not to be proud on the one hand, and not to be reproachable on the other, that he may avoid the Devil's entanglement.

7³ See note 10¹ in Revelation 2.

3^a
1 Tim.
3:8;
Titus
2:3
3^b
Titus
3:2;
Phil.
4:5
3^c
2 Tim.
2:24;
Titus
3:2
3^d
1 Tim.
6:10;
1 Pet.
5:2;
Heb.
13:5
4^a
1 Tim.
3:12
4^b
1 Tim.
2:2
5^a
Acts
20:28
6^a
1 Tim.
6:4;
2 Tim.
3:4
7^a
Acts
6:3
7^b
2 Tim.
2:26;
1 Tim.
6:9

8^a Phil. 1:1
8^b 1 Tim. 3:3;
Titus 2:3;
Lev. 10:9;
Ezek. 44:21
8^c 1 Tim. 3:3
8^d 1 Tim. 1:19
9^a 1 Tim. 3:16
9^b 1 Tim. 1:19c
9^c 2 Tim. 1:3;
cf. 1 Tim. 1:5
10^a 2 Cor. 8:22
10^b Titus 1:6-7
11^a 2 Tim. 3:3;
Titus 2:3
11^b 1 Tim. 3:2;
Titus 2:2

8 ^{1a}Deacons *must* similarly *be* ²grave, ³not double-tongued, ⁴not ^baddicted to much wine, ⁵not ^cseeking gain by base means,

9 ^aHolding the ^{1b}mystery of the ^cfaith in a ^{2d}pure conscience.

10 And let these also first ¹be ^aproved; then let them ²minister, being ^{3b}unreprovable.

11 ¹Women similarly *must be* ²grave, ³not ^aslanderers, ^{4b}temperate, ⁵faithful in all things.

8¹ The serving ones. The overseers take care of the church; the deacons serve the church under the direction of the elders. These are the only two offices in a local church.

8² See note 2³ in chapter 2.

8³ A serpent is double-tongued. A deacon in a local church, rendering service to all the saints, may easily be double-tongued in contacting them. Thus he practices the nature of the Devil and brings death into the church life.

8⁴ Being addicted to much wine is a sign of being unable to control oneself. A deacon in local church service must exercise self-control in a full way.

8⁵ A deacon should not seek gain from rendering service to the saints. This is seeking gain by base means (cf. 6:5b).

9¹ The faith here, like that in 1:19 and 2 Timothy 4:7, is objective, referring to the things we believe in, which constitute the gospel. The mystery of the faith is mainly Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4). A deacon in a local church should hold this mystery with full understanding in a pure conscience for the Lord's testimony.

9² A pure conscience is a conscience purified from any mixture. To hold the mystery of the faith, the Lord's testimony needs such a purified conscience.

10¹ This may imply some apprenticeship.

10² I.e., serve, the function of a deacon.

10³ Or, blameless.

11¹ Referring to deaconesses (Rom. 16:1).

11² See note 2³ in chapter 2.

11³ Corresponding to "not double-tongued" in verse 8. The Devil is a slanderer (Rev. 12:10). To slander is to practice the nature of the evil slanderer. A sister who is a deaconess, a serving one in a local church among many other sisters, should flee slander, the evil act of the Devil.

11⁴ See note 2⁴.

11⁵ Corresponding to "not seeking gain by base means" in verse 8. A sister as a deaconess needs to be faithful, trustworthy, in all things, especially in things concerning gain.

12 Let deacons be ¹husbands of ^aone wife, ^{2b}managing *their* children and their own households well. 12^a
1 Tim.
3:2

13 For those who have ¹ministered well obtain for themselves a ²good standing and ³much boldness in ^{4a}faith which is in Christ Jesus. 12^b
1 Tim.
3:4
13^a
1 Tim.
1:14

**VII. The Function of the Church—
the House of the Living God
and the Pillar and Base of the Truth
3:14-16**

14 These things I write to you, hoping to come to you shortly;

15 But if I delay, that you may know ¹how one ought to conduct himself in *the* ^{2a}house of God, which is *the* ^bchurch of *the* ^{3c}living God, *the* ^{4d}pillar and base of the ^{5e}truth. 15^a
Eph.
2:19;
Heb.
3:6
15^b
1 Tim.
3:5;
1 Cor.
10:32
15^c
Matt.
16:16;
1 Tim.
4:10
15^d
1 Kings
7:21;
Gal.
2:9;
Rev.
3:12
15^e
1 Tim.
2:4

12¹ See note 2³.

12² Managing the children and the household well proves the capability of a brother to serve the church.

13¹ I.e., served.

13² Referring to a firm and steadfast standing as a believer and a saint before God and man. To serve the church well as a deacon strengthens the Christian standing.

13³ Or, much confidence. To serve the church well also strengthens the boldness, the confidence, of the Christian faith.

13⁴ Subjective, referring to our believing.

15¹ This indicates that this book gives instructions concerning how to take care of a local church.

15² Or, household, the same word in Greek as household in verses 4, 5, and 12. The household, the family, of God is the house of God. The house and the household are one thing—the assembly of the believers (Eph. 2:19; Heb. 3:6). The reality of this house as the dwelling place of the living God is in our spirit (Eph. 2:22). We must live and act in our spirit so that God can be manifested in this house as the living God.

15³ The living God who lives in the church must be subjective to the church rather than objective. The idol in the heathen temple is lifeless. The God who not only lives but also acts, moves, and works in His living temple, the church, is living. Because He is living, the church is also living in, by, and with Him. A living God and a living church live, move, and work together. The living church is the house and the household of the living God. Hence, it becomes the manifestation of God in the flesh.

15⁴ This is a metaphoric speaking. The pillar supports the building,

16^a 16 And confessedly, great is the ^{1a}mystery of ^bgodliness, ²who was ^{3c}manifested in *the* ^dflesh, ⁴vindicated in *the* Spirit, ⁵seen by angels, ⁶preached among *the*

1 Tim.

2:2

16^c

1 John

1:2;

3:5, 8

16^d

John

1:14;

Rom.

8:3;

Heb.

2:14

and the base holds the pillar. The church is such a supporting pillar and holding base of the truth.

15^b The truth here refers to the real things which are revealed in the New Testament concerning Christ and the church according to God's New Testament economy. The church is the supporting pillar and holding base of all these realities. A local church should be such a building that holds, bears, and testifies the truth, the reality, of Christ and the church.

16ⁱ According to the context, godliness here refers not only to piety, but to the living of God in the church, i.e., God as life lived out in the church. This is the great mystery confessed universally by believers in Christ.

16² In Greek the antecedent of "who" is omitted but easily recognized, i.e., Christ who was God manifested in the flesh as the mystery of godliness. The transition from "the mystery . . ." to "who" implies that Christ as the manifestation of God in flesh is the mystery of godliness (Col. 1:27; Gal. 2:20). This mystery of godliness is the living of a proper church, and such a living is also the manifestation of God in the flesh.

This portion to the end of the verse might have been a church song in early days.

16³ Through incarnation and human living (John 1:1, 14). "In the flesh" means in the likeness, in the fashion, of man (Rom. 8:3; Phil. 2:7-8). In the form of man Christ appeared to people (2 Cor. 5:16), yet He was God manifested in a man.

16⁴ Or, justified. The incarnated Christ in His human living was not only vindicated as the Son of God by the Spirit (Matt. 3:16-17; Rom. 1:3-4), but also justified, proved, and approved as right and righteous by the Spirit (Matt. 3:15-16; 4:1). He was manifested in the flesh, but vindicated and justified in the Spirit. He appeared in the flesh, but He lived in the Spirit (Luke 4:1, 14; Matt. 12:28) and offered Himself to God through the Spirit (Heb. 9:14). His transfiguration (Matt. 17:2) and His resurrection are all vindications of the Spirit. Furthermore, in resurrection He even became the life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17) to dwell and live in us (Rom. 8:9-10) for the manifestation of God in the flesh as the mystery of godliness. Hence, now we know Him and His members no longer according to the flesh, but according to the Spirit (2 Cor. 5:16). Since the manifestation of God in the flesh is vindicated in the Spirit, and the Spirit is one with our spirit (Rom. 8:16), we must live and behave in our spirit that this vindication may be accomplished.

16⁵ Angels saw the incarnation, human living, and ascension of Christ (Luke 2:9-14; Matt. 4:11; Acts 1:10-11; Rev. 5:6, 11-12).

16⁶ Christ as God's manifestation in the flesh has been preached as the gospel among the nations, including the nation of Israel, from the day of Pentecost (Rom. 16:26; Eph. 3:8).

nations, ⁷believed on in *the* world, ⁸taken up in glory.

CHAPTER 4

VIII. The Prediction of the Decline of the Church

4:1-5

1 ¹But the ^{2a}Spirit says expressly that in ³later times some will ^bdepart from the ^{4c}faith, giving heed to ⁵deceiving ^dspirits and teachings of ^{6e}demons,

16⁷ Christ as the embodiment of God in the flesh has been believed on, received as Savior and life, by people in the world (Acts 13:48).

16⁸ This refers to Christ's ascension into glory (Mark 16:19; Acts 1:9-11; 2:33; Phil. 2:9). According to the sequence of historical events, Christ's ascension preceded His being preached among the nations. However, it is listed here as the last event of Christ being the manifestation of God in the flesh. This seems to indicate the church taken up in glory. Hence, it implies that not only Christ Himself as the Head, but also the church as the Body, is the manifestation of God in the flesh. When a church is well taken care of according to the instructions given in the first two chapters, with the episcopate oversight and the diaconate service fully established, as revealed in chapter three, it (the church) will function as the house and household of the living God for His move on the earth, and as the supporting pillar and holding base of the truth, bearing the divine reality of Christ and His Body as a testimony to the world. Then the church becomes the continuation of Christ's manifestation of God in the flesh. This is the great mystery of godliness—Christ lived out of the church as the manifestation of God in the flesh!

1¹ What follows is in contrast to what is mentioned in 3:16.

1² This is the Spirit who dwells in our spirit and speaks to us there (Rom. 8:9-11, 16). We need to exercise our spirit that it may become keen and clear to listen to the Spirit's speaking and be kept from the deceiving spirits and teachings of demons.

1³ Or, after times, referring to times after the writing of this book, differing from the last days in 2 Timothy 3:1, which denotes the closing period of this age.

1⁴ Objective, the contents of our belief. See notes 19³ in chapter 1 and 9¹ in chapter 3.

1⁵ In contrast to the Spirit, as mentioned in 1 John 4:2 and 6. These are the fallen angels who followed Satan in his rebellion and became his subordinates, working for his kingdom of darkness (Matt. 25:41; Eph. 6:12 and note 2).

1⁶ These are the unclean and evil spirits (Matt. 12:22, 43; Luke 8:2) of the living creatures on earth in the preadamite age who joined Satan's rebellion and were judged by God (see Life-study of Genesis Message 2). After being judged they became demons, differing from the deceiving spirits, working on earth for Satan's kingdom.

1^a
Rev.
2:7
1^b
1 Tim.
6:10;
2 Thes.
2:3
1^c
1 Tim.
1:19c
1^d
1 John
4:6;
Rev.
16:14
1^e
James
3:15;
Rev.
9:20

^{2a} ^{Matt. 23: 13, 15} 2 ¹In *the* ^ahypocrisy of men who speak ^blies, ^{2c}seared in their own conscience as with a ³branding iron,

^{2b} ^{2 Thes. 2:11} 3 Forbidding to ^{1a}marry, *commanding* to ^babstain from ^{1c}foods which ²God has created to be partaken of with ^dthanksgiving by those who ^{3e}believe and have ^{4f}fully known the truth.

^{Eph. 4:19} 4 For ¹every creature of God is ^agood, and nothing is to be rejected, being received with thanksgiving;

^{3a} ^{cf. Heb. 13:4} 5 For it is ^{1a}sanctified through *the* ²word of God and ^{3b}intercession.

^{3b} ^{Col. 2: 20-23} 2¹ This phrase modifies teachings of demons in verse 1. The teachings of demons are carried out in the hypocrisy of those who lie. This indicates that demons and lying speakers collaborate together to deceive people.

^{3c} ^{Gen. 1:29; 9:3; 1 Cor. 8:8; Col. 2:16} 2² The conscience of hypocritical liars has lost its sense as if seared with a hot branding iron. This book strongly stresses the conscience. In the church life the love which is contrary to envy and discord is of a good conscience (1:5). Those who thrust away a good conscience become shipwrecked regarding the faith (1:19). The serving ones in the church must hold the mystery of the faith in a pure conscience (3:9). To keep a good and pure conscience is to keep the conscience sensitive in its function. This will safeguard us from the demonic and hypocritical teachings of deceiving liars.

^{Rom. 14:6; 1 Cor. 10:30} 2³ A hot iron that brands the slaves and cattle of a certain owner.

^{3d} ^{John 20:31} 3¹ Marriage and eating were ordained by God. Eating is for the existence of mankind, and marriage for the continuation and multiplication of mankind. Satan on the one hand causes men to abuse these two things in the indulgence of their lustful flesh; on the other hand he overstresses asceticism to forbid men to marry and to eat certain foods. This is a demonic teaching!

^{4a} ^{Gen. 1: 25, 31; Rom. 14:2, 14, 20; Titus 1:15} 3² All edible things were created by God for men to live on. We should partake of them with thanksgiving to God out of a grateful heart.

^{4b} ^{Titus 1:15} 3³ To believe is to be saved and thus begin in the spiritual life; to have fully known the truth is to realize God's purpose in His economy and to grow unto maturity in the spiritual life.

^{4c} ^{Titus 1:15} 3⁴ See note 4² in chapter 2.

^{4d} ^{cf. Acts 10:15} 4¹ This is contrary both to Gnosticism, which teaches that some created things are evil, and to some ascetic teaching that commands men to abstain from certain foods.

^{4e} ^{1 Sam. 9:13; Matt. 14:19; 15:36; Acts 27:35} 5¹ Separated unto God for His purpose.

^{4f} ^{1 Sam. 9:13; Matt. 14:19; 15:36; Acts 27:35} 5² The word of our prayer addressed to God, of which part may be quotations from the Scriptures, or part, messages we hear and read.

^{4g} ^{1 Sam. 9:13; Matt. 14:19; 15:36; Acts 27:35} 5³ See note 1² in chapter 2. Here it refers to our prayer to God for the food we eat, which separates our food from being common and sanctifies it unto God for His purpose, i.e., to nourish us that we may live for Him.

IX. A Good Minister of Christ

4:6-16

6 ¹Laying these things before the brothers, you will be a good ^{2a}minister of Christ Jesus, ³being nourished with the words of the ^{4b}faith and of the ⁵good teaching which you ⁶have ^cclosely followed. 6^a
2 Cor.
11:23
6^b

7 But the ^{1a}profane and old-womanish ^{2b}tales ³refuse, and ⁴exercise yourself unto ^cgodliness. 1 Tim.
1:19c
6^c

8 For bodily exercise is profitable for ^{1a}a little, but ^agodliness is profitable for ^{2b}all things, having ³promise of the present life and of the *life* which is coming. 2 Tim.
3:10
7^a
1 Tim.
1:9;
6:20;

6¹ Lit. suggesting these things to the brothers. 2 Tim.
2:16
7^b

6² A minister of Christ is one who serves people with Christ, ministering Christ as Savior, life, life supply, and every positive thing. He differs from the teacher of law and of other things (1:7, 3). 1 Tim.

6³ Or. nourishing yourself. Being nourished is for growth in life, a matter of life, differing from being merely taught, which is a matter of knowledge. To minister Christ to others requires ourselves to be nourished firstly with the words of life concerning Christ. 1:4;
2 Tim.
4:4;
Titus
1:14

6⁴ See note 1⁴. The words of the faith are the words of the full gospel concerning God's New Testament economy. 7^c
1 Tim.

6⁵ The words of the good teaching are the sweet words that contain and convey the riches of Christ to nourish, edify, and strengthen His believers. 2:2
8^a
1 Tim.

6⁶ We must firstly closely follow the words which we would teach others. 2:2;
6:6
8^b

7¹ Touching and being touched by worldliness, contrary to being holy. Rom.
8:28

7² See note 4¹ in chapter 1.

7³ Or. reject, avoid.

7⁴ Like gymnastics. Unto godliness means with a view to godliness. Godliness is Christ lived out of us as the manifestation of God (see notes 16¹ and 16² in chapter 3). This very Christ is today the Spirit dwelling in our spirit (2 Cor. 3:17; Rom. 8:9-10; 2 Tim. 4:22). Hence, to exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life.

8¹ Denoting a few things to a small extent of one's being, in contrast with all things.

8² Things not only of one part of our being, but of all parts of it—physical, psychological, and spiritual, temporal, and eternal.

8³ The promise of the present life which is in this age is like that in Matthew 6:33, John 16:33, Philippians 4:6-7, 1 Peter 5:8-10, etc. The promise of the coming life which is in the next age and eternity is like that in 2 Peter 1:10-11, 2 Timothy 2:12, Revelation 2:7, 17; 21:6-7, etc. A promise like that in Mark 10:29-30 is both of the present life and of the coming life.

9^a 9 ^aFaithful is the word and worthy of all acceptance;

1 Tim.
1:15

10^a 10 For ¹to this end we ^alabor and ²strive, because we have set our ^bhope on *the* ^{3c}living God, who is *the* ^dSavior of ^eall men, ^fespecially of those who believe.

1 Tim.

5:5; 11 ^aCharge and ^bteach these things.

6:17

10^c 12 Let no one ^adespise your ^{1b}youth, but be a ^cpattern to the believers in word, in conduct, in love, in faith, in ^{2d}purity.

Dan.

6:20, 26;

Matt.

16:16;

1 Tim.

3:15

10^d

1 Tim.

1:1;

John

4:42

10^e

1 Tim.

2:4

10^f

cf.

Gal.

6:10

11^a

1 Tim.

5:7;

6:17;

2 Tim.

2:14

11^b

1 Tim.

4:13

12^a

Titus

2:15;

1 Cor.

16:11

12^b

2 Tim.

2:22

12^c

Titus

2:7;

1 Pet.

5:3

12^d

Phil.

4:8

13^a

Acts

13:15;

2 Cor.

3:14

13^b

1 Tim.

6:2;

2 Tim.

4:2

13^c

1 Tim.

4:11;

6:2

14^a

2 Tim.

1:6

14^b

1 Tim.

1:18

14^c

2 Tim.

1:6;

1 Tim.

5:22;

Acts

6:6;

8:17;

19:6

14^d

Acts

20:28;

1 Pet.

5:1

13 Until I come, attend to ^{1a}reading, to ^bexhortation, to ^cteaching.

14 Do not neglect the ^{1a}gift which is ²in you, which was given to you by means of ^{3b}prophecy with the ^{4c}laying on of the hands of the ^{5d}elders.

10¹ Or, with a view to this.

10² Some ancient authorities read: suffer reproach.

10³ Because our God is living, we can set our hope on Him.

12¹ Although Timothy was young, he was charged by the apostle to bear the responsibility of caring for the building up of a local church and appointing elders and deacons. For such a responsibility, he was charged not to be childish, but to be a pattern to the believers.

12² Pure in motive and act, without mixture.

13¹ Not reading in the sense of study, but reading aloud in public. According to the context, this kind of public reading may be for exhortation and teaching.

14¹ Probably a teaching gift, according to the context of verses 11, 13, and 16. The following verses may also confirm this: 1 Timothy 1:3; 4:6; 5:7; 6:2, 12, 20; 2 Timothy 1:13-14; 2:2, 14, 15, 24, 25; 4:2, 5.

14² This indicates that the gift mentioned here is not an outward endowment, but the inward ability of life to minister to others. It is not a miraculous gift, like speaking in tongues and healing (1 Cor. 12:28), but the gift of grace, such as teaching and exhorting (Rom. 12:7-8).

14³ See note 18² in chapter 1.

14⁴ Laying on of hands has two functions: one for identification, as in Leviticus 1:4, and the other for impartation, as here. Through the laying on of the hands of the elders and the Apostle Paul (2 Tim. 1:6), the gift of grace was imparted to Timothy.

14⁵ Lit. presbytery, meaning the body of elders, the eldership. The elders, who are the overseers (3:2), represent a local church, which is the expression of the Body of Christ. The laying on of the hands of the elders signifies that the Body of Christ participated with God in imparting the gift of grace to Timothy. This was not a personal matter, but a Body matter.

15 Diligently attend to these things; be in them, that your ¹progress may be manifest to all.

16 ^{1a}Take heed to yourself and to ²the teaching; continue in these things; for in doing this you will save both ^byourself and ^cthose who hear you.

16^a
Acts
20:28
16^b
Ezek.
33:9
16^c
Rom.
11:14;
1 Cor.
9:22;
James
5:20

CHAPTER 5

X. Dealing with the Saints of Different Ages 5:1-16

1 Do not ¹upbraid an ^aelderly man, but entreat him as a father; ^byounger men as brothers;

2 ^aElderly women as mothers; younger women as sisters, in all purity.

3 Honor widows who are really ^awidows.

4 But if any widow has children or grandchildren, let them first learn to show ^{1a}godliness toward their own household and to render a ²return to their ^bparents; for this is ^cacceptable in the sight of God.

5 Now she who is really a widow and has been left alone has set her ^ahope on God and continues in petitions and ^bprayers night and day.

6 But she who lives in ^aself-indulgence is ^bdead while living.

7 These things also ^acharge, that they may be without reproach.

8 But if anyone does not provide for ¹his own, and

1^a
Titus
2:2;
Lev.
19:32
1^b
Titus
2:6
2^a
Titus
2:3
3^a
1 Tim.
5:5,
9, 16;
Acts
6:1
4^a
1 Tim.
2:2
4^b
Eph.
6:1-3
4^c
1 Tim.
2:3
5^a
1 Tim.
4:10
5^b
Luke
2:37
6^a
James
5:5
6^b
Rev.
3:1
7^a
1 Tim.
4:11

15^c Or, advance. See note 12¹ in Philippians 1.

16¹ Or, pay close attention to.

16² Or, your.

1¹ Rebuke sharply.

4¹ See note 16¹ in chapter 3.

4² Requital, recompense, to show gratitude to the parents.

8¹ Relatives. All the instructions in this chapter are very human, normal, and ordinary; nothing is special, miraculous, or supernatural, including even the matter of healing. The whole book is written in the same principle. This is necessary for the church life.

8^a especially for those of *his* household, he has ^adenied the ²faith and is worse than an unbeliever.

Titus
1:16;
2 Pet.
2:1;
Jude 4

9 Let a widow be enrolled, not under sixty years old, having been *the* ^awife of one man,

9^a
1 Tim.
3:2, 12
10^a
1 Tim.

10 Well attested for good works, if she has brought up children, if she has shown ^ahospitality to strangers, if she has ^bwashed the saints' feet, if she has ^crelieved the afflicted, if she has diligently followed every ^dgood work.

3:2;
Titus
1:8
10^b

11 But younger widows refuse; for when they follow their passions in disregard of Christ they desire to marry,

Gen.
18:4;
19:2;

12 Having condemnation, because they have set aside their first ¹pledge.

Luke
7:44;
John
13:14

13 And at the same time they also learn *to be* idle, going around from house to house; and not only idle, but also gossips and ^abusybodies, speaking ^bthings which they ought not.

10^c
1 Tim.
5:16
10^a
1 Tim.
6:18

14 I will therefore that ¹younger widows ^amarry, ²bear children, ^brule *the* house, give no occasion to the opposer for reproach;

13^a
2 Thes.
3:11;
1 Pet.
4:15
13^b

15 For already some have turned aside after ^aSatan.

16 If any believing woman has widows, let her relieve them, and let not the church be burdened, that it may relieve those who are really ^awidows.

Titus
1:11

XI. Dealing with the Elders

5:17-25

14^a
1 Cor.
7:9

17 Let the ^aelders who ^btake the lead well be counted worthy of double ¹honor, ²especially those who labor in ³word and teaching.

14^b
Titus
2:5
15^a
1 Tim.
1:20

8² See notes 19³ in chapter 1 and 9¹ in chapter 3.

16^a
1 Tim.
5:3, 5
17^a

12¹ Lit. faith. The phrase means to break a pledge, a promise. This indicates that some promised, pledged to devote themselves in their widowhood to some service of the church.

Acts
11:30
17^b
Rom.
12:8;

14¹ The word in 1 Corinthians 7:8 was the apostle's wish in his earlier ministry. In this verse is the apostle's advice in his later ministry, according to his experiences concerning young widows.

1 Thes.
5:12;
Heb.
13:7

14² Childbearing and house affairs are a rescue and safeguard to the idle busybodies (v. 13). This is God's ordination to restrict and protect fallen women (Gen. 3:16).

17¹ According to the following verse, this includes material supply.

18 For the Scripture says, ^aYou shall not muzzle a threshing ox, and, ^bThe workman is worthy of his pay.

19 Against an elder do not ¹receive an accusation, except on *the word of* two or three ^awitnesses.

20 ¹Those who sin ^{2a}reprove ^bbefore ³all that the ⁴rest also may be in fear.

21 I solemnly ^acharge *you* before God and Christ Jesus and the chosen ¹angels that you ²guard these things without ³prejudice, doing nothing by way of ⁴partiality.

22 ^{1a}Lay hands ²quickly on no man, nor ^bparticipate in others' sins; ^ckeep yourself pure.

23 ¹No longer drink water, but use a little wine for the sake of your stomach and your frequent ²weaknesses.

17² All the elders should be able to take the lead in a local church, but some, not all, have special capacity in teaching.

17³ Word here denotes the general speaking of doctrines; teaching denotes special instruction concerning particular things.

19¹ Timothy was charged by the Apostle Paul to receive an accusation against an elder. This indicates that the apostles have authority to deal with the elders even after they have been appointed by the apostles to be elders.

20¹ Referring to elders.

20² This also indicates the apostles' authority over the elders.

20³ Referring to the whole church. A sinning elder should receive public reproof because of his public position.

20⁴ Referring to the other elders.

21¹ The elders in a local church are God's deputy authority. Dealing with the elders is a solemn thing before God. Hence, the apostle solemnly charged Timothy before God, Christ, and the angels to do it, that the chosen angels, the good angels with God's authority, may see that His authority is established and maintained among His redeemed people on earth.

21² I.e., observe, keep.

21³ Prejudgment, condemnation, before hearing the case.

21⁴ Inclination, favor, bias. Without prejudice implies without prejudgment to the credit of the accuser; nothing by way of partiality implies no perverted favor to the accused (elder).

22¹ See note 14¹ in chapter 4. Here the laying on of hands refers primarily to laying hands on the elders, according to the context of the previous verses.

22² Or, hastily.

23¹ According to the context of the previous and subsequent verses, this verse implies that the condition of one's physical health may affect his spiritual dealing with others.

23² Or, sicknesses.

18^a
Deut.
25:4;

1 Cor.
9:9

18^b
Lev.
19:13;

Matt.
10:10;

Luke
10:7

19^a
Deut.
19:15;

Matt.
18:16

20^a
Titus
2:15

20^b
Gal.
2:14

21^a
1 Tim.
1:18

22^a
1 Tim.
4:14

22^b
2 John
11

22^c
James
1:27;

1 John
5:18

24 The ¹sins of some men are ²manifest beforehand, going before to judgment, and some ³also ⁴they follow after.

25 Likewise also, the ¹good works *are* manifest beforehand, and those that are otherwise cannot be ^ahidden.

25^a
Matt.
10:26

CHAPTER 6

XII. Dealing with Slaves and Money Lovers

6:1-10

1^a 1 Let as many as are ^aslaves under *the* yoke count their ¹own masters worthy of all honor, that the ^bname of God and the ^cteaching be not ²blasphemed.

Titus
2:9;
1 Pet.
2:18;
Eph.
6:5

1^b 2 And those who have believing masters, let them not despise *them* because they are ^abrothers, but rather let them serve as slaves, because those who benefit by their service are believers and beloved. These things ^bteach and ^cexhort.

Isa.
52:5;
Rom.
2:24

1^c 3 If anyone teaches ^{1a}differently and does not consent to ^{2b}healthy words, those of our Lord Jesus Christ, and the teaching which is according to ^{3c}godliness,

2^a

Philem.
16;
Matt.
23:8 24¹ This word indicates that verse 24 continues verse 22. It explains that some people's sins are manifest earlier and some later. Hence, do not lay hands on people in haste.

2^b 24² What is mentioned here concerning the judging of sins is a principle applicable both to man's judgment and God's.

1 Tim.
4;
11, 13

2^c 24³ The sins of others will also be manifest, going to judgment later.

2 Tim.
4:2 24⁴ Referring to sins.

1 Tim.
1:3

3^a 25¹ The implication of the apostle's charge to Timothy in these two verses is that he should not approve a person hastily because his sins are not manifest, nor condemn a person in haste because his good works are not manifest.

2 Tim.
1:13;

1 Tim.
1:10 3^b 1¹ Lit. private, personal.

3^c 1² Ill spoken of, reproached.

1 Tim.
2:2 3¹ See note 3³ in chapter 1.

3² See note 10¹ in chapter 1. The words of our Lord Jesus Christ are words of life (John 6:63); hence, healthy words.

3³ See notes 2² in chapter 2, 16¹ and 16² in chapter 3, and 7⁴ in chapter 4. The healthy words of the Lord are the source of the teaching according to godliness. When the Lord's words of life are taught,

4 He is ^{1a}blinded with pride, understanding ^bnothing, but is ²sick with ^cquestionings and ^dcontentions of words, out of which come ^eenvy, ^fstrife, ³revilings, evil suspicions,

5 ¹Perpetual wranglings of men ^{2a}corrupted in mind and ³deprived of the ⁴truth, ⁵supposing ^bgodliness to be a means of ^cgain.

6 But ^agodliness with ^{1b}contentment is ^{2c}great gain;

7 For ¹we have brought ^anothing into the world; it is evident that ^bneither can we carry anything out.

8 But having ^afood and ¹covering, with these we shall be ^{2b}satisfied.

particularly in certain aspects, they become the teaching according to godliness. The living words of the Lord always bring forth godliness—a life that lives Christ and expresses God in Christ.

^{4¹} See note 6¹ in chapter 3. Teachings differing from the healthy words of the Lord always issue from people's pride with self-conceit which blind them.

^{4²} To question and contend about words is a sickness. "Sick" here is in contrast to "healthy" in verse 3.

^{4³} Lit. blasphemies, referring here, as in Colossians 3:8, to revilings, railings toward man, not blasphemies toward God.

^{5¹} Or, incessant quarrels.

^{5²} Or, depraved.

^{5³} Or, bereft, destitute. The Greek here implies that they once possessed the truth, but now it is put away from them. Hence, they are destitute of the truth.

^{5⁴} See note 15⁵ in chapter 3.

^{5⁵} Making godliness a way of gain—material profit, a gain-making trade.

^{6¹} "An inward self-sufficiency, as opposed to the lack or the desire of outward things. It was a favorite Stoic word"—Vincent.

^{6²} Great means of gain, denoting mainly the blessings in this age—godliness plus self-sufficiency and the ability to dispense with greediness and the cares of this age.

^{7¹} This is wisely ordained by God that we may trust in Him for our needs and live by Him in order to express Him without preoccupation or distraction.

^{8¹} Although this refers to clothing, it may include dwelling.

^{8²} Sufficiently provided.

^{7^a}
Job
1:21;
Eccl.
5:15

^{7^b}
Psa.
49:17

^{8^a}
Gen.
28:20;
Prov.
30:8

^{8^b}
1 Tim.
6:6;
Heb.
13:5

^{4^a}
1 Tim.
3:6;
2 Tim.
3:4
^{4^b}
1 Cor.
8:2
^{4^c}
1 Tim.
1:4;
2 Tim.
2:23;
Titus
3:9
^{4^d}
2 Tim.
2;
14: 23;
Titus
3:9
^{4^e}
Titus
3:3;
Gal.
5:21
^{4^f}
Titus
3:9;
2 Cor.
12:20;
Gal.
5:20
^{5^a}
2 Tim.
3:8;
Eph.
4:22
^{5^b}
1 Tim.
2:2
^{5^c}
Titus
1:11;
2 Pet.
2:3
^{6^a}
1 Tim.
2:2
^{6^b}
Phil.
4:11;
Heb.
13:5
^{6^c}
1 Tim.
4:8

9^a But those who ¹resolve to be ^arich fall into temptation and a ^{2b}snare and many foolish and harmful ³desires, which ⁴plunge men into ⁵ruin and destruction.

10 For the ^alove of money is ^{1a}a root of all evils, which some having ²aspired after ³have ^bwandered away from the ^{4c}faith and pierced themselves with many sorrows.

XIII. A Man of God

6:11-21a

11 But you, O ^{1a}man of God, ^bflee these things, and ^cpursue ^{2d}righteousness, ^{3e}godliness, ^{4f}faith, ⁵love, ⁶endurance, ⁷meekness.

12 ^aFight the good fight of the ^{1b}faith; lay ^chold on the

9¹ With a strong desire to be rich. This is the love, not the possession, of riches that leads the avaricious into temptation. Some are actually rich; some are rich in their desire. This evil desire ruins and destroys them.

9² Like a net.

9³ Lustful desires, lusts.

9⁴ Or, drown, sink.

9⁵ Ruin implies destruction, and destruction implies perdition, temporal and eternal.

10¹ Not the only root.

10² Craved for, longed for.

10³ Or, have been led astray.

10⁴ See note 1⁴ in chapter 4.

11¹ One who partakes of God's life and nature (John 1:13; 2 Pet. 1:4), thus being one with Him in His life and nature (1 Cor. 6:17) and thereby expressing Him. This corresponds with the mystery of godliness, which is God manifest in the flesh (3:16).

11² To be right with people before God according to His righteous and strict requirements.

11³ To live a daily life which manifests God. See note 16¹ in chapter 3.

11⁴ To believe in God and His word and to trust in Him and His word.

11⁵ To love others by the love of God (1 John 4:7-8, 19-21).

11⁶ To endure sufferings and persecutions.

11⁷ A proper attitude to face opposition. See note 5¹ in Matthew 5.

12¹ See note 1⁴ in chapter 4.

12^a 2 Tim. 4:7

12^b 1 Tim. 1:18

12^c 1 Tim. 1:19

12^d 1 Tim. 1:19

12^e 1 Tim. 1:19

²eternal life to ³which you were ^dcalled and have ^{4e}confessed the good confession before many ^fwitnesses. 12^a
2 Tim.
1:9;
Rom.
8:30;
Eph.
1:18;
1 Cor.
1:9;
Col.
3:15;
1 Pet.
5:10

13 I ^acharge you before God, who gives life to all things, and Christ Jesus, who ^bwitnessed before ^cPontius Pilate the good confession, 12^b
2 Cor.
9:13
12^c
2 Tim.
2:2

14 That you keep ¹the commandment spotless, ^awithout reproach, until the ^{2b}appearing of our Lord Jesus Christ, 13^a
1 Tim.
1:18
13^b
Rev.
1:5;
3:14
13^c
Luke
3:1;
Acts
4:27
14^a
Col.
1:22
14^b
2 Tim.
4:1, 8;
Titus
2:13;
2 Thes.
2:8;
Heb.
9:28;
cf.
2 Tim.
1:10

15 ¹Which in ^{2a}its own times ³He will show, the ^bblessed and ^conly Sovereign, the ^dKing of those who reign as kings and ^eLord of those who rule as lords, 15^a
1 Tim.
1:3
15^b
1 Tim.
1:11
15^c
1 Tim.
1:17

16 Who alone has ^aimmortality, dwelling in unapproachable ^blight, whom ^cno man has seen nor can see, to whom ^{be} ^dhonor and eternal ^emight. Amen.

17 ^aCharge those who are rich in the ^bpresent age not

12² The divine life, the uncreated life of God, which is eternal. Eternal denotes the nature more than the time element of the divine life. To fight the good fight of the faith in the Christian life, especially in the Christian ministry, we need to lay hold on this divine life, not trusting in our human life. Hence, in 1 and 2 Timothy and Titus, eternal life is stressed again and again (1 Tim. 1:16; 6:19; 2 Tim. 1:1, 10; Titus 1:2; 3:7). To bring forth God's dispensation concerning the church in 1 Timothy, to confront the downflow of the church's decline in 2 Timothy, and to maintain good order in the church in Titus, this life is a prerequisite.

12³ We have been called to the eternal life of God. We were born of the human natural life, but we have been reborn of the divine eternal life when we were called by God in Christ.

12⁴ Timothy, probably at his baptism, confessed the good confession to the eternal life before many witnesses, as we all should do, believing and being assured that he had received the life of God.

14¹ The commandment should refer to the charge in verses 11 and 12. Hence, some translations render it "this commandment."

14² I.e., the Lord's second coming.

15¹ Referring to appearing in verse 14.

15² Or, His.

15³ Referring to God the Father, according to Acts 1:7.

15^a

Rev.
17:14;
19:16
15^c
Deut.
10:17;
Psa.
136:3

16^a

1 Cor.
15;
53-54

16^b

Psa.
104:2;
James
1:17;
1 John
1:5

16^c

Exo.
33:20;
John
1:18
16^d
1 Tim.
1:17

16^e

1 Pet.
4:11;
5:11;
Rev.
1:6
17^a
1 Tim.
4:11

17^b

2 Tim.
4:10;
Titus
2:12;
Matt.
12:32

17^c

Titus
1:3
15^b
1 Tim.
1:11
15^c
1 Tim.
1:17

17^c to be ^chigh-minded, nor to set *their* ^dhope on *the* ^euncertainty of riches, but on God who ^faffords us all things ^grichly for *our* enjoyment;

18 To do ^{1a}good, to be ^{2b}rich in good works, ready to ^cdistribute, willing to communicate,

19 ^aLaying away for themselves as a ^btreasure a good ^{1c}foundation for the future, that they may lay ^dhold on ²that which is really life.

20 O Timothy, ^aguard the ¹deposit, ^bturning away from ^cprofane, ^dvain babblings and oppositions of ²what is falsely called knowledge,

18¹ Referring to the ready distribution of, and the willing communication with, material things to the needy.

18² To be rich in good works according to God's pleasure (Eph. 2:10), not only in material things.

19¹ The future refers to the next age (compared with the present age in verse 17), the kingdom age, when the overcoming saints will enjoy the Lord's reward. For this we all need to lay a good foundation in the present age as a treasure for us to enjoy in the future.

19² I.e., the eternal life referred to in verse 12. Material riches are for the human natural life in this age, which is temporal and hence not real. If we do good with material things, we accomplish something for the real life, laying away a treasure for our enjoyment in the eternal life in the next age. This requires us to lay hold on God's eternal life, which is the real life. Otherwise, we will lay hold on our human natural life in laying away a treasure of material riches for a life that is not real in this age. We should care for the eternal life rather than the natural life.

Both verse 12 and this verse stress the eternal life of God. This indicates that the divine life is a vital and crucial factor to our Christian life.

20¹ That which was committed and entrusted to Timothy, the healthy words which he received from Paul, not only for himself but also for others.

20² The teaching of the false teachers which they called knowledge (probably related to Gnostic knowledge), replacing the genuine knowledge of the healthy word of God which was entrusted to Timothy.

20^a
2 Tim.
1:14;
cf.
2 Tim.
1:12

20^b
2 Tim.
3:5;
Rom.
16:17
20^c
1 Tim.
4:7

20^d
2 Tim.
2:16;
1 Tim.
1:6;
Titus
1:10;
Col.
2:8

Rom.
11:20;
12:16
17^d
Job
31:24;
Psa.
52:7;
Mark
10:24;
cf.
1 Tim.
4:10
17^e
Prov.
23:5;
Matt.
13:22
17^f
Eccl.
5:
18-19;
Acts
17:25
17^g
Titus
3:6
18^a
1 Tim.
5:10;
Heb.
13:16
18^b
Luke
12:21;
James
2:5
18^c
Rom.
12:8
19^a
Matt.
6:
19-20;
Luke
16:9
19^b
Matt.
19:21
19^c
Luke
6:48
19^d
1 Tim.
6:12

21 Which some professing have ^{1a}misaimed concern- 21^a
ing the ^{2b}faith.

XIV. Conclusion
6:21b

^cGrace *be* with you.

1 *Tim.*
1:6;
2 *Tim.*
2:18
21^b
1 *Tim.*
1:19c
21^c
2 *Tim.*
4:22

21¹ Missed the mark, as in shooting.

21² See note 1⁴ in chapter 4.

THE SECOND EPISTLE OF PAUL TO TIMOTHY

Subject:
Inoculation against the Decline of the Church

CHAPTER 1

I. Introduction *1:1-2*

1 Paul, an apostle of Christ Jesus through *the* ^awill of God, ^baccording to *the* ^{1c}promise of ^dlife which is in Christ Jesus,

2 To Timothy, beloved ^achild: Grace, ^{1b}mercy, peace, from God *the* Father and Christ Jesus our Lord.

1¹ This book was written at a time when the churches established through the apostle's ministry in the Gentile world were in a trend of degradation, and the apostle himself was confined in a remote prison. Many had turned away from him and forsaken him (1:15; 4:16), including even some of his co-workers (4:10). It was a discouraging and disappointing scene, especially to his young fellow worker and spiritual child, Timothy. Due to this, in the opening of this encouraging, strengthening, and establishing Epistle, he confirmed to Timothy that he was an apostle of Christ, not only through the will of God, but also according to the promise of life which is in Christ. This implies that the churches may become degraded, and many of the saints may backslide in unfaithfulness, but the eternal life, the divine life, the uncreated life of God, promised by God in His holy writings and given to the apostle and all the believers, remains forever the same. With and upon this unchanging life the firm foundation of God has been laid and stands unshaken through all the tide of degradation (2:19). By such a life those who seek the Lord out of a pure heart are able to stand the trial of the church's decline. This life, on which the apostle in his first Epistle charged Timothy and others to lay hold (6:12, 19), should be an encouragement and strengthening to him in perilous times.

2¹ Only in the two Timothys did the apostle include God's mercy in the opening greeting of his Epistles. God's mercy reaches farther than His grace. In the degraded situation of the churches, God's mercy is needed.

1^a
1 Cor.
1:1;
2 Cor.
1:1;
Eph.
1:1;
Col.
1:1
1^b
cf.
1 Tim.
1:1;
Titus
1:1
1^c
Titus
1:2;
Rom.
1:2;
Eph.
3:6;
Heb.
9:15;
Acts
13:23;
Gal.
3:29
1^d
2 Tim.
1:10;
1 Tim.
1:16;
6;
12, 19;
Titus
1:2;
3:7
2^a
1 Tim.
1:2
2^b
1 Tim.
1:2

**II. The Divine Provisions
for the Inoculation—
a Pure Conscience, Unfeigned Faith,
the Divine Gift, a Strong Spirit,
Eternal Grace, Incorruptible Life,
the Healthy Word, and the Indwelling Spirit
1:3-14**

3 I thank God, whom I ^{1a}serve ²from my ^bforefathers in a ^{3c}pure conscience, how unceasingly I have remembrance concerning you in my petitions ^dnight and day,

4 ^aLonging to see you, remembering your ^btears, that I may be ^cfilled with joy;

5 Having been reminded of the ^aunfeigned faith in you, which ^{1d}dwelt first in your grandmother Lois and your ^bmother Eunice, and I am persuaded dwells also in you.

6 For which cause I remind you to ^{1f}an into flame the ^agift of God which is in you through the ^{2b}laying on of my hands.

7 For God has not given us a ^{1a}spirit of ^bcowardice, but ²of ^cpower and of ^dlove and of a ^{3e}sober mind.

3¹ To serve God in His worship (Acts 24:14; Phil. 3:3).

3² Following in the footsteps of his forefathers to serve God in a pure conscience.

3³ See note 9² in 1 Timothy 3. In a time of degradation, a pure conscience is needed to serve God.

5¹ Lit. indwelt.

6¹ This was written to encourage and strengthen Timothy in his ministry for the Lord, which might be enfeebled by Paul's imprisonment and the degraded situation of the churches.

6² See note 14¹ in 1 Timothy 4.

7¹ Our human spirit, regenerated and indwelt by the Holy Spirit (John 3:5; Rom. 8:16). To fan into flame the gift of God (v. 6) is related to our regenerated spirit.

7² Of power refers to our will, of love to our emotion, and of a sober mind to our mind. This indicates that a strong will, a loving emotion, and a sober mind have very much to do with a strong spirit for the exercise of the gift of God which is in us.

7³ Or, sound mind.

7^b
John
14:27;
Rev.
21:8

7^c
Eph.
3:16;
6:10

7^d
Gal.
5:
13-14;
Col.
3:14

7^e
1 Tim.
3:2;
Titus
1:8;
2:2, 6

3^a
Acts
24:14;
Rom.
1:9
3^b
Gal.
1:14
3^c
1 Tim.
3:9
3^d
1 Thes.
3:10;
Acts
26:7
4^a
Phil.
1:8
4^b
Luke
19:41;
John
11:35;
Heb.
5:7;
Acts
20:
19, 37;
2 Cor.
2:4
4^c
Phil.
2:2
5^a
1 Tim.
1:5
5^b
Acts
16:1;
cf.
2 Tim.
3:15
6^a
1 Tim.
4:14
6^b
1 Tim.
4:14
7^a
2 Tim.
4:22;
Rom.
8:
15, 16;
12:11;
John
3:6;
4:24

^{8a} 2 Tim. 1:12, 16; Mark 8:38; Rom. 1:16
^{8b} 1 Cor. 1:6
^{8c} Philem 1:9; Eph. 3:1
^{8d} 2 Tim. 2:3, 9; 4:5
^{8e} Mark 8:35; 10:29
^{8f} Eph. 3:7, 20; Col. 1:29
^{8g} 1 Tim. 6:12; Heb. 3:1
^{8h} Rom. 9:11; Eph. 2:9; Titus 3:5
⁸ⁱ Eph. 1:9, 11
^{8j} 1 Tim. 1:14
^{8k} Titus 1:2
^{8l} Rom. 16:25
^{8m} Titus 2:11
⁸ⁿ Rom. 16:26; Col. 1:26; Titus 1:3

8 Therefore do ¹not be ^aashamed of the ^{2b}testimony of our Lord, nor of me ^cHis prisoner; but ^dsuffer evil with the ^{3e}gospel ⁴according to *the* ^fpower of God;

9 Who has saved us and ^{1a}called us with a holy calling, not according to our ^bworks, but according to *His* own ^{2c}purpose and ^dgrace, which was given to us in Christ Jesus ³before ^etimes eternal,

10 But now has been ^{1a}manifested through the ^bappearing of our Savior Christ Jesus, who ²nullified ^cdeath, and brought ^{3d}life and ^{4e}incorruption to light through the gospel,

8¹ This was the reason that Paul charged Timothy in the two preceding verses to fan into flame the gift of God which was in him by a strong spirit.

8² Not to be ashamed of the testimony of our Lord is to stand against its downward current in the declining churches.

8³ Since the gospel, personified here, was suffering persecution, Timothy should suffer evil along with the gospel.

8⁴ Our suffering of persecution along with the gospel must be to the extent that the power of God, not our natural strength, can endure.

9¹ God has not only saved us to enjoy His blessing, but also called us with a holy calling, a calling for a particular cause, to fulfill His purpose.

9² Purpose is God's plan according to His will to place us into Christ, making us one with Him to share His life and position that we may be His testimony. Grace is God's provision in life for us to live out His purpose.

9³ I.e., before the world began. The grace given to us in Christ was bestowed upon us before the world began. This is a sure and unshakable foundation, standing firmly against the waves of the downward current and exposing the total powerlessness of the enemy's efforts to counter the eternal purpose of God. For the strengthening of Timothy the apostle identifies their ministry with this.

10¹ God's grace was given to us in eternity, but was manifested and applied to us through our Lord's first coming to nullify death and bring life to us.

10² Christ nullified death, making it of none effect, through His Devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54).

10³ The eternal life of God, which is given to all believers in Christ (1 Tim. 1:16) and which is the main element of the divine grace given to us (Rom. 5:17, 21). This life has conquered death (Acts 2:24) and will swallow up death (2 Cor. 5:4). It was according to the promise of such a life that Paul was an apostle (1:1). This life and its consequent

^{10a} Heb. 9:26;	^{10b} 1 Cor. 15:26, 54;	^{10c} Heb. 2:14, 15;	^{10d} 2 Tim. 1:1;	^{10e} Rom. 2:7;
^{10f} Titus 1:3;			^{10g} 1 Tim. 1:16;	

11 For ¹which I was ^aappointed a ²herald, and an ^{11^a}
apostle, and a teacher. ^{1 Tim.}

12 For which ¹cause also I ^asuffer these things; but I ^{1:12;}
am ²not ^bashamed, for I know ³whom I have ^cbelieved, ^{2:7}
and I am persuaded that He is able to ^dguard ⁴my ^{12^a}
^edeposit unto ^{5f}that day. ^{2 Tim.}

13 ^aHold ^{1a} a pattern of ^{2b}healthy words which you ^{2:9}
^cheard from me, in ^{3d}faith and love which *are* in Christ ^{12^b}
Jesus. ^{2 Tim.}

incorruption have been brought to light and made visible to men
through the preaching of the gospel. ^{1:8, 16}

10⁴ Life is the divine element, even God Himself, imparted into our
spirit; incorruption is the consequence of life saturating our body
(Rom. 8:11). This life and incorruption are able to counter the death
and corruption of the decline among the churches. ^{12^c}

11¹ This refers to the gospel of divine grace and eternal life, corre-
sponding to the gospel presented in grace and life by the Apostle John
(John 1:4, 15-17). For such a gospel Paul was appointed a herald, an
apostle, and a teacher. ^{1 Pet.}

11² A herald announces and proclaims the gospel, an apostle sets
up and establishes the churches for God's administration, and a
teacher gives instructions to the churches with all the saints. See note
7¹ in 1 Timothy 2. ^{4:19;}

12¹ The apostle had a cause for his sufferings, a cause on the high-
est plane—to proclaim the glad tidings of the gospel of grace and life,
to establish the churches, and to direct the saints. Such a cause should
also be an encouragement and strengthening to Timothy in facing the
deterioration of the declining churches. ^{Psa.}

12² So Timothy should not be ashamed either (v. 8). ^{10:14}

12³ The apostle believed not a thing nor a matter, but a living Per-
son, Christ, the Son of the living God, who is the embodiment of
divine grace and eternal life. The eternal life in Him is powerful; it is
more than able to sustain to the end the one who suffers for His sake,
and to preserve him for the inheritance of the coming glory. The grace
in Him is more than sufficient to provide His sent one with all he needs
for finishing the course of his ministry unto a reward in glory (4:7-8).
Hence, He is able to guard that which the apostle has committed unto
Him for the day of His return. Such an assurance should also be an
encouragement and strengthening to the enfeebled and sorrowful
Timothy. ^{12^d}

12⁴ Or, that which I have committed unto Him. The apostle
committed his entire being with his glorious future unto the One who
is able, through His life and grace, to guard his deposit for the day of
His second appearing. ^{2 Tim.}

12⁵ The day of Christ's second appearing. ^{2:2;}

13¹ Or, an example. The preceding word in verse 12 is a pattern, an
example, of healthy words. ^{Rev.}

13² See note 3² in 1 Timothy 6. ^{3:3}

14^a 14 ^aGuard the good ¹deposit through *the* Holy ^bSpirit who ²dwells in us.

1 Tim.
6:20;

cf.

2 Tim.

1:12

14^b

Titus

3:5;

Rom.

8:9, 11;

1 Cor.

3:16;

6:19

15^a

Acts

2:9;

19:10;

20:18;

2 Cor.

1:8;

Rev.

1:4

15^b

2 Tim.

4:

10, 16

16^a

2 Tim.

1:18, 2;

1 Tim.

1:13

16^b

2 Tim.

4:19

16^c

Philem.

7, 20;

Rom.

15:32;

1 Cor.

16:18;

2 Cor.

7:13

16^d

2 Tim.

1:8, 12

16^e

Acts

28:20;

Phil.

1:7

17^a

Acts

28:14,

16, 17

III. The Basic Factor of the Decline— Forsaking the Apostle and His Ministry 1:15-18

15 This you know, that all who *are* in ^{1a}Asia ^{2b}turned away from me, of whom are ³Phygelus and Hermogenes.

16 May the Lord grant ^amercy to the house of ^{1b}Onesiphorus, for he often ^crefreshed me and was not ^dashamed of my ^echain;

17 But being in ^aRome, he sought me out diligently and found *me*.

18 May the Lord grant him to find ^amercy from *the* Lord in ^{1b}that day! And in how many things he served in ^cEphesus, you know very well.

13³ See note 14² in 1 Timothy 1.

14¹ See note 20¹ in 1 Timothy 6.

14² Lit. is indwelling. The Holy Spirit dwells in our spirit (Rom. 8:16). Hence, to guard the good deposit through the Holy Spirit requires us to exercise our spirit.

15¹ I.e., the province of Asia.

15² This indicates that the believers in Asia who had formerly received the apostle's ministry now forsook him. In spite of such desertion, the apostle grew stronger in the grace that was in Christ, Who was the same and would never change. Without being discouraged, he exhorted his son in faith to persevere steadily in the ministry in the midst of the failure and ruin of the churches.

15³ These two must be the ones who took the lead to desert the apostle because of his imprisonment (cf. v. 8).

16¹ An overcomer who surmounted the general trend and stood against the down current to refresh the Lord's ambassador in spirit, soul, and body, not being ashamed of his imprisonment for the Lord's commission.

18¹ The day of the Lord's victorious appearing to reward His overcomers (4:8; Rev. 22:12).

18^a

2 Tim.

1:16

18^b

2 Tim.

1:12

18^c

Acts

18:19;

19;

1, 26;

1 Tim.

1:3

CHAPTER 2

**IV. The Inoculator—a Teacher,
a Soldier, a Contender,
a Husbandman, and a Workman
2:1-15**

1 You ¹therefore, my ^achild, be ^{2b}empowered in the ^{3c}grace which is in Christ Jesus,

2 And the ¹things which you have ^aheard from me through many ^bwitnesses, these ^{2c}commit to ^{3d}faithful men, who will be competent to ^eteach others also.

3 Take your share in ^asuffering evil as a good ^{1b}soldier of Christ Jesus.

4 No one serving as a soldier ^{1a}entangles himself with the ^baffairs of ²life, that he may please the one who enlisted *him*.

5 And if also anyone ^{1a}contends *in the games*, he is not ^bcrowned unless he contends lawfully.

6 The laboring ^{1a}husbandman must be the first to partake of the fruits.

1¹ In view of what has been mentioned in the preceding chapter.

1² The apostle himself has experienced the empowering of grace in life (1:9-12). Now he exhorts Timothy to be empowered in the same grace.

1³ See note 9² in chapter 1.

2¹ I.e., the healthy words (1:13).

2² The healthy words, after being committed to faithful men, become the good deposit in them (1:14). This word indicates that if someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones that they also may have a good deposit from the Lord, thus making them competent to teach others.

2³ Trustworthy.

3¹ The apostle considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare, in Numbers 4:23, 30, 35 (lit.).

4¹ To fight a good fight (4:7) for the Lord's interests on this earth we must be cleared of any earthly entanglement.

4² Gk. *bios*, indicating the physical life in this age.

5¹ This likens Timothy to an athlete contending in the games.

6¹ The apostle also likened Timothy to a husbandman, a farmer. A soldier must win the victory, an athlete must receive the crown, and a husbandman must partake of the fruits, the food.

1^a
2 Tim.
1:2
1^b
2 Tim.
1:7; 4:17;
Eph.
6:10;
Phil.
4:13
1^c
2 Tim.
1:9;
1 Tim.
1:14a
2^a
2 Tim.
1:13
2^b
1 Tim.
6:12
2^c
1 Tim.
1:18
2^d
Matt.
24:45
2^e
2 Tim.
2:24;
1 Tim.
3:2; 5:17
3^a
2 Tim.
1:8; 4:5
3^b
1 Tim.
1:18
4^a
Heb.
12:1;
2 Pet.
2:20
4^b
cf.
Luke
14:
18-20;
Matt.
13:22
5^a
1 Cor.
9:25
5^b
2 Tim.
4:8
6^a
1 Cor.
9:10

7 Consider what I say, for the Lord will give you understanding in all things.

8^a 8 Remember Jesus Christ, ^{1a}raised from among *the* dead, of *the* ^{2b}seed of David, according to ^{3c}my gospel;

9 In which I ^asuffer evil unto ^bbonds as a ^ccriminal, but the ^dword of God is ¹not bound.

10 Therefore I ^aendure all things for the sake of the ^{1b}chosen ones, that they also may obtain *the* ^csalvation which is in Christ Jesus ²with ^deternal glory.

11 ^aFaithful is the word: ¹For if we ^{2b}died with *Him*, we shall also ^{3c}live with *Him*;

12 If we ^{1a}endure, we shall also ^{2b}reign with Him; if we ^cdeny Him, ³He also will ^ddeny us;

8^a 8¹ Indicating Christ's victory over death by His divine life with its resurrection power.

8² Indicating His dignified human nature exalted and glorified along with His divine nature.

8³ The apostle's gospel is the glad tidings of the living Person, Christ, who possesses both the divine and human nature, who was incarnated to be the Son of Man and resurrected to be the Son of God, as related in the parallel portion, Romans 1:1-4.

9¹ In spite of all the opposition by human efforts instigated by the enemy Satan, the bonds of the apostle released the word of God, giving it free course and making it more prevailing.

10¹ The believers in Christ, who were chosen by God the Father before the foundation of the world (Eph. 1:4) and selected from mankind for salvation. The apostle endured all sufferings for our sake that we also may obtain salvation as he did.

10² It is not salvation *and* eternal glory, but salvation *with* eternal glory. Eternal glory is the ultimate goal of God's salvation (Rom. 8:21); God's salvation leads us into His glory (Heb. 2:10). This encourages us to endure sufferings for the gospel (Rom. 8:17).

11¹ From here to the end of verse 13 may be a hymn. This passage corresponds with Romans 6:8 and 8:17.

10^a 11² In Christ's crucifixion, as symbolized by baptism (Rom. 6:3-8).

13:7: 11³ In Christ's resurrection (Rom. 6:5, 8; John 14:19).

Heb. 10:36 12¹ In this age.

10^b 12² In the coming age.

Titus 1:1: 12³ Lit. that one.

Col. 3:12 12⁴ Not acknowledge us (Matt. 10:33; Luke 9:26).

10 ^a	11 ^a	11 ^b	11 ^c	12 ^a	12 ^b	12 ^c
1 Pet. 5:10;	1 Tim. 1:15	Rom. 6:8;	1 Thes. 5:10;	2 Thes. 1:4	Rev. 20:4, 6	Matt. 10:33;
2 Cor. 4:17;		2 Cor. 4:10	John 14:19			Luke 12:9
Heb. 2:10						

13 If we are ^afaithless, ¹He remains ²faithful, for He ^{3b}cannot deny Himself.

14 Remind *them* of these things, solemnly ^acharging *them* before the Lord not to have ^bcontentions of words, *which are* ^cprofitable for nothing, to the ¹ruin of those who hear.

15 Be diligent to ^apresent yourself ^bapproved to God, an unashamed workman, ¹cutting straight the ^cword of the ^{2d}truth.

V. *The Spreading of the Decline— like That of Gangrene* 2:16-26

16 But ^aavoid ^{1b}profane, ^cvain babblings, for they will advance to more ^{2d}ungodliness,

13¹ Lit. that one.

13² Faithful to His own word.

13³ If we become faithless to Him, although He remains faithful, He cannot accept us as faithful by making Himself unfaithful, i.e., by denying Himself (His nature and His being).

14¹ Or. overthrowing. Lit. catastrophe.

15¹ As in carpentry. It means to unfold the word of God in its various parts rightly and straightly without distortion.

15² See notes 4² in 1 Timothy 2, and 15⁵ in 1 Timothy 3. "Contentions of words" (v. 14), "profane babblings" (v. 16), the eating word of a gangrene (v. 17), and "foolish and ignorant questionings" (v. 23), are often very much used by the Devil (v. 26) in the down current among the churches to produce contentions (v. 23), to ruin the hearers (v. 14), to promote ungodliness (v. 16), and to overthrow people's faith (v. 18). Hence, there is the need of the word of the truth rightly unfolded to enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the right track.

16¹ See note 7¹ in 1 Timothy 4.

16² Contrary to godliness. See note 2² in 1 Timothy 2.

1 Tim.
6:11;
2 Tim.
2:22

16^b
1 Tim.
4:7
16^c
1 Tim.
6:20

16^d
1 Tim.
1:9;
Titus
2:12

13^a
cf.
Rom.
3:3
13^b
Titus
1:2;
Num.
23:19
14^a
1 Tim.
4:11
14^b
1 Tim.
6:4;
2 Tim.
2:23;
Titus
3:9
14^c
Titus
3:9
15^a
Rom.
6:13;
12:1
15^b
Phil.
2:22;
1 Cor.
11:19;
Rom.
5:4;
cf.
2 Tim.
3:8;
1 Cor.
9:27;
2 Cor.
13:5, 6;
Heb.
6:8
15^c
Eph.
1:13;
James
1:18
15^d
1 Tim.
2:4
16^a
Titus
3:9;
cf.
1 Tim.
6:20;
2 Tim.
3:5;

17^a And their word will ¹spread as ²gangrene, of whom are ^aHymenaeus and Philetus,

18 Who concerning the ^{1a}truth have ^{2b}misaimed, saying that *the* ^cresurrection has ³already taken place, and overthrow the ^{4d}faith of some.

19 However, the firm ^{1a}foundation of God stands, having this ^{2b}seal, *The* Lord ^cknows those who are His, and, Let everyone who ^dnames the name of *the* Lord depart from unrighteousness.

20 ¹But in a ²great house there are not only ³gold and

17¹ Or, feed, eat. Lit. will find pasture, as in John 10:9. The word for pasture in Greek is the medical term for the consuming progress of a mortifying disease (Alford); hence, spread.

17² An eating sore, a cancer.

18¹ See note 15⁵ in 1 Timothy 3.

18² Missed the mark, swerved, deviated.

18³ That is to say, there will be no resurrection. This is a serious heresy, denying the divine power in life (1 Cor. 15:52; 1 Thes. 4:16; Rev. 20:4, 6).

18⁴ Subjective faith, the believing act, which is very much related to the resurrection of Christ (Rom. 10:9).

19¹ Verses 14 to 18 give instruction concerning how to deal with heresies on the negative side and handle the truth on the positive side. According to the context of verses 15, 18, and 25, the foundation here does not refer to Christ as the foundation of the church (1 Cor. 3:11), but the church as the foundation of the truth. This corresponds with "the base of the truth," which holds the truth (1 Tim. 3:15), especially the truth of the resurrection of Christ (Acts 4:33).

The church is built with the divine life in Christ, which life is indestructible, unconquerable (Heb. 7:16; Acts 2:24), and able to withstand deathly decline from any source. Hence, the church is the firm foundation of God that stands forever against any heresy.

19² The seal has two sides. On the Lord's side it is: "The Lord knows those who are His." This is based upon the Lord's divine life, which He has given to all His believers and which has brought them into organic union with Him, making them one with Him and causing them to become His. On our side it is: "Let everyone who names the name of the Lord depart from unrighteousness." This is the issue of the divine life: it enables us to depart from unrighteousness and keeps us blameless in His holy name. The church as the firm foundation in the divine life bears such a two-sided seal, testifying that the Lord's divine life has made us His and has kept us from things that are contrary to His righteous way.

Verse 19 indicates definitely that the ones exposed in verses 16-18 are not the Lord's. Their evil doings are a strong proof of this.

20¹ In contrast to the definition in the preceding verse concerning genuine believers.

20² The house of God defined in 1 Timothy 3:15-16 is the genuine

silver vessels, but also ⁴wooden and earthen, and some unto ^ahonor, and some unto dishonor;

21 If therefore anyone ¹cleanses himself from ^{2a}these, he will be a ^bvessel ³unto honor, ^csanctified, ^duseful to the master, ^eprepared unto every good work.

22 But ^aflee youthful ¹lusts, and ^bpursue ²righteousness, faith, love, peace with those who ^{3c}call on the Lord out of a ^{4d}pure heart.

23 But ^{1a}foolish and ²ignorant ^bquestionings refuse, knowing that they ³produce contentions;

24 And a ^aslave of *the* Lord must ^bnot contend, but be gentle toward all; apt to ^cteach, bearing with wrong,

church in its divine nature and essential character as the foundation of the truth; whereas the great house here refers to the deteriorated church in its mixed character, as illustrated by the abnormally big tree in Matthew 13:31-32 (see note 32¹ in Matthew 13). In this great house there are not only precious vessels, but also base ones.

20³ Honorable vessels are of both the divine nature (gold) and the redeemed and regenerated human nature (silver). These, like Timothy and other genuine believers, constitute the sure foundation to hold the truth.

20⁴ Dishonorable vessels are of the fallen human nature (wood and earth). Hymenaeus, Philetus, and other false believers are of these.

21¹ This is to "depart from unrighteousness" (v. 19), as an outward evidence of the inward divine nature.

21² Vessels unto dishonor, including those mentioned in verses 16-18.

21³ Unto honor is a matter of nature, sanctified a matter of position, useful a matter of practice, and prepared a matter of training.

22¹ Timothy should beware not only of outward corruption among the churches, but also of inward lusts within himself. He must avoid the outward corruption and flee the inward lusts.

22² Righteousness is toward self, faith is toward God, and love is toward others; peace is the consequence of these three virtues.

22³ This is to "name the name of the Lord" in our prayer and praise to Him. The Lord's seekers must be His callers.

22⁴ See note 5³ in 1 Timothy 1.

23¹ Or, stupid.

23² Uninstructed, undisciplined, untrained, i.e., not subject to God, but following one's own mind and will (Darby).

23³ Gender, beget.

24^a
Rom.
1:1;
Gal.
1:10

24^b
1 Tim.
3:3;

Titus
3:2;
Matt.
12:19

24^c
2 Tim.
2:2

20^a
Rom.
9:21
21^a
2 Tim.
2:
16-18
21^b
Rom.
9:21,
23-24
21^c
Rom.
6:
19, 22;
15:16;
1 Pet.
1:2
21^d
Philem.
11
21^e
2 Tim.
3:17;
Titus
3:1,
8, 14;
Heb.
13:21
Eph.
2:10
22^a
1 Tim.
6:11
22^b
1 Tim.
6:11
22^c
Rom.
10:12;
Acts
9:14;
1 Cor.
1:2
22^d
1 Tim.
1:5
23^a
Titus
3:9
23^b
1 Tim.
1:4;
6:4

25^a 25 In ^ameekness correcting those who ^boppose, if perhaps God may give them ^{1c}repentance unto *the* ^{2d}full knowledge of *the* truth,

26 And they may ^{1a}return to soberness out of the ^{2b}snare of the ³Devil, having been caught by ⁴him, ⁵unto ^cHis will.

2 Tim.

3:8;

Titus

1:9;

2:8

25^c

Acts

5:31

25^a

1 Tim.

2:4

26^a 1 ¹But know this, that in *the* ²last days ³difficult ^atimes ⁴shall come;

1 Cor.

15:34

26^b

1 Tim.

3:7;

6:9

26^c

Rom.

12:2;

Eph.

5:17;

Col.

1:9

1^a

2 Tim.

4:3

25¹ This indicates that with the opposers of the truth it is the heart and conscience that are in question. The truth is the revelation of the living God and His economy—His heart's desire. To receive the divine revelation, the heart and conscience need to be rightly exercised toward God. The heart should be turned to Him, directed solely to Him, and the conscience must be pure and void of offence before Him. Otherwise, one might be carried away as a captive by the Devil and fall into his snare (v. 26).

25² See note 4² in 1 Timothy 2. This word proves that the opposers are short of adequate knowledge of the divine revelation.

26¹ Become sober again, awake out of a drunken stupor (Vincent).

26² This indicates that the opposers of the truth have been captured and kept in a snare by the Devil. The enemy of God occupies their reprobate mind with error and shuts God out, just as he did with the Pharisees (John 8:42-45). They need to return to God in their heart and have a thorough dealing in their conscience.

26³ See note 10¹ in Revelation 2.

26⁴ The Devil.

26⁵ Lit. unto the will of that One (referring to God in verse 25), i.e., toward God's will, for God's will, to do God's will.

1¹ In contrast with the hope just expressed at the end of the preceding chapter.

1² Denoting the present age (2 Pet. 3:3; Jude 18), beginning from Christ's first coming (1 Pet. 1:20) and lasting until His second appearing. The long duration of this period was not revealed to the apostles (Matt. 24:36); they expected the Lord to return in their generation

1³ Or, hard times, grievous times, perilous times.

1⁴ Or, will set in, will be present.

CHAPTER 3

VI. The Worsening of the Decline— Becoming Grievous Times of Deceiving 3:1-13

2 For ¹men shall be ²lovers of self, ^alovers of money, ^bboasters, ³arrogant, ^{4c}revilers, ^bdisobedient to parents, ⁵unthankful, ^dunholy,

3 ^aWithout natural affection, ¹implacable, ^bslanders, ^cwithout self-control, savage, ^cnonlovers of good,

4 ^{1a}Traitors, ²reckless, ^{3b}blinded with pride, ⁴lovers of ^cpleasure rather than ^dlovers of God;

5 Having a ^{1a}form of ^bgodliness, but having ^cdenied its ²power; from these also ^dturn away.

6 For of these are those who are ^acreeping into

2¹ The prophetic picture presented in verses 2 through 5 portrays not the evil condition of the non-Christian society, but the corrupted situation of the "great house" mentioned in 2:20, the declined Christianity.

2² In the three Epistles seven kinds of lovers are mentioned: 1) lovers of self, 2) lovers of money (2 Tim. 3:2; 1 Tim. 6:10), 3) lovers of pleasure, 4) lovers of God (2 Tim. 3:4), 5) lovers of good (Titus 1:8), 6) lovers of husbands, and 7) lovers of children (Titus 2:4). There are also two kinds of nonlovers: 1) nonlovers of good, and 2) nonlovers of God (2 Tim. 3:3-4). Of whatever one is a lover, his whole heart, even his entire being, is set on it and occupied and possessed by it. This is crucial! Whether there could be a day of glory in the church's victory or grievous days of the church's decline depends altogether upon what kind of lovers we are. History tells us that the root of the church's decline was the loss of her first love toward the Lord (Rev. 2:4). To maintain the victorious standard of the church, we must be lovers of God and lovers of the good which pertains to God's economy.

2³ Or, haughty.

2⁴ Lit. blasphemers, as in 1 Timothy 1:13. Here, however, it does not refer to blasphemers of God, but revilers or railers, evil and injurious speakers, of men.

2⁵ Or, ungrateful.

3¹ Or, irreconcilable.

4¹ Or, betrayers.

4² Or, headstrong.

4³ See note 6¹ in 1 Timothy 3.

4⁴ In this picture, there are three kinds of lovers—lovers of self, lovers of money, and lovers of pleasure—and two kinds of nonlovers—nonlovers of good, and nonlovers of God.

5¹ A mere outward semblance without the essential reality.

5² The real and practical virtue of a living influence to express God.

5^c
1 Tim.
5:8;
Titus
1:16

5^d
1 Tim.
6:20;
cf.
1 Tim.
6:11;

2 Tim.
2:22;
2:16;
Titus
3:9

6^a
Jude
4

2^a
1 Tim.
6:10;
Heb.
13:5
2^b
Rom.
1:30
2^c
2 Pet.
2:
10-12
2^d
1 Tim.
1:9
3^a
Rom.
1:31
3^b
1 Tim.
3:11;
Titus
2:3
3^c
cf.
Titus
1:8
4^a
John
6:71;
Acts
7:52
4^b
1 Tim.
3:6;
6:4
4^c
Titus
3:3;
James
5:5;
2 Pet.
2:13
4^d
Mark
12:30;
1 John
4:21
5^a
Rom.
2:20;
cf.
Matt
7:15
5^b
1 Tim.
2:2

^{6b} houses and taking captive silly women heaped with sins, led by ^cvarious lusts,

^{6c} 7 Always learning and never able to come to the ^{1a}full knowledge of the truth.

^{7a} 8 And just as ¹Jannes and Jambres opposed Moses, so these also ^aoppose the ^{2b}truth, men ^ccorrupted in mind, ^{3d}disapproved concerning the ^{4e}faith.

^{8a} 9 But they shall not ^aadvance farther, for their ¹folly shall be completely manifest to all, as also the ²folly of ^{2b}those became.

^{8b} 10 But you have ^aclosely followed my teaching, ¹conduct, ^{2b}purpose, faith, longsuffering, love, endurance,

^{8c} 11 ^aPersecutions, sufferings, which happened to me in ^bAntioch, in ^cIconium, in ^{1d}Lystra; what persecutions I bore; and out of them all the Lord ^adelivered me.

^{8d} 12 And indeed, all who ¹desire to ²live ^agodly in Christ Jesus will be ^bpersecuted.

^{8e} 13 But evil men and ¹impostors will grow worse and worse, ^adeceiving and being deceived.

^{8f} 7¹ See note 4² in 1 Timothy 2.

^{8g} 8¹ According to Jewish tradition, they were the Egyptian magicians who opposed Moses, mentioned in Exodus 7:11, 22.

^{8h} 8² See note 15^b in 1 Timothy 3. In the decline among the churches, truth is the target of the enemy's attack. Hence, truth is also the remedy and rescue from the diseased and ruined situation.

⁸ⁱ 8³ Or, reprobate.

^{8j} 8⁴ See note 1⁴ in 1 Timothy 4.

^{8k} 9¹ The unintelligence and senselessness of their doing.

^{8l} 9² Jannes and Jambres, who were defeated and extinguished (Exo. 8:18; 9:11).

^{8m} 10¹ Manner of life.

⁸ⁿ 10² This Greek word in Paul's Epistles is used in relation to the purpose of God (Rom. 9:11).

^{8o} 11¹ The city where Timothy lived (Acts 16:1-2), near to Iconium and Antioch in Pisidia.

^{8p} 12¹ Or, determine.

^{8q} 12² To live godly is to live a life of godliness. See notes 2² in 1 Timothy 2, and 16¹, 16² in 1 Timothy 3.

^{8r} 13¹ Juggling impostors. This verse indicates that the decline of the church will become worse.

^{8s} Acts 14:6	^{12a} Titus 2:12;	^{12b} John 15:23;	^{13a} Titus 1:10;
^{11c} 2 Tim. 4:17-18	^{1 Tim.} 2:10	^{1 Cor.} 4:12	^{3:3}

VII. *The Antidote of the Inoculation— the Divine Word* 3:14-17

14 But you, continue in the ¹things which you have learned and have been assured of, knowing from whom you have learned;

15 ¹And that ^afrom a babe you have known the ^bsacred writings, which are able to make you ^cwise unto ^dsalvation through faith which is in Christ Jesus.

16 ¹All ^aScripture is ²God-breathed and profitable for ^bteaching, for ³reproof, for ⁴correction, for ⁵instruction in righteousness,

14¹ The things which Timothy learned of the apostle and was assured of were the vital portion of the content of the New Testament, which completed the divine revelation (Col. 1:25). Hence, he had the practical apprehension of a great part of the New Testament.

15¹ In addition to the knowledge of the New Testament, Timothy also had, from his childhood, a good foundation in the knowledge of the Old Testament. He was one who was fully perfected and equipped to minister the word of God, not only in caring for a local church, but also in confronting the increasing decline of the church.

16¹ Or, Every Scripture God-breathed is also profitable To confront the death, corruption, and confusion in the church's decline, the eternal life upon which chapter 1 is based (vv. 1, 10), the divine truth emphasized in chapter 2 (vv. 15, 18, 25), and the holy Scripture highly regarded in chapter 3 (vv. 14-17) are all needed. The eternal life not only swallows up death, but also renders the life supply; the divine truth replaces the vanity of corruption with the reality of all the divine riches; and the holy Scripture not only dispels the confusion, but also furnishes divine light and revelation. Hence, in this book the apostle stresses these three things.

16² This indicates that the Scripture, the word of God, is the breath of God. God's speaking is God's breathing. Hence, His word is spirit (John 6:63), *pneuma*, or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches. We must strike the Spirit of the Scripture with our spirit to catch the divine fire.

As the embodiment of God the Spirit, the Scripture is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4).

16³ Conviction, confutation.

16⁴ Setting right what is wrong, turning one to the right way, restoring to an upright state.

16⁵ Discipline or chastisement in righteousness; to discipline or chastise in the element and condition of righteousness.

15^a
2 Tim.
1:5
15^b
Rom.
15:4;
1 Cor.
10:11;
John
5:
39, 47
15^c
Psa.
19:7;
119:
98
15^d
1 Cor.
1:21;
Acts
16:31
16^a
2 Pet.
1:
20-21
16^b
Rom.
15:4;
Eph.
6:4

17^a 17 That the ^{1a}man of God may be ²complete, fully
 1 Tim. 3^bequipped for every good work.

6:11

17^b

Heb.

13:21;

2 Tim.

2:21

CHAPTER 4

VIII. *The Incentive to the Inoculator— the Coming Reward*

4:1-8

1^a 1 I solemnly ^acharge you before God and Christ
 1 Tim. Jesus, who is about to ^{1b}judge the living and the dead,
 1:18; and by ²His ^cappearing and His ^dkingdom:
 6:13

1^b 2 Preach the ^{1a}word; ²be ready ³in season and out
 Acts of season; ^{4b}reprove, rebuke, ^cexhort, with ⁵all ^dlong-
 10:42; suffering and ^eteaching.
 17:31

1^c 3 For the ^{1a}time will come when they will not

2 Tim.

4:8;

1 Tim.

6:14;

Titus

2:13

1^d

2 Tim.

4:18;

Matt.

13:41;

Luke

1:33;

Eph.

5:5;

Col.

1:13;

Heb.

1:8;

2 Pet.

1:11;

Rev.

1:9;

11:15

2^a

Acts

4:31;

6:7;

12:24;

19:20;

Col.

4:3;

Rev.

1:2, 9;

6:9

17¹ See note 11¹ in 1 Timothy 6.

17² Complete and perfect in qualifications.

17³ Or, fitted out, furnished, made ready.

1¹ God has given all judgment to Christ because He is a man (John 5:22, 27; Acts 10:42; 17:31; Rom. 2:16). As the righteous Judge (v. 8), He will judge the living on His throne of glory at His second appearing (Matt. 25:31-46), and He will judge the dead on the great white throne after the millennium (Rev. 20:11-15).

1² His appearing will be for judgment, to reward each one of us (Matt. 16:27; Rev. 22:12), and His kingdom will be for His reigning with His overcomers (Rev. 20:4, 6). By these two events the apostle charges Timothy to fulfill his ministry of the word faithfully.

2¹ Comprised of what Timothy learned both of Paul and of the Old Testament (3:14-15). This proves that verses 1-2 are a continuation of 3:14-17. In caring for a local church, especially in a time of the church's decline, the preaching of the word is vital.

2² Be urgent, stand by.

2³ Opportunely or inopportunely, whether the opportunity is convenient or inconvenient, whether you are welcome or unwelcome.

2⁴ Convict.

2⁵ All also modifies teaching: teaching in many aspects and directions. The carrying out of such teaching requires longsuffering.

3¹ When the decline of the church becomes worse.

2^b

1 Tim.

5:20;

Titus

1:13;

2:15

2^c

1 Tim.

4:13;

6:2

2^d

2 Tim.

3:10;

1 Thes.

5:14

2^e

2 Tim.

2:24;

1 Tim.

3:2;

5:17

3^a

2 Tim.

3:1

tolerate ^{2b}healthy teaching, but according to their own lusts they will heap up to themselves teachers ³tickling the ear,

4 And they will ^{1a}turn away their ear from the ²truth, and will be turned aside to ^{3b}fables.

5 But you, be ^asober in all things, ^bsuffer evil, do *the* work of an ^cevangelist, ¹fully accomplish your ^{2d}ministry.

6 For I am already being ^{1a}poured out, and the time of my ^{2b}departure is at hand.

7 I have ^{1a}fought the good fight, I have ^{2b}finished the course, I have kept the ^cfaith;

^{3²} See note 10¹ in 1 Timothy 1.

^{3³} To tickle the itching ear, the ear that seeks pleasing speaking for its own pleasure.

^{4¹} The itching and turned-away ear is the main factor of the worsening decline in the churches.

^{4²} See notes 4² in 1 Timothy 2, and 15⁵ in 1 Timothy 3.

^{4³} See note 4¹ in 1 Timothy 1.

^{5¹} Fill up the full measure of your ministry.

^{5²} The ministry of the word to minister Christ in all His riches (Eph. 3:8) to both sinners and believers for the building up of the Body of Christ (Eph. 4:11-12). Such a ministry is desperately needed to counter the declining trend, as prophesied in verses 3-4.

^{6¹} As a drink offering (see note 17¹ in Philippians 2). To be poured out is to shed one's blood. "Already being poured out" indicates that the process has begun.

^{6²} From the world to be with the Lord (Phil. 1:23) through martyrdom. Paul was imprisoned in Rome twice. The first was about A.D. 62-64, due to the Jews' accusation (Acts 28:17-20). During that time he wrote the Epistles to Colossians, Ephesians, Philippians, and Philemon. After his release (which he expected in Philippians 1:25; 2:24; and Philemon 22) from the first imprisonment, he must have visited Ephesus and Macedonia (1 Tim. 1:3), from where he probably wrote the first Epistle to Timothy. Then he visited Crete (Titus 1:5); Nicopolis (Titus 3:12), from where he wrote the Epistle to Titus; Troas; and Miletus (2 Tim. 4:13, 20), from where he probably wrote the Epistle to the Hebrews. In his second imprisonment, about A.D. 65, due to Caesar Nero's sudden persecution, he wrote the second Epistle to Timothy while expecting his imminent martyrdom for his Master.

^{7¹} A proper Christian life is threefold: to fight the good fight against Satan and his kingdom of darkness for the interests of God's kingdom (1 Tim. 6:12); to run the course for the carrying out of God's economy according to His eternal purpose (Heb. 12:1); and to keep the faith for participation in the divine riches in God's dispensation (Gal. 3:22). In this Paul has set up an adequate pattern for us.

^{3^b}
1 Tim.
1:10;
Titus
1:9; 2:1;
2 Tim.
1:13
^{4^a}
Titus
1:14
^{4^b}
1 Tim.
1:4; 4:7;
Titus
1:14
^{5^a}
2 Tim.
1:7;
Titus
2:12;
1 Pet.
1:13;
4:7
^{5^b}
2 Tim.
1:8; 2:3
^{5^c}
Acts
21:8;
Eph.
4:11
^{5^d}
2 Tim.
4:11;
1 Tim.
1:12;
Col.
4:17
^{6^a}
Phil.
2:17
^{6^b}
Phil.
1:23;
cf.
2 Pet.
1:14
^{7^a}
1 Tim.
1:18;
6:12
^{7^b}
1 Cor.
9:26;
Heb.
12:1
^{7^c}
1 Tim.
1:19c

8^a 8 ¹Henceforth, there is ²laid up for me the ^{3a}crown of
 2 Tim. ^bbrighteousness, which the Lord, the ^{4c}righteous Judge,
 2:5; will ^daward to me in ^{5e}that day; and not only to me, but
 1 Cor. also to all those who have ^floved His ^{6g}appearing.
 9:25;
 1 Pet.

5:4

8^b

2 Cor.

5:10

8^c

Acts

17:31

8^d

Matt.

16:27;

Rev.

22:12

8^e

2 Tim.

1:

12, 18;

1 Cor.

3:13

8^f

Titus

2:13;

Rev.

22:20

8^g

2 Tim.

4:1

9^a

cf.

Titus

3:12

10^a

Col.

4:14;

Philem.

24

10^b

2 Tim.

1:15

10^c

1 John

2:15

10^d

1 Tim.

6:17

10^e

Acts

17:1

10^f

Acts

16:6;

18:23;

Gal.

1:2

IX. The Issue of the Decline— Loving the Present Age and Doing Many Evils 4:9-18

9 Be diligent to ^acome to me quickly;

10 For ^aDemas has ^bforsaken me, having ^{1c}loved the
^dpresent age, and has gone to ^eThessalonica; Crescens to
^fGalatia, ^gTitus to ²Dalmatia.

11 ^aLuke alone is with me. Take ^bMark and bring him
 with you, for he is useful to me for *the* ^cministry.

7² Paul began to run the course of the heavenly race after he was
 taken possession of by the Lord, and continually ran (1 Cor. 9:24-26;
 Phil. 3:12-14) that he might finish it (Acts 20:24). Now at the end he
 triumphantly proclaimed, "I have finished the course." For this he will
 receive from the Lord a reward—the crown of righteousness.

8¹ Lit. as to what remains (for the rest).

8² Reserved.

8³ The crown is a symbol of glory given as a prize, in addition to
 the Lord's salvation, to the triumphant runner of the race (1 Cor.
 9:25). This prize is not of grace nor by faith as salvation is (Eph. 2:5, 8-
 9), but of righteousness through works (Matt. 16:27; Rev. 22:12;
 2 Cor. 5:10). Such a reward will be awarded the believers, not accord-
 ing to the grace of the Lord, but according to His righteousness.
 Hence, it is the crown of righteousness. The Awarder of it is the Lord
 as the righteous Judge. Paul was assured that such a prize was reserved
 for him and would be awarded to him at the day of the Lord's second
 appearing.

8⁴ Not the merciful God nor the gracious Redeemer.

8⁵ See note 12⁵ in chapter 1.

8⁶ The Lord's appearing, His coming back, is a warning, an en-
 couragement, and an incentive to us. We should love it and look
 forward to it with earnest expectation and joy. By it, the apostle
 charged Timothy to fulfill his ministry (vv. 1-2, 5).

10¹ In contrast with loved His appearing in verse 8.

10² Yugoslavia today.

10^a

Titus

1:4

11^a

Col.

4:14;

Philem.

24

11^b

Acts

12:

12, 25;

15:37;

1 Pet.

5:13

11^c

1 Tim.

1:12;

2 Cor.

4:1

12 Now ^aTychicus I have sent to ^bEphesus.

13 The ¹cloak which I left in ^{2a}Troas with Carpus, bring when you come, and the ³scrolls, especially the parchments.

14 ^aAlexander the coppersmith ¹did many evil things to me; the Lord will ^brepay him according to his works.

15 You also guard *against* him, for he greatly opposed our words.

16 At my first defense no one came with me, but all ^aforsook me; may it not be counted against them.

17 But the Lord ^astood with me and ^bempowered me, that through me the ^cproclamation might be fully accomplished, and all the ^dnations might hear; and I was ^edelivered out of the ^{1f}lion's mouth.

18 The Lord will ^adeliver me from every evil work, and will save me unto ^bHis ¹heavenly kingdom, to whom *be* the ^cglory ²forever and ever. Amen.

X. Conclusion 4:19-22

19 Greet Prisca and ^aAquila and the household of ^bOnesiphorus.

13¹ Probably a traveling cloak or traveling case.

13² A seaport in northwest Asia Minor, where Paul received the Macedonian call (Acts 16:8-11).

13³ Papyrus rolls.

14¹ Lit. showed.

17¹ A figure of speech for any evil matter (v. 18) or evil person (1 Cor. 15:32).

18¹ This is the kingdom of their Father (Matt. 13:43), the kingdom of My Father (Matt. 26:29), the kingdom of Christ and of God (Eph. 5:5), and the eternal kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:11), which will be a reward to the overcoming saints. It equals the crown of righteousness in verse 8, and is an incentive to the believers to run the heavenly course. See notes 3⁴ in Matthew 5, and 28¹ in Hebrews 12.

18² Lit. unto the ages of the ages.

18^a
Matt.
6:13

18^b
2 Tim.
4:1

18^c
Rom.
11:36;
16:27;
Heb.
13:21

19^a
Acts
18:
2, 26;
Rom.
16:3;
1 Cor.
16:19

19^b
2 Tim.
1:16

12^a
Acts
20:4;
Eph.
6:21;
Titus
3:12
12^b
Acts
18:19;
19:1;
Rev.
1:11
13^a
Acts
16:8;
20:5-6;
2 Cor.
2:12
14^a
1 Tim.
1:20;
cf.
Acts
19:33
14^b
Rom.
2:6
16^a
2 Tim.
1:15
17^a
Acts
23:11;
cf.
Acts
27:23
17^b
1 Tim.
1:12;
2 Tim.
2:1
17^c
Titus
1:3;
Rom.
15:19
17^d
Acts
9:15;
Eph.
3:8
17^e
2 Tim.
3:11
17^f
Psa.
22:21;
1 Sam.
17:37

20^a 20 ^aErastus remained in ^bCorinth, but ^cTrophimus I left at ^{1d}Miletus ²sick.

Acts
19:22;
Rom.
16:23

20^b 21 Be diligent to come before ^awinter. Eubulus greets you, and Pudens and Linus and Claudia, and all the brothers.

Acts
18:1;
19:1;

1 Cor.
1:2

20^c 20¹ A city in Asia Minor near Ephesus (Acts 20:15, 17).
20² Why did the apostle leave such an intimate one in sickness without exercising healing prayer for him? Why did he not also execute his healing gift (Acts 19:11-12) to cure Timothy of his stomach sickness rather than instruct him to take the natural way for healing (1 Tim. 5:23)? The answer to both questions is: he and his co-workers were under the discipline of the inner life in this time of suffering rather than under the power of the outward gift. The former is of grace in life; the latter of gift in power—miraculous power. In the decline of the church and in suffering for the church, the gift of power is not as much needed as the grace in life.

Acts
20:
15, 17

21^a
Titus
3:12

22^a 22¹ This book, which gives instructions on how to confront the degradation of the church, strongly stresses our spirit. In the beginning it emphasizes that a strong, loving, and sound spirit has been given to us by which we can fan the gift of God into flame and to suffer evil with the gospel according to the power of God and the Lord's life-imparting grace (1:6-10). In the conclusion it blesses us with the emphasis of the Lord's being with our spirit that we may enjoy Him as grace to stand against the down current of the church's decline and to carry out God's economy through His indwelling Spirit (1:14) and equipping word (3:16-17).

22^b
1 Tim.
1:14;
2 Tim.
1:9;

22^c 22² In the grievous days during the worsening degradation of the church, what is needed is the eternal grace of God, which was given to us in eternity (1:9) and is appropriated by us in this age. This grace, which is in the indestructible life, is nothing less than Christ the Son of God, who is the very embodiment of the divine life, dwelling and living in our spirit. We need to exercise this spirit to enjoy the riches of Christ (Eph. 3:8) as the sufficient grace (2 Cor. 12:9). Thus we may live Him as our godliness (1 Tim. 4:7-8) for the building up of the church as a testimony of Christ, bearing all the divine realities according to God's economy.

Titus
2:11;
3:7;
Col.
4:18

THE EPISTLE OF PAUL TO TITUS

Subject:
The Maintenance of the Order of the Church

CHAPTER 1

I. Introduction *1:1-4*

1 Paul, a ^aslave of God, and an apostle of Jesus Christ, ^baccording to *the* ^{1c}faith of God's ^{2d}chosen ones, and *the* ^{3e}full knowledge of *the* truth which is ^{4f}according to godliness,

^{1a}
Rom.
1:1
^{1b}
Titus
1:4:
cf.
1 Tim.
1:1:
2 Tim.
1:1
^{1c}
Titus
1:4:
1 Tim.
1:2, 4
^{1d}
2 Tim.
2:10
^{1e}
1 Tim.
2:4
^{1f}
1 Tim.
6:3

¹ Paul was an apostle according to four things: 1) the command of God (1 Tim. 1:1), 2) the promise of life (2 Tim. 1:1), 3) the faith of God's chosen ones, and 4) the full knowledge of the truth which is according to godliness. Command is on God's side, speaking for Him and requiring something of us for Him. Faith is on our side, responding to God's requirements and receiving His life. It is a proclamation that we are unable to fulfill God's requirements, but that God has done everything for us, and that we receive what He has done. The life promised by God is what we have received of Him for the carrying out of His demand. It was in this way that Paul was an apostle to administrate God's New Testament economy.

¹² See note 10¹ in 2 Timothy 2.

¹³ See note 4² in 1 Timothy 2. Paul was an apostle not only according to the faith, but also according to the full knowledge of the truth. Faith is to receive all God has planned for us, all God has done for us, and all God has given to us. Full knowledge of the truth is a thorough apprehension of the truth, a full acknowledgement and appreciation of the reality of all the spiritual and divine things which we have received through faith. Apostleship is according to such an apprehension and appreciation of the reality of God's eternal economy.

¹⁴ The truth, the reality, of God's eternal economy is according to godliness, which is God manifested in man (see notes 16¹ and 16² in 1 Timothy 3). Apostleship is to dispense this reality to God's believing elect and to carry out such a godliness among them through preaching, teaching, and administration in the Word and in the Spirit (1 Tim. 6:3).

2^a 2 In *the* ^{1a}hope of ^{2b}eternal life, which God, who
Titus ^ccannot lie, ^{3d}promised before ^etimes eternal,

2^b 3 But in ^{1a}its own times has ^bmanifested ²His ^cword
1 Tim. in *the* ^dproclamation with which I was ^eentrusted,
1:16 ^faccording to *the* ³command of our ^fSavior God;

Num.

23:19;

Heb.

6:18

2^a

2 Tim.

1:1

2^b

2 Tim.

1:9

3^a

1 Tim.

2:6;

6:15

3^b

2 Tim.

1:10

3^c

John

6:63;

Acts

5:20;

Phil.

2:16

3^d

2 Tim.

4:17;

Rom.

10:14;

Eph.

2:17

3^e

1 Tim.

1:11

3^f

1 Tim.

1:1

2^a Paul was an apostle not only according to the faith and the knowledge of the truth, but also in the hope of eternal life, which God, who cannot lie, promised in eternity. This corresponds to "according to the promise of life" in 2 Timothy 1:1. In the hope of eternal life means on the basis, on the condition of, relying upon the hope of, eternal life. Eternal life, the uncreated life of God, is not only for us to partake of and enjoy today, but also for us to inherit (Matt. 19:29) in its full extent for eternity. Today's experience of eternal life qualifies us to inherit it in the future. Its enjoyment today is a foretaste; the full taste will be the inheritance of it in the coming age and in eternity, which is the hope of eternal life (see note 7^a in chapter 3). This is the blessed hope revealed in 2:13, which is comprised of the freedom of the glory of full sonship, the redemption of our body (Rom. 8:21-25), the salvation to be revealed in the last time (1 Pet. 1:5), and the living hope of the incorruptible, undefiled, and unfading inheritance reserved in heaven (1 Pet. 1:3-4). This is the full, spiritual, divine, and heavenly blessing and enjoyment of eternal life, both in the millennium and in the new heaven and new earth (2 Pet. 1:11; 3:13; Rev. 21:6-7), referred to in 1 Timothy 4:8. Paul assumed his apostleship and accomplished his apostolic ministry, not based upon the benefit of the present life, nor on the condition of the privilege of the law, but based upon the condition of this hope, indicating that for his apostleship he relied upon and trusted in the divine life with all its hope, which God promised in eternity and which was brought to us through the gospel (2 Tim. 1:10).

The Epistle to Titus is occupied with the maintenance of order in the churches. For this, the faith of God's chosen ones, the truth according to godliness, and eternal life are indispensable. Hence, in the very opening word these three things are set forth.

2^b The divine life, the uncreated life of God, not only timewise forever lasting, but also in its nature eternal and divine. See note 10^b in 2 Timothy 1.

2^c This must be the promise of the Father to the Son in eternity. The Father chose us in the Son and predestinated us unto sonship through Him (Eph. 1:5) before the foundation of the world. It must have been in that eternal epoch that the Father promised the Son that He would give His eternal life to His believers. By this life the believers, who were given to Him in eternity (John 17:2), would become His brothers (Heb. 2:11).

3¹ The times (not times eternal) of the eternal life mentioned in verse 2; in due time for the eternal life to be manifested.

3² Equal to eternal life in verse 2. This corresponds to 1 John 1:1-2.

3³ See note 1² in 1 Timothy 1.

4 To ^aTitus, genuine ^bchild ^caccording to *the* ^{4^a}
¹common faith: grace and peace from God *the* Father ^{2 Tim. 4:10}
 and Christ Jesus our Savior. ^{4^b}

II. Establishing the Authority in the Church 1:5-9

5 For this cause I left you in ^aCrete, that you might
 set in order the things that are lacking, and appoint
^belders in ^{1c}each city, as I ^dcharged you; ^{1 Tim. 1:2}

6 ^aIf anyone is ^bunreprovable, *the* ¹husband of one
 wife, having believing children, not accused of ^cdis-
 sipation or ^dunruly. ^{4^c}

7 For the ^{1a}overseer must be unreprovable, as a
^bsteward of God, not ^cself-willed, ²not quick-tempered,
³not an excessive drinker, ⁴not a striker, ⁵not seeking
 gain by base means; ^{Titus 1:1}

8 But ¹hospitable, a ^alover of good, ²of a sober mind,
 righteous, holy, self-controlled; ^{5^a}

4¹ General faith, which is common to all believers, the like
 precious faith (2 Pet. 1:1). ^{Rev. 1:11}

5¹ This word, compared with the word "in every church" in Acts
 14:23, indicates not only that the jurisdiction of a local church is that
 of the city in which it is located, but also that in one city there should
 be only one church. The eldership of a local church should cover the
 entire city where that church is. Such a unique eldership in a city pre-
 serves the unique oneness of the Body of Christ from damage. One city
 should only have one church with one eldership. This practice is il-
 lustrated, beyond any question and doubt, by the clear pattern in the
 New Testament (Acts 8:1; 13:1; Rom. 16:1; 1 Cor. 1:2; Rev. 1:11), and
 is an absolute prerequisite for the maintenance of proper order in a
 local church. Because of this, the first thing the apostle charged Titus
 to do in setting things in order was to appoint elders in each city. ^{5^a}

6¹ See note 2³ in 1 Timothy 3. ^{1 Tim. 1:18}

7¹ Referring to the elder in verse 5. See note 2¹ in 1 Timothy 3. ^{6^a}

7² Not soon provoked. ^{Eph. 5:18;}

7³ See note 3¹ in 1 Timothy 3. ^{1 Pet. 4:4}

7⁴ See note 3² in 1 Timothy 3. ^{6^a}

7⁵ See note 8⁵ in 1 Timothy 3. ^{Titus 1:10}

8¹ See note 2⁷ in 1 Timothy 3. ^{1 Tim. 1:9}

8² See note 2⁶ in 1 Timothy 3. ^{7^a}

^{4^a}
^{2 Tim. 4:10}
^{4^b}
^{cf.}
^{1 Tim. 1:2}
^{4^c}
^{Titus 1:1}
^{5^a}
^{Titus 1:12;}
^{Acts 2:11;}
^{27:7}
^{5^b}
^{Acts 14:23}
^{5^c}
^{Rev. 1:11}
^{5^a}
^{1 Tim. 1:18}
^{6^a}
^{vv. 6-9;}
^{1 Tim. 3:2-7}
^{6^b}
^{1 Tim. 3:10}
^{6^c}
^{Eph. 5:18;}
^{1 Pet. 4:4}
^{6^a}
^{Titus 1:10}
^{1 Tim. 1:9}
^{7^a}
^{1 Tim. 3:2}
^{7^b}
^{Luke 12:42;}
^{1 Cor. 4:1-2}
^{7^c}
^{2 Pet. 2:10}
^{8^a}
^{cf.}
^{2 Tim. 3:3}

9^a 9 ^{1a}Holding to the ^{2b}faithful word which is according to the ³teaching, that he may be able both to exhort by the ^{4c}healthy teaching and to ⁵convict ⁶those who ^dcontradict.

9^b

1 Tim.

1:15

9^c

Titus

2:1;

1 Tim.

1:10;

2 Tim.

4:3

9^d

2 Tim.

2:25

10^a

Titus

1:6

10^b

1 Tim.

1:6

10^c

2 Tim.

3:13

10^d

Acts

11:2

11^a

2 Tim.

3:6

11^b

1 Tim.

5:13

11^c

1 Tim.

6:5;

2 Pet.

2:3

III. Dealing with the Influence of Judaism and Gnosticism 1:10-16

10 For there are many ^aunruly men, ^bvain talkers and ^cdeceivers, especially ^{1d}those of the circumcision,

11 Whose mouths must be ¹stopped, who overthrow whole ^ahouseholds, teaching ^bthings which *they* ought not ^{2c}for the sake of base gain.

9¹ The elders are appointed to administrate God's government in a local church that good order may be maintained in the church. To accomplish this, the elders need to hold to the faithful word, which is according to the apostles' teaching, that they may be able to stop troublesome talkers and calm a tumultuous situation (vv. 9-14).

9² The trustworthy, reliable, and true word which was taught in the churches according to the apostles' teaching. The elders in a local church should hold to this kind of healthy word that they may fulfill their duty in teaching (1 Tim. 3:2; 5:17).

9³ The apostles' teaching (Acts 2:42), which eventually became the New Testament. This indicates that: 1) the churches were established according to the apostles' teaching and followed their teaching, and 2) the order of the churches was maintained by the faithful word, which was given according to the apostles' teaching. The disorder of the church was mainly due to deviation from the apostles' teaching. To encounter this, we must hold to the faithful word taught in the churches according to the apostles' teaching. In a darkened and confused situation, we must cleave to the enlightening and ordering word in the New Testament—the apostles' teaching. To maintain the order of the church, the word according to God's revelation is needed in addition to the eldership.

9⁴ See note 10¹ in 1 Timothy 1.

9⁵ To disclose the true character of anything so as to convict and hence reprove by exposing one's fault. It is translated expose in Ephesians 5:11 and 13.

9⁶ Or, the gainsayers.

10¹ The Jewish believers who were seducers within the church.

11¹ Stopped by severe reproof (v. 13) with the faithful word according to the apostles' teaching (v. 9).

11² Similar to what the reprobate prophet Balaam did (2 Pet. 2:15-16; Jude 11).

12 One of ¹them, a ^{2a}prophet of their own, said, ^{12^a}
^bCretans *are* always liars, evil beasts, lazy gluttons. *cf.*

13 This testimony is true; for which cause ^{1a}reprove
 them ^{2b}severely, that they may be ^{3c}healthy in the ^{12^b}
⁴faith, *Titus*

14 Not paying attention to Jewish ^{1a}myths and ^{13^a}
^{2b}commandments of ³men who ^cturn away from the *Titus*
^{4d}truth. *2:15;*

15 ¹All things *are* ^apure to the pure; but to those who
 are ²defiled and unbelieving ^bnothing is pure, but both *1 Tim.*
 their ^{3c}mind and their conscience have been ²defiled. *5:20;*
2 Tim.

12¹ The Cretans. All those mentioned in verses 9b-10 were such.

12² A heathen prophet, probably referring to Epimenides, a native
 of Crete who lived about 600 B.C. according to a legend. *4:2*

13¹ The same word is translated convict in verse 9. See note there. *13^b*

13² Or. sharply. *2 Cor.*

13³ The gainsayers (v. 9) and vain talkers (v. 10) were infected with
 doctrinal diseases and became unhealthy in the faith. They needed the
 inoculation of the healthy teaching and the healthy word (1 Tim. 1:10;
 6:3. and notes), which the elders should provide (v. 9) for their healing. *13:10*

13⁴ Objective. See notes 19³ in 1 Timothy 1, and 9¹ in 1 Timothy 3. *13^c*

14¹ See note 4¹ in 1 Timothy 1. The Jewish myths might have been
 the seed of the Gnostic mythologies. *Titus*

14² According to the following verse, these commandments of the
 heretics must have been precepts concerning abstinence from meats
 and other things ordained by God for man's use (cf. 1 Tim. 4:3; Col.
 2:20-22). These were the commandments of the earlier Gnostics, not
 the ascetics, who adopted their theosophy from Jewish sources, proba-
 bly some derivation from the Mosaic law. *2:2, 1;*
1:9;

14³ Probably referring to those of the circumcision (v. 10). *1 Tim.*

14⁴ See notes 4² in 1 Timothy 2, and 15⁵ in 1 Timothy 3. The truth
 here and the faith in the preceding verse prove that those who were
 dealt with here were not unbelievers. They were some in the church
 who had turned away from the truth concerning God's economy.
 Most of them might have been Jewish Christians who still held their
 Jewish myths and traditions, becoming a great disturbance to the
 church. They must be stopped by the word of the truth according to
 the faith, that the order of the church might be maintained under the
 established eldership. *1:4*
14^b
Col.
2:22;
Matt.
15:9
14^c
2 Tim.
4:4
14^d
1 Tim.
2:4

15¹ This must be a Christian maxim. The apostle quoted it to refute
 the commandments of men (v. 14), i.e., the precepts of abstinence,
 which forbade certain actions and the eating of certain foods (1 Tim.
 4:3-5; Rom. 14:20). *15^a*
Luke
11:41;
Acts
10:15;
Rom.
14:20

15² Or, polluted. *15^b*

15³ The mind is the leading part of our soul, and the conscience the
 main part of our spirit. If our mind is polluted, our soul is spon-
Rom.
14:14
15^c
2 Tim.
3:8

16^a 16 They ¹profess to know God, but by their works
 1 Tim. they ^adeny *Him*, being ^babominable and ^cdisobedient,
 5:8; and as to every good work ^{2d}disapproved.
 2 Tim. 3:5

16^b

Rev.

21:8

16^c

Titus

3:3

16^d

2 Tim.

3:8

CHAPTER 2

IV. *Bringing the Saints of Different Ages
into an Orderly Life*

2:1-8

1^a

Titus

1:9

2^a

1 Tim.

5:1

2^b

1 Tim.

3:2, 11

2^c

Titus

2:7;

1 Tim.

3:4.

8, 11

2^d

Titus

2:5-6;

1 Tim.

3:2

2^e

Titus

1:13

2^f

1 Tim.

1:14;

2 Tim.

1:13

2^g

Rom.

5:3-4

3^a

1 Tim.

5:2

3^b

1 Tim.

2:10

3^c

1 Tim.

3:11;

2 Tim.

3:3

3^d

1 Tim.

3:3, 8

1 But as for you, speak the things which are fitting
 to ^{1a}healthy teaching.

2 ^aAged men are to be ^{1b}temperate, ^{2c}grave, ³of a
^dsober mind, ^{4e}healthy in ^ffaith, in love, in ^eendurance;

3 ^aAged women likewise *are to be* in ^{1d}demeanor as
^bbefits ²the sacred, not ^{3c}slanderers, nor ^{4d}enslaved by
 much wine, ⁵teachers of what is ^egood,

4 That they may train the young women to be lovers
 of *their* husbands, lovers of *their* children,

taneously polluted; and if our conscience is defiled, our spirit is
 unavoidably defiled. This is all due to unbelief. Our faith purifies us
 (Acts 15:9).

16¹ Or, confess.

16² Or, reprobate, worthless, disqualified. The Greek word means
 unable to stand the test.

1¹ See note 10¹ in 1 Timothy 1. The healthy teaching is always
 according to the truth (1:14) of the faith (1:13). It is the content of the
 apostles' teaching, the content of God's New Testament economy. It
 not only ministers the life supply to the believers and heals the spiri-
 tual diseases, but in so doing also brings the church into a sound
 condition with a good order. Hence, it is very much stressed in these
 three books, 1 and 2 Timothy and Titus, books dealing with the dis-
 order and decline of the church.

2¹ See note 2⁴ in 1 Timothy 3.

2² See note 2³ in 1 Timothy 2.

2³ See note 2⁵ in 1 Timothy 3.

2⁴ See note 13³ in chapter 1.

3¹ Or, deportment, including gesture and habit.

3² Those who are engaged in sacred things.

3³ See note 11³ in 1 Timothy 3.

3⁴ Compared with addicted in 1 Timothy 3:8. To **be** enslaved may
 be worse than to be addicted.

3⁵ Giving good instruction.

3^e

Titus

1:8

5 Of a ^asober mind, ^bchaste, workers at ^chome, ¹good, ^{5^a}
^dsubject to their own husbands, that the ^{2^e}word of God ^{Titus}
 may not be ³blasphemed. ^{2:2}

6 The ^ayounger men likewise exhort to be of a ^bsober ^{5^b}
 mind. ^{1 Pet.}
^{3:2;}
^{2 Cor.}
^{11:2}

7 Concerning all things show yourself a ^apattern of ^{5^c}
 good works: in teaching *with* ¹uncorruptness, ^{2^b}gravity, ^{1 Tim.}
^{5:14}

8 ^aHealthy speech that cannot be ¹condemned, in ^{5^d}
 order that the ^{2^b}opposer may be put to ^cshame, having ^{Eph.}
^{5:}
^{22, 24;}
^{1 Tim.}
^{2:11}

V. Charging the Slaves to Behave Well in the Social System of Slavery 2:9-15

9 ^{1^a}Slaves are to be subject to their own masters in ^{5^e}
 all things, to be well-pleasing, not contradicting, ^{1 Tim.}
^{6:1}

10 Not pilfering, but showing all good ¹faith that they ^{6^a}
^{1 Tim.}
^{5:1}

^{5¹} Kind. ^{6^b}

^{5²} The word of God properly and adequately taught in a local ^{Titus}
 church should be testified to by the sisters' submission to their own ^{2:2}
 husbands; otherwise, it may be ill spoken of. ^{7^a}

^{5³} Ill spoken of, reproached. ^{1 Tim.}
^{4:12;}
^{1 Pet.}
^{5:3}

^{7¹} The apostle has charged Titus to speak things fitting to healthy ^{6^b}
 teaching (v. 1). Now he further charges him to show himself a pattern ^{Titus}
 of good works. In his teaching, which should be healthy, he should ^{1:9;}
 show three things: 1) uncorruptness, nothing corrupted or corrupting, ^{2 Tim.}
 but everything pure, genuine, and sincere in content, presentation, and ^{1:13}
 motive; 2) gravity, dignity worthy of reverence; and 3) healthy speech, ^{8^b}
 discourse given with healthy words (1 Tim. 6:3) to minister healthy ^{Titus}
 things, speech which is uncensurable, irreprehensible (v. 8). ^{1:9;}
^{2 Tim.}
^{2:25;}
^{3:8}

^{7²} See note 2³ in 1 Timothy 2. ^{8^c}

^{8¹} Censured, reprehended. ^{2 Thes.}
^{3:14;}

^{8²} Lit. the one of the opposite, contrary, side, i.e., the heathen or ^{1 Pet.}
 Jewish opposer. ^{3:16}

^{8³} The healthy teaching with the healthy speech of healthy words ^{9^a}
 is the most effective antidote to the opposer's evil speaking. Such light- ^{1 Tim.}
 shedding and life-imparting teaching of the word of the truth always ^{6:1-2;}
 stops the mouth of doctrinal opinion instigated by the old serpent. ^{Eph.}
^{6:5;}

^{9¹} Not servants, but bondslaves bought in the market like oxen ^{1 Pet.}
 and horses. ^{2:18}

^{10¹} Fidelity, trustworthiness.

10^a may ^{2a}adorn the teachings of our ^{3a}Savior God in all things.

Titus 3:4;
1 Tim. 1:1
11^a ¹¹For the ^{2a}grace of God has ^{3b}appeared, ⁴bringing salvation to ^call men,

Titus 3:7;
2 Tim. 1:9
11^a ¹²Training us that, denying ^{1a}ungodliness and ^{2b}worldly lusts, we should live ^{3c}soberly and ^{4d}righteously and ^egodly in the ^fpresent age,

Titus 3:4;
2 Tim. 1:10
11^a ¹³^{1a}Awaiting the ²blessed hope, even *the* ^bappearing

10² The faithfulness of a bonds slave can be the ornament of the teaching of God our Savior. He would even accept adornment from bonds slaves!

1 Tim. 2:4
12^a ^{10³} Our Savior is not only Christ, but God Triune embodied in Christ, as indicated in verse 13. Our Savior God desires not only to save us, but also to teach us the full knowledge of the truth (1 Tim. 2:4). Hence, there is the teaching of our Savior God, which may be adorned, beautified by the transformed character of the most vile persons saved by His grace.

Titus 3:3;
1 Tim. 6:9;
1 John 2:16;
1 Pet. 4:2
12^a ^{11¹} Verses 11-14 give us a remarkable summary of the economy of God's salvation. The apostle uses this as a reason for his exhortations in verses 1-10.

12^a ^{11²} The grace of God is actually God Himself in Christ as everything to us for our enjoyment. See note 17¹ in John 1. This grace plays the most important role in the economy of God's salvation.

2 Tim. 4:5
12^a ^{11³} Grace came through Christ (John 1:17). It was given to us in eternity (2 Tim. 1:9), but was hidden in the Old Testament. It appeared in the New Testament through the first appearing of Christ (2 Tim. 1:10), bringing salvation to all men, both Jews and Gentiles.

Rom. 14:17
12^a ^{11⁴} The eternal grace of God, the saving grace, was destined in Christ to bring to us His salvation, the complete salvation that is comprised of forgiveness, justification, reconciliation, redemption, regeneration, sanctification, transformation, and conformation; to redeem us back to God; to impart His life to us; and to bring us into an organic union with Him for the fulfillment of His eternal purpose.

1 Tim. 6:17;
2 Tim. 4:10
13^a ^{12¹} See note 16² in 2 Timothy 2.

1 Cor. 1:7;
Phil. 3:20;
1 Thes. 1:10;
Heb. 9:28
13^b ^{12²} Lusts that find their gratification in this world. Ungodliness is not to express God; worldly lusts are to express our flesh. Both of these should be denied that we may live a God-expressing and flesh-restricting life.

13^a ^{12³} Discreetly, self-restrictively. Soberly is in regard to ourselves; righteously, to others; and godly, to God.

13^a ^{12⁴} Justly.

13^a ^{13¹} Awaiting expectantly what is accepted in faith.

13^b ^{13²} The blessed hope is the appearing of Christ in His glory. The appearing of Christ will bring us into full sonship, that is, the redemption of our body, that we may enjoy the freedom of the glory of the children of God for which we have been saved (Rom. 8:21-25). This is the hope of eternal life (1:2), a hope of eternal blessing, a blessed hope in the eternal life of the Triune God, based upon which Paul became an apostle.

of the ^{3c}glory of the ⁴great ^dGod and our Savior, Christ Jesus,

14 Who ^agave Himself ¹for us, that He might ^{2b}redeem us ^cfrom all lawlessness and ^dpurify to Himself a ^{3e}people for His own possession, ^fzealous of good works.

15 ¹These things speak, and ^aexhort and ^{2b}reprove with all ^{3c}authority. ⁴Let no one ^ddespise you.

13³ The glory of the Father (Matt. 16:27) which has been given to the Son (John 17:24) and into which we, as the many sons of God, will be brought (Heb. 2:10). Unto this glory God by His wisdom has ordained us before the ages (1 Cor. 2:7), and into this eternal glory the God of all grace has called us and saved us (1 Pet. 5:10; 2 Tim. 2:10). The weight of this glory is far more exceeding and eternal (2 Cor. 4:17), and with it we will be glorified (Rom. 8:17, 30). The appearing of this glory of Christ, our great God and Savior, is the blessed hope which we are awaiting.

13¹ Through the centuries there have been two schools of interpretation regarding this remarkable, marvelous, and excellent sacred and divine title: 1) two Persons are indicated, God and Christ; 2) there is but one Person, Christ Jesus being the great God and our Savior, thus asserting the deity of Christ. We prefer the second with a comma after Savior. This corresponds with the two sacred titles revealed at the birth of Christ: Jesus, Jehovah the Savior, and Emmanuel, God with us (Matt. 1:21-23). Our Lord is not only our Savior, but also God, and not just God, but the great God, the God Who is great in nature, in glory, in authority, in power, in deed, in love, in grace, and in every divine attribute. In 1 Timothy 2:5 He is revealed as a man; here, as the great God. He is both man and God. His appearing in His divine glory will be not only for saving His people into the kingdom age, but also for the judgment of the entire world, that He may bring the kingdom of God to this earth. Hence, His appearing in His glory is the blessed hope.

14¹ On our behalf, not instead of us.

14² Buy with a price (1 Cor. 6:20; 1 Pet. 1:18-19; 1 Tim. 2:6).

14³ Or, peculiar people, an expression borrowed from the Old Testament (Deut. 7:6; 14:2; 26:18), denoting a people privately possessed by God as His peculiar treasure (Exo. 19:5), His own possession (1 Pet. 2:9).

15¹ All the things in verses 1-14.

15² See notes 13¹ and 9⁵ in chapter 1.

15³ Or, imperativeness. Lit. command. With all authority modifies both exhort and reprove. To exhort and reprove with all authority is to advise and rebuke imperatively with words of authority in every way, as giving command.

15⁴ This exhortation, connected with the matter of authority in the preceding sentence, is the conclusion of all the charges to Titus in the entire chapter. It mainly concerns his teaching (vv. 1, 7-8, 15). The healthy teaching with the healthy word according to godliness keeps him in gravity, inviting respect and reverence.

13^c
Matt.
16:27;
25:31;
1 Pet.
4:13
13^a
1 Tim.
1:1;
2 Pet.
1:1

14^a
1 Tim.
2:6;
Eph.
5:2
14^b
Gal.
3:13;
4:5
14^c
1 Pet.
1:18

14^a
Heb.
1:3;
9:14;
Ezek.
37:23
14^c
Exo.
19:5;
Deut.
14:2;
1 Pet.
2:9

14^f
Titus
3:1, 8;
2 Tim.
3:17;
Eph.
2:10;
1 Pet.
3:13

15^a
1 Tim.
4:13;
2 Tim.
4:2

15^b
Titus
1:13;
1 Tim.
5:20

15^c
Matt.
7:29;
Mark
1:22
15^d
1 Tim.
4:12

CHAPTER 3

**VI. Charging the Saints to Keep
a Good Relationship with the Government**
3:1-8

1^a
Rom.
13:1;
1 Pet.
2:13
1^b
Titus
3:8, 14
2 Tim.
2:21;
3:17
2^a
2 Tim.
3:2
2^b
1 Tim.
3:3;
2 Tim.
2:24
2^c
1 Tim.
3:3;
Phil.
4:5
2^d
2 Tim.
2:25
3^a
Rom.
11:30;
Eph.
2:3;
Col.
1:21
3^b
Titus
1:16
3^c
Titus
1:10;
2 Tim.
3:13
3^d
Rom.
6:17
3^e
2 Tim.
3:6;
Titus
2:12
3^f
2 Tim.
3:4
3^g
Rom.
1:29;
Eph.
4:31

1 Remind them to be ^asubject to rulers, to authorities, to be obedient, to be ^bready unto every good work,

2 To ^aspeak evil of no one, to be ^buncontentious, ^cforbearing, showing all ^dmeekness toward all men.

3 For we also ¹were ^aonce foolish, ^bdisobedient, ^cdeceived, serving as ^dslaves ^evarious ^flusts and ^gpleasures, spending our life in ^hmalice and ⁱenvy, hateful, hating one another.

4 But when the ¹kindness and ²love to man of our ³Savior God ⁴appeared,

5 Not by ^aworks in ^brighteousness which we have done but according to His ^cmercy, He ^dsaved us,

1^a This is to recognize God's authority and respect His government over men (Rom. 13:1-2).

2^a Not quarrelsome; peaceable.

2^b See note 3^a in 1 Timothy 3.

3^a We should remember that in nature we were the same as others, living in the fallen condition, and sympathize with their pitiful life and pray for their salvation (1 Tim. 2:1, 4).

3^b Or, desires and gratifications.

4^a It is the kindness and love of our Savior God that has saved us and made us different from others.

5^a Chapter 2:11 says that the grace of God brings salvation to man, and verse 7 of this chapter says that we are justified by the grace of the Lord; whereas this verse says that according to His mercy He saved us. God's mercy reaches farther than His grace. Our pitiful condition created a wide gap between us and God's grace. It was God's mercy that has bridged this gap and brought us to His salvation of grace. See note 16^a in Hebrews 4, and 13^a in Matthew 9.

3 ^b	4 ^a	4 ^b	4 ^c	5 ^a	5 ^b	5 ^c	5 ^d
1 Tim.	Rom.	John	Titus	2 Tim.	Phil	Eph	2 Tim
6:4;	2:4;	3:16;	2:10	1:9;	3:9	2:4;	1:9
Gal.	Eph.	1 John	1 Tim	Rom.		1 Pet	
5:20	2:7	4:9;	1:1	9:11;		1:3;	
		Eph.	4 ^a	11:6;		Rom	
		2:4	Titus	Eph.		9;	
			2:11	2:9		16, 18	

through *the* ^{2e}washing of ^{3f}regeneration and ^grenewing of *the* ⁴Holy ^hSpirit,

6 Whom He ^{1a}poured out on us ^brichly through Jesus Christ our Savior,

7 ¹That, having been ^ajustified by the ^bgrace of ²that

5² Lit. laver.

5³ In Greek, the word is different from that for born again (1 Pet. 1:23). The only other place this word is used is in Matthew 19:28 for the restoration of the millennium (see note there). Here it refers to a change from one state of things to another. To be born again is the commencing of this change. The washing of regeneration begins with our being born again and continues with the renewing of the Holy Spirit as the process of God's new creation to make us a new man. It is a kind of reconditioning, remaking, or remodeling, with life. Baptism (Rom. 6:3-5), the putting off of the old man, the putting on of the new man (Eph. 4:22, 24; Col. 3:9-11), and transformation by the renewing of the mind (Rom. 12:2; Eph. 4:23), are all related to this wonderful process. The washing of regeneration purges away all the things of the old nature of our old man, and the renewing of the Holy Spirit imparts something new—the divine essence of the new man—into our being. In this is a passage from the old state we were in into a wholly new one, from the old creation into the status of a new creation. Hence, both the washing of regeneration and the renewing of the Holy Spirit are a continual working in us throughout our whole life until the completion of the new creation.

5⁴ In 1 Timothy the church is stressed (3:15-16), in 2 Timothy the Scripture (3:15-16), and in Titus the Holy Spirit. The church is the house of the living God, expressing God in the flesh, and the pillar and base of the truth, the divine reality of the great mystery—God manifested in the flesh. The Scripture is the breath of God, containing and conveying His divine essence for our nourishment and equipment to make us perfect and complete for His use. The Holy Spirit is the divine Person, washing and renewing us in the divine element to make us a new creation with the divine nature to be heirs of God in His eternal life, inheriting all the riches of the Triune God.

6¹ The Holy Spirit, who is the Triune God reaching man, has not only been given to us, but poured out on us richly through Jesus Christ, our Redeemer and Savior, to bring all the divine riches in Christ to us, including the eternal life of God and His divine nature, for our eternal portion.

7¹ This speaks forth the issue and goal of God's salvation (v. 5) and justification (v. 7), including the washing of regeneration and renewing of the Holy Spirit (vv. 5-6). The issue and goal is to make us heirs of God according to the hope of eternal life.

7² Jesus Christ our Savior (v. 6; John 1:17; 2 Cor. 8:9; 13:14).

7^a
Rom.
3:24;
Gal.
2:16

7^b
Titus
2:11;
Rom.
5:15,
17, 21

5^c
Eph.
5:26;
1 Cor.
6:11;
cf.
Ezek.
36:
25-27
5^d
John
3:3
5^e
Rom.
12:2;
Eph.
4:23;
Col.
3:10;
Rom.
6:4;
2 Cor.
5:17;
Gal.
6:15;
Ezek.
36:26
5^f
2 Tim.
1:14;
Eph.
1:13;
Gal.
3:5;
4:6;
1 Cor.
3:16;
6:19;
Rom.
8:9, 11;
Ezek.
36:27
6^g
Joel
2:28;
Acts
2:33;
10:45;
Rom.
5:5
6^h
1 Tim.
6:17;
Rom.
10:12

7^c One, we might become ^{3c}heirs according to *the* ^dhope of
Rom. ^eeternal life.
 8:17;

Gal. 8 ^aFaithful is the ¹word, and concerning ²these
 4:7;
 3:29 things I desire you to affirm ^{3b}confidently, so that those
 7^a who have believed in God may be careful to maintain
Titus ^cgood works. These things are good and profitable to
 1:2
 7^c men.

1 Tim.
 1:16

VII. Dealing with a Factious One

3:9-11

8^a
1 Tim.

1:15

8^b
1 Tim.

1:7

8^c

Titus

3:1

9^a

2 Tim.

2:16

9^b

2 Tim.

2:23;

1 Tim.

6:4

9^c

1 Tim.

1:4

9^d

1 Tim.

6:4;

2 Cor.

12:20;

Gal.

5:20

9^e

2 Tim.

2:

14, 23;

1 Tim.

6:4;

Acts

18:15

9^f

1 Tim.

1:7,

8, 9

9^g

2 Tim.

2:14

9^h

Titus

1:10;

1 Tim.

1:6

9 But ^{1a}avoid foolish ^{2b}questionings and ^{3c}genealogies and ^{4d}strifes and ^{5e}contentions about *the* ^{6f}law, for they are ^aunprofitable and ^{7h}vain.

7^a Not only sons, but heirs who are qualified to inherit the Father's estate (Rom. 4:14; 8:17; Gal. 3:29; 4:7). They are born of God (John 1:12-13) with His eternal life (John 3:16). This eternal life is for them not only to live and enjoy God in this age, but also to inherit all the riches of what God is to them in the coming age and in eternity. Hence, there is the hope of eternal life. God's eternal life is our enjoyment today and our hope tomorrow (see note 2¹ in chapter 1). According to this hope we become heirs of God to inherit all His riches for eternity. This is the climax as the eternal goal of His eternal salvation with His eternal life given to us by grace in Christ.

8¹ The word in verses 3-7.

8² The things mentioned in verses 1-7.

8³ Or, consistently, steadfastly, positively (with persistence and thoroughness). It is the same word used in 1 Timothy 1:7. See note there.

9¹ The positive things stressed in verses 4-8 should be affirmed strongly and consistently, such as our Savior God, Jesus Christ our Savior, the Holy Spirit, God's kindness, love, mercy, grace, and eternal life, with His acts of justifying, saving, washing, regenerating, and renewing. These are the Triune God with His attributes and virtues, plus His divine actions in His eternal salvation: they are things of life, which belong to the tree of life (Gen. 2:9) and produce heirs to inherit all that He is for them. The negative things dealt with in verses 9-11 should be avoided, such as foolish questions, genealogies, strifes, contentions about the law, and a factious, opinionated man. These are matters of (the deadening) knowledge, which belong to the tree of knowledge and kill their victims.

9² Questions aroused by genealogies (1 Tim. 1:4).

9³ See note 4² in 1 Timothy 1.

9⁴ Issuing out of the questionings and genealogies.

9⁵ Or, fightings. These are due to different opinions issuing from the deviant and mythological studies of the law.

9⁶ The law of the Jews used for Gnostic Judaism, setting itself up in opposition to the simplicity of the gospel.

9⁷ Aimless, resultless.

10 A ^{1a}factious man after a first and second ^badmonition ^{2c}refuse,

11 Knowing that such a one has ¹been perverted and ^asins, being self-condemned.

VIII. Conclusion

3:12-15

12 When I send Artemas to you or ^aTychicus, be diligent to ^bcome to me to ^{1c}Nicopolis, for I have decided to spend *the* ^dwinter there.

13 ¹Zenas the ^alawyer and ^bApollos ^csend forward diligently that nothing may be lacking to them.

14 And let those also who are ours learn to maintain ^agood works for necessary ^bneeds, that they may not be ^cunfruitful.

15 All who are ^awith me greet you. Greet those who ^blove us in ^{1c}faith. ^dGrace *be* with you all.

10¹ A heretical, sectarian man who causes divisions by forming parties in the church according to his own opinions. The Gnostic Judaism referred to in the preceding verse should be related to this.

10² In order to maintain good order in the church, a factious, divisive person, after a first and second admonition, should be refused, rejected. This is to stop intercourse with a contagiously divisive person for the church's profit.

11¹ Lit. turned out of the way. It is more than being turned away from the right path (Titus 1:14).

12¹ A city in the southwestern corner of Macedonia, whence this Epistle was written. See note 6² in 2 Timothy 4.

13¹ Artemas and Tychicus were intimate fellow workers of Paul; Zenas and Apollos worked independently of him. Yet he still charged Titus to care for them, showing there was no jealousy between the two groups of co-workers.

15¹ Subjective, our believing act which brings us into organic union with the Lord (John 3:15; Gal. 3:26) and operates through love (Gal. 5:6). It is in the element and operation of this faith that the saints who were one with the Lord in His concern loved the suffering and faithful apostle.

13^c

Acts
15:3;
1 Cor.
16:6;
2 Cor.
1:16

14^a

Titus
3:1, 8

14^b

Acts
20:34;
Rom.
12:13;
Phil.
2:25;
4:16

14^c

2 Pet.
1:8;
cf.
Phil.
1:11;
4:17;
Col.
1:6, 10

15^a

Acts
20:34
15^b
Gal.
5:6;
Eph.
6:23;
Philem.
5

15^c

James
2;
20, 22
15^d
1 Tim.
6:21;
2 Tim.
4:22

10^a

1 Cor.
11:19;
Gal.
5:20;
Rom.
16:17

10^b

1 Cor.
10:11;
Eph.
6:4;

cf.

Matt.
18;
15, 17
10^c

cf.

Rom.
16:17;
2 Thes.
3:6, 14;
2 John
10

11^a

2 Cor.
12:21;
13:2

12^a

2 Tim.
4:12;
Acts
20:4

12^b

cf.
2 Tim.
4:9

12^c

cf.
2 Tim.
4:10

12^d

2 Tim.
4:21

13^a

Matt.
22:35
13^b
Acts
18:24;
19:1;

1 Cor.
1:12;
3;

4-6, 22

THE EPISTLE OF PAUL TO PHILEMON

Subject:
*An Illustration of the Believers' Equal Status
in the New Man*

I. Introduction ***vv. 1-3***

^{1a} 1 Paul, a ^aprisoner of Christ Jesus, and ^bTimothy the
Philem. brother, to Philemon the beloved and our ^cfellow
9;
Eph. worker,

^{3:1} 2 And to ¹Apphia the ^asister, and to ^{1b}Archippus our
^{1b} ^cfellow soldier, and to the ^{2d}church in your house:
1 Tim.

^{1:2;} 3 Grace to you and peace from God our Father and
1 Thes. the Lord Jesus Christ.
^{1:1;}

^{3:2}

^{1c}

Philem.

24;

Rom.

16;

3, 21

^{2a}

Rom.

16:1

^{2b}

Col.

4:17

^{2c}

Phil.

2:25

^{2d}

Rom.

16:5;

1 Cor.

16:19;

Col.

4:15

^{4a}

Rom.

1:8

^{4b}

Eph.

1:16

II. A Slave Reborn to Be a Brother ***vv. 4-16***

4 I ^athank my God always, making ^bmention of you
in my prayers,

5 Hearing of your ¹love and the faith which you have
toward the Lord Jesus and to all the saints,

²¹ According to the family nature of this Epistle, Apphia must be
Philemon's wife, and Archippus, his son.

²² Philemon lived in Colosse (v. 2 cf. Col. 4:17; v. 10 cf. Col. 1:2;
4:9), and according to history was an elder of the church there. It
should be that the church in Colosse met in his house. Hence, it was
the church in his house.

⁵¹ In the initiation faith came first, and then love was produced by
faith (Gal. 5:6; Eph. 1:15; Col. 1:4; see notes 14² in 1 Timothy 1, and
23³ in Ephesians 6). But here love is referred to first and then faith,
because what is dealt with in this Epistle concerning the equal status of
believers is a matter of love, which comes out of faith. In the new man
the members love one another in faith (Titus 3:15). Their relationship
is of love through faith. The apostle appreciates the fellowship of
Philemon's faith (v. 6) and is encouraged by his love (v. 7); thus he
entreats him to receive Onesimus because of this love (v. 9). These two
virtues are referred to in a combined way; Philemon has both of them,
not only toward the Lord, but also to all the saints.

6 ¹That the fellowship of your faith may become operative in *the* ²full ^aknowledge of ³every good thing which is in us ⁴for Christ.

7 ¹For I had much ^ajoy and ^bencouragement over your love, because the ^{2c}inward parts of the saints have been ^{3d}refreshed through you, ^ebrother.

8 Wherefore, having much ^aboldness in Christ to ^bcharge you what is ^cfitting,

9 Because of love I rather ^aentreat, being such a one as Paul ¹the aged, and now also a ^{2b}prisoner of Christ Jesus.

10 I entreat you concerning my ^achild whom I have ^{1b}begotten in my ^cbonds, ^{2d}Onesimus,

6¹ This continues verse 4.

6² Full acknowledgment, entire appreciation, and experiential recognition.

6³ Not natural things (cf. Rom. 7:18), but spiritual and divinely good things, such as eternal life, the divine nature, spiritual gifts, etc., which are in us, regenerated believers, not in natural men.

6⁴ Lit. unto, toward. All the spiritual and divinely good things in us are unto Christ, toward Christ, for Christ. The apostle prays that the fellowship, the communication, the sharing of Philemon's faith toward all the saints may operate in them in the element and sphere of the full knowledge, the full realization, of all the good things in us for Christ, causing them to acknowledge, appreciate, and recognize all the spiritual and divinely good things which are in the believers for Christ.

7¹ "For" introduces the reason why the apostle prays for Philemon's faith to operate in the saints (v. 6). It is because his love has refreshed the inward parts of the saints and has hence rendered the apostle much joy and encouragement.

7² Lit. bowels.

7³ Soothed, cheered.

9¹ Or, an ambassador (Eph. 6:20).

9² Prisoner here and in verse 23, and bonds in verse 13, indicate that this Epistle was written during the apostle's first imprisonment in Rome. See note 6² in 2 Timothy 4.

10¹ Through the Spirit with the eternal life of God (John 3:3; 1:13).

10² The name in Greek means profitable, useful, helpful; it was a common name for slaves. He was Philemon's purchased bondsman, who, according to Roman law, had no human rights. He ran away from his master, committing a death crime. While he was in prison at Rome with the apostle, he was saved through him. Now the apostle sends him back with this Epistle to his master.

10^c
Philem.
13;
Phil.
1:7

10^a
Col.
4:9

6^a
Phil.
1:9;
Col.
1:9;
3:10
7^a
Phil.
2:2
7^b
2 Cor.
7:4, 13;
Col.
4:11
7^c
Philem.
12, 20
7^d
Philem.
20;
2 Tim.
1:16
7^e
Philem.
20, 16;
Matt.
23:8;
Luke
22:32;
John
21:23;
Gal.
6:18;
Rev.
1:9
8^a
2 Cor.
3:12
8^b
1 Tim.
1:18
8^c
Eph.
5:4
9^a
Rom.
12:1
9^b
Philem.
1
10^a
1 Tim.
1:2
10^b
1 Cor.
4:
14-15;
Gal.
4:19

11 Who formerly was ¹useless to you, but now is ²useful both to you and to me;

12 Whom I have sent back to you—him, that is, my ¹very heart;

13^a Whom I resolved to keep with myself, that on your behalf he might minister to me in the ^abonds of the gospel,
Philem. 10

14^a But ¹without your mind I did not want to do anything, that your goodness should ^anot be as of necessity, but ^bvoluntary.
2 Cor. 9:7; 1 Pet. 5:2

15 ¹For ²perhaps therefore he was separated *from you* for an hour that you might ³fully have him ⁴forever,
14^b cf. Rom. 12:8

16 ¹No longer as a ^aslave, but ²above a slave, a

11¹ Or, unserviceable. This refers to Onesimus's running away from Philemon.
16^a 1 Cor. 7:22

11² Or, serviceable. This is because Onesimus has been converted and is willing to return to Philemon.

12¹ Lit. bowels, as in verses 7, 20, Philippians 1:8, 2:1, and Colossians 3:12, signifying inward affection, tenderheartedness, compassions. Paul's inward affection and compassions went with Onesimus to Philemon.

14¹ Just as the Lord without our consent would not do anything.

15¹ "For" introduces the reason for the sending in verse 12.

15² Perhaps is not only an expression of humility, but also one which shows no prejudice.

15³ Entirely possess.

15⁴ Eternally.

16¹ This short Epistle serves the special purpose of showing us the equality in eternal life and divine love of all the members in the Body of Christ. In the semisavage age of Paul the life of Christ had annulled, among the believers, the strong institution of slavery. Since the sentiment of the love of the Christian fellowship was so powerful and prevailing that the evil social order among fallen mankind was spontaneously ignored, any need for institutional emancipation was obviated. Because of the divine birth and living by the divine life, all the believers in Christ had equal status in the church, which was the new man in Christ, with no discrimination between free and bond (Col. 3:10-11). This is based upon three facts: 1) Christ's death on the cross has abolished the ordinances of the different ways of life for the creation of the one new man (Eph. 2:15); 2) we all have been baptized into Christ and made one in Him without any difference (Gal. 3:27-28); and 3) in the new man Christ is all and in all (Col. 3:11). Such a life with such a love in equal fellowship is well able to maintain good order in the church (in Titus), carry out God's economy concerning the church (in 1 Timothy), and stand against the tide of the church's decline (in 2 Timothy). It is of the Lord's sovereignty that this Epistle was positioned after the three preceding books in the arrangement of the New Testament.

³beloved ^bbrother, especially to me, and how much more to you, ⁴both ^cin *the* flesh and in *the* Lord.

^{16^b}
Philem.
7;
Col.
4:9;
1 Tim.
6:2
^{16^c}
Eph.
6:5;
Col.
3:22

III. A Brother Recommended for the Acceptance of the New Man vv. 17-22

17 If then ¹you hold me as a ^{2a}partner, receive him as myself.

^{17^a}
2 Cor.
8:23

18 And if he has ¹wronged you in anything or owes anything, charge that to ²my account;

19 I Paul have written with my ^aown hand, I will ¹repay; not to say to you that you owe me even ²your own self ³besides.

^{19^a}
1 Cor.
16:21;
Gal.
6:11

20 Yes, ^abrother, may I have ¹profit from you in *the* Lord; ^{2b}refresh my ³inward parts in Christ.

^{20^a}
Philem.
7
^{20^b}
Philem.
7

^{16²} Or, more than a slave. He was even more than a free man; he was a beloved brother.

^{16³} A beloved brother, the sister (v. 2), the beloved and our fellow worker (v. 1), our fellow soldier (v. 2), my fellow workers (v. 24), my fellow prisoner (v. 23), and a partner (v. 17), are all intimate terms, indicating the intimate sentiment in the apostle concerning his relationship with the members in the new man.

^{16⁴} I.e., in the flesh as a slave and in the Lord as a brother; in the flesh a brother for a slave, and in the Lord a slave for a brother.

^{17¹} Just as a local church with its elders is in partnership with the Lord, and the Lord entrusts the newly saved ones to them as the good Samaritan did with the healed one (Luke 10:33-35).

^{17²} This indicates the deep relationship of fellowship in the Lord.

^{18¹} This indicates that Onesimus had defrauded his master.

^{18²} In caring for Onesimus, Paul did exactly what the Lord does for us.

^{19¹} Just as the Lord pays everything for His redeemed.

^{19²} This indicates that Philemon was saved through Paul in person.

^{19³} In addition.

^{20¹} Gk. *onaimen*, an allusion to the name Onesimus. This is a play on words, implying that since "you owe me even your own self," you are an Onesimus to me. Hence, you should be profitable to me, let me have profit from you in the Lord.

^{20²} Soothe, cheer.

^{20³} Lit. bowels, as in verse 7. Since Philemon refreshed the inward parts of the saints, his partner asks him now to do the same for him in the Lord.

- 21^a 21 Having ^aconfidence in your obedience, I wrote to
 2 Cor. 2:3 you, knowing that you will do even beyond what I say.
 22^a 22 And at the same time also prepare me a ^alodging;
 Acts 28:23 for I ¹hope that through your ^bprayers I shall be
 22^b ²graciously ^cgiven to you.

2 Cor.
 1:11;
 Phil.
 1:19
 22^c

IV. Conclusion vv. 23-25

- Heb. 13:19 23 ^{1a}Epaphras, my ^bfellow prisoner in Christ Jesus,
 23^a greets you;
 Col. 1:7: 24 As do ^aMark, ^bAristarchus, ^cDemas, ^dLuke, my
 4:12 ^efellow workers.
 23^b 25 The ^{1a}grace of the Lord Jesus Christ be with your
 Rom. 16:7; ^{2b}spirit.
 Col. 4:10

22¹ This expectation, that he will be liberated from his imprisonment and visit the churches again, is also expressed in Philipians 1:25 and 2:24.

12: 22² Paul considered his visit a gracious gift to the church.

12, 25: 23¹ A contraction of Epaphroditus (Phil. 2:25; 4:18).

Col. 4:10 25¹ The apostle always greeted the recipients of his Epistles, both in
 24^b the opening and in the conclusion, with the grace of the Lord. This
 Acts 19:29: shows that he trusted in the Lord's grace for them, as well as for
 Col. 4:10 himself (1 Cor. 15:10), to accomplish what he wrote to them. No
 24^c human effort avails for the accomplishment of such a high revelation
 Col. as the completing one of the Apostle Paul.

25² See note 18¹ in Galatians 6.

4:14;
 2 Tim. 4:10
 24^a
 Col. 4:14;
 2 Tim. 4:11
 24^c
 Philem.
 1

25^a
 Gal. 5:18;
 Phil. 4:23
 25^b
 2 Tim. 4:22

HEBREWS

CHAPTER 1

I. Introduction *God Speaking in the Son* *1:1-3*

1 In ¹many portions and in many ways, ²God, having ^aspoken of old to the fathers in the prophets,

2 Has at the ¹last of these days spoken to us in the ^{2a}Son, ³whom He appointed ^bHeir of all things, ^cthrough

1^a In the Old Testament God spoke to people not once for all and only in one way, but in many portions and in many ways: in one portion to the Patriarchs in one way, in another portion through Moses in another way; in one portion through David in one way, in other portions through a number of prophets in several different ways.

1² God has spoken! Praise Him! Without speaking God is mysterious. But He has revealed Himself in His speaking. He is no longer mysterious. Now He is the revealed God.

The emphasis of this book is that God, not man, has spoken. Therefore, it does not mention who the writer of this book is, nor, in all its quotations from the Old Testament does it mention the speaker's name. According to the concept of this book, the entire Scripture is the speaking of God. Hence, when it refers to the Old Testament, it always says that it was the Holy Spirit's speaking (3:7; 9:8; 10:15-17).

2¹ Or, the end of these days, A Hebrew expression indicating the end of the dispensation of law, with Messiah introduced. See Isaiah 2:2; Micah 4:1.

2² In the Old Testament God spoke in the prophets, in men moved by His Spirit (2 Pet. 1:21). In the New Testament He speaks in the Son, in the Person of the Son. The Son is God Himself (v. 8), God expressed. God the Father is hidden; God the Son is expressed. No one has ever seen God; the Son, as the Word of God (John 1:1; Rev. 19:13) and the speaking of God, has declared Him in a full expression, explanation, and definition (John 1:18).

The Son is the center, the focus, of this book. In the Godhead He is the effulgence of God's glory and the express image of God's substance. In creation He is: 1) the means through whom the universe was made (v. 2); 2) the power that upholds all things (v. 3); and 3) the Heir appointed to inherit all things. In redemption He has accomplished the purification of man's sins and is now sitting at the right hand of God in the heavens (v. 3).

This book reveals to us the contrast between the Old Testament and the New Testament. The Old Testament was of the law in letters and forms, of man, earthly, temporary, and by sight, issuing in a religion called Judaism. The New Testament is of life, spiritual, heavenly, permanent, and by faith, focused in a Person who is the Son of God.

2³ This short recommendation of the Son in verses 2 and 3, unfolds to us both the Person and the work of the Son. In His Person, He is the ef-

1^a

Acts
3:21

2^a

Matt.
17:5

2^b

Psa.
2:8

2^c

John
1:3;

Col.
1:16;

1 Cor.
8:6

2^a whom also He made the ^{4d}universe:

Heb.
11:3

3^a

2Cor.

4:4;

Col.

1:15;

cf.

John

1:18

3^b

Col.

1:17

3^c

Eph.

1:20;

Heb.

1:13;

8:1;

10:12;

12:2

3^d

Heb.

8:1;

Jude

25

3 Who being *the* ¹effulgence of *His* glory and the express ^aimage of His substance, and ^bupholding all things by the ²word of His power, having made ³purification of sins, ^{4c}sat down on *the right hand* of the ^{5d}Majesty on ⁶high;

fulgence of God's glory and the express image of God's substance. *In His work, He created the universe and upholds all things, and has purified our sins.*

2^a *Lit. ages. "The ages" is a Jewish expression which means the universe. "Ages" here does not refer to the matter of time, but to creation unfolded in time through successive ages.*

3¹ The effulgence of God's glory is like the shining or the brightness of the light of the sun. *The Son is the shining, the brightness, of the Father's glory. This refers to God's glory. The express image of God's substance is like the impress of a seal. The Son is the expression of what God the Father is. This refers to God's substance.*

3² *Gk. rhema, the instant word. The Son upholds all things, not by His work, but by His instant word, the word of His power. In creation all things came into being through Him as the Word (John 1:1-3). "The universe has been framed by the word of God" (Heb. 11:3). "He spake, and it was done; he commanded, and it stood fast" (Psa. 33:9). In salvation we are saved through His word (John 5:24; Rom. 10:8, 17). It is through His word that His authority with power is exercised (Matt. 8:8-9). It is by His word that His healing power is realized (John 4:50). Here in Hebrews it says that God speaks in the Son and the Son upholds all things by His word. It is altogether a matter of speaking. When the Lord speaks, everything is in order.*

3³ *In the type of the Old Testament, the atonement was only able to cover sins (Psa. 32:1), but unable to take away sins. So the atoning priests stood daily, offering the same sacrifices, and could never sit down. But the Son has taken away sin (John 1:29) and accomplished the purification of sins once for all. So He sat down forever (Heb. 10:10, 12).*

3⁴ *This book, with the concept of all positive things being heavenly, points us to the very Christ who is in the heavens. In the Gospels is the Christ who lived on the earth and died on the cross for the accomplishment of redemption. In the Acts is the resurrected and ascended Christ propagated and ministered to men. In Romans is the Christ who is our righteousness for justification and our life for sanctification, transformation, conformation, glorification, and building up. In Galatians is the Christ for our living versus the law, religion, tradition, and forms. In Philippians is the Christ lived out of His members. In Ephesians and Colossians is the Christ who is the life, the content, and the Head of the Body, the church. In Corinthians is the Christ who is everything in the practical church life. In Thessalonians is the Christ who is our holiness for His coming back. In Timothy and Titus is the Christ who is God's economy for us to behave ourselves in the house of God. In the Epistles of Peter is the Christ who is for us to take God's governmental dealings through sufferings. In John's Epistles is the Christ who is the life and*

II. The Superiority of Christ

1:4 - 10:39

A. Superior to the Angels

1:4 - 2:18

1. As the Son of God — as God

1:4-14

4 Having become, by so much, better than the angels, as He has inherited a ¹more excellent name than they.

5 For to which of the angels has He ever said, ^aYou are My Son; ¹this day I have begotten You? And again, ^bI will be to Him ²a Father, and He shall be to Me ³a Son? 5^a
Psa.
2:7;
Heb.
5:5;
Acts
13:33

6 And, when He brings again the ^{1a}Firstborn into the inhabited earth, He says, And ^blet all the angels of God worship Him. 5^b
2 Sam.
7:14

fellowship of the children of God in God's family. In Revelation is the Christ who is walking among the churches in this age, ruling over the world in the kingdom in the coming age, and expressed in full glory for eternity. In Hebrews is the present Christ who is now in the heavens as our Minister (8:2) and our High Priest (4:14-15; 7:26), ministering to us the heavenly life, grace, authority, and power, and sustaining us to live a heavenly life on earth. He is the Christ now, the Christ today, and the Christ on the throne who is our daily salvation and moment-by-moment supply. 6^a
Rom.
8:29
6^b
Psa.
97:7

3⁵ Or, greatness, denoting God as the greatest One with His dignity.

3⁶ The high place, the third heaven, the highest place in the universe.

4¹ This more excellent name is the Son, which is fully defined in the following verses.

5¹ This day is the day of resurrection (Acts 13:33). This chapter gives us an account of Christ from eternity past to eternity future. He was the very God in eternity past (v. 8); He was the Creator of the earth and the heavens (vv. 10, 2); He is the Upholder of all things (v. 3); He is the Heir of all things (v. 2); He was incarnated for redemption by crucifixion (v. 3); He was begotten as the Son of God in resurrection for imparting life to the many sons of God (v. 5); as the firstborn Son of God He will come again (v. 6); He will be the King on the throne with the scepter in the kingdom (vv. 8-9); and He shall remain forever and ever in eternity future (v. 12).

5² Lit. for a Father.

5³ Lit. for a Son.

6¹ This verse refers to the Son's second coming. In His first coming He was God's only begotten Son (John 1:14). Through the process of resurrection, the only begotten Son became "the Firstborn among many brothers" (Rom. 8:29). So in His second coming He will be the Firstborn.

7^a 7 And as to the angels He says, ^aWho makes His angels ¹winds and His ministers a flame of fire;

Psa.
104:4

8^a 8 But as to the Son, ^aYour ^bthrone, ¹O God, is ²forever and ever, and the scepter of uprightness is the scepter of Your ^ckingdom.

Psa.
45:6-7
8^b

9 You have loved righteousness and hated lawlessness; therefore God, ¹Your God, has ^aanointed You with *the* oil of exultant joy above Your ^{2b}partners.

2 Sam.
7:13;
Luke
1:32

10 And, ^aYou in *the* beginning, ¹Lord, have founded the earth, and the heavens are *the* works of Your hands;

2 Sam.
7:12;
Dan.

11 They shall perish, but You remain; and they all shall become ^aold as a ^bgarment,

7:14;
Luke
1:33

12 And as a robe You shall roll them up, and as a garment they shall be changed; but You are the ^asame, and Your years shall not fail.

9^a
Isa.
61:1;
Luke

13 But to which of the angels has He said at any time, ^aSit at My right *hand* ¹until I make Your enemies a ^bfootstool for Your feet?

4:18
9^b

Heb.
3:14

10^a 7¹ Gk. *pneumata*, the same word for spirits. Here it denotes winds to match flame of fire. The angels are like winds and a flame of fire. They are simply the creatures, while the Son is the Creator. As creatures the angels are much inferior to the Son, and as the Creator the Son is much superior to the angels.

Psa.
102:
25-27

8¹, 9¹ O God . . . Your God. These words refer to the Son. Since the Son is God Himself, He is God; therefore, it says O God. Since the Son is also man, God is His God; therefore, it says Your God.

11^a
cf.

The intention of this book is to show the Hebrew believers the superiority of God's salvation over Judaism. In Judaism the boast was God, angels, Moses, Aaron the high priest, and the Old Testament with its services. The writer firstly points out that in God's salvation the first superior thing is not only God, but God expressed, that is God the Son (1:2, 3, 5, 8-12). Then he goes on to unfold that Christ is superior to angels (1:4 - 2:18), to Moses (3:1-6), and to Aaron (4:14 - 7:28), and that the new covenant of life made by Him is superior to the old covenant of letters (8:1 - 10:18).

Rev.
21:1
11^b
Isa.
51:6

12^a 13^a The intention of this book is to show the Hebrew believers the superiority of God's salvation over Judaism. In Judaism the boast was God, angels, Moses, Aaron the high priest, and the Old Testament with its services. The writer firstly points out that in God's salvation the first superior thing is not only God, but God expressed, that is God the Son (1:2, 3, 5, 8-12). Then he goes on to unfold that Christ is superior to angels (1:4 - 2:18), to Moses (3:1-6), and to Aaron (4:14 - 7:28), and that the new covenant of life made by Him is superior to the old covenant of letters (8:1 - 10:18).

Heb.
13:8
13^a
Psa.
110:1;
Matt.
22:44

13^b 8² Lit. to the age of the age.

Heb.
10:13

9¹ See note 8¹.

9² In God's economy Christ is God's appointed One to accomplish God's plan, and we are Christ's partners in the divine interest. He was anointed by God, and we share with Him in this anointing for the fulfillment of God's purpose. See note 14¹ in chapter 3.

10¹ Since the Son is God (v. 8) He is the eternal Lord who remains forever (v. 11).

13¹ This book stresses the fact that Christ has accomplished everything for God and us, leaving nothing for us to do. His sitting at the right hand of God signifies that His work has been accomplished and He

14 Are they not all ^aministering spirits, sent forth for service for the sake of ¹those who are about to inherit salvation?

14^a
Psa.
34:7;
Matt.
18:10;
Acts
10:3;
12:7-
11, 15

CHAPTER 2

The First Warning To give heed to what is spoken concerning the Son 2:1-4

1 ¹Therefore we ought to give heed more abundantly to the things which were heard, lest at any time we ²drift away.

2 For if the word spoken through ^aangels was firm, and every transgression and disobedience received a just recompense,

2^a
Acts
7:53;
Gal.
3:19

is resting there, waiting only for one thing — that God will make His enemies a footstool for His feet. He is sitting there in the heavens waiting for a footstool that He may have complete rest.

14¹ The Son is the appointed Heir of all things (v. 2). We, His believers, are His partners (v. 9). So we are His "joint heirs" (Rom. 8:17), inheriting not only salvation, but also "all things" (1 Cor. 3:21-22) with Him. Hence, we are joint owners with Him of the universe, while the angels are merely our servants, not only inferior to Him, but also to us.

The Son was appointed to be the Heir. We are saved to be His joint heirs, sharing in His inheritance. The "so great a salvation" referred to in 2:3, is able to save us to such an extent that it brings us into the partnership of His appointment. So we share in whatever He inherits.

We, as the partners of the Son are the house of God, the real Bethel, the gate of heaven, where the Son is the heavenly ladder, joining earth to heaven and bringing heaven to earth. Upon this ladder are the angels of God ascending and descending (Gen. 28:12, 16-19; John 1:51) as the ministering spirits for service to us who inherit so great a salvation. What is covered in this book is like the "gate of heaven." Here we enjoy Christ as the heavenly One who joins us to heaven and brings heaven to us that we may be a heavenly people, living a heavenly life on earth and inheriting all the heavenly things. How could the Hebrew believers withdraw from this and return to their old religion and boast in the angels? The angels are simply our ministering servants.

¹ In this book, along with every major point there is a warning. There are five such warnings in the entire book. Along with the first major point that Christ is superior to angels, unfolded in 1:4 - 2:18, is the first warning in 2:1-4.

² Or, drift by, drift past them.

3^a
Heb.
12:25
 3^b
Heb.
1:14,
2:10,
8:9
 4^a
Mark
16:20,
Acts
14:3

3 How shall we ^{1a}escape if we neglect so great a ^{2b}salvation; which having had its beginning in being spoken by the Lord, has been confirmed to us by those who heard,

4 God bearing ^awitness with them both by signs and wonders and by various works of power and by ¹distributions of the Holy Spirit according to His will?

2. As the Son of Man -- as Man
2:5-18

5 For He did not subject to angels the coming inhabited earth, concerning which we speak.

6^a
Psa
8:4-6

6 For one has solemnly testified somewhere saying, "What is ¹man that You are mindful of him, or the son of man that You visit him?"

3¹ To escape here in principle is to escape some recompense as mentioned in verse 2. If we neglect so great a salvation, it is right and just that we receive a certain recompense.

3² Salvation here refers back to what is mentioned in 1:14. It is God's full salvation, from the forgiveness of sin to the sharing of the coming kingdom with glory. It not only refers to what Christ has done and will do for us, but also to Himself, who is able to save us to the uttermost (7:25). He, as the Son of God -- as God, and as the Son of Man -- as Man, is our salvation. His wonderful Person plus His splendid work is so great a salvation, a salvation which none of us should neglect. Our negligence will cause us to miss this so great a salvation's: 1) most precious part -- enjoying Christ as our saving life and rest in this age, and 2) most glorious part -- inheriting Christ's kingdom with glory in the coming age. These two points are fully developed and dealt with in the following chapters of this book.

4¹ Distributions of the Holy Spirit are the things including the Holy Spirit Himself which the Holy Spirit distributes to those who receive salvation by believing.

6¹ The first man Adam, created by God in Genesis 1, failed God in His purpose with man. Then Psalm 8 alludes in the way of prophecy to another man who will replace the first man to fulfill God's purpose. Hebrews 2 tells us that this other Man, the second Man, who is Jesus, has come and accomplished so much for the fulfilling of God's desire in man as revealed in Genesis 1:26, 28, and alluded to in Psalm 8:4-6. Hence, in whatever Adam as the first man failed, Christ as the second Man succeeded by replacing the first man.

Chapter 2 is the fulfillment of the prophecies in Psalms 8 and 22 concerning the major steps of Christ as the Man to fulfill God's purpose. In incarnation He partook of human nature (v. 14). In crucifixion He suffered death for everything (v. 9) and destroyed the Devil (v. 14). In resurrection He brought forth many sons of God, His brothers, to form the church (vv. 10-12). In exaltation He was crowned with honor and glory. All these steps are the qualifications for Him to be our High Priest (v. 17).

7 You have made Him a little inferior to *the* angels; You have crowned Him with glory and honor, and have set Him ^aover the works of Your hands;

8 You have ^asubjected all things under His feet. For in subjecting all things to Him, He left nothing unsubject to Him. But now we do not yet see all things subjected to Him,

9 But we see Jesus, who was made a little inferior to *the* angels because of the suffering of ^adeath, ^bcrowned with ^{1c}glory and honor, so that by *the* grace of God He might taste death on behalf of ^{2d}everything.

10 For it was fitting for Him, ^afor whom *are* all things and through whom *are* all things, in leading ^{1b}many sons into ^{2c}glory, to make the ^{3a}Captain of their ^esalva-

^{9¹} *Glory is the splendor related to Jesus' Person; honor is the preciousness related to Jesus' worth, value (1 Pet. 2:7, "precious" in Gk. is the same word as "honor" here), and dignity which is related to His position (2 Pet. 1:17; cf. 1 Pet. 2:17; Rom. 13:7).*

^{9²} *The Lord Jesus' redemption was accomplished not only for people but for everything created by God. Thus God can reconcile all things to Himself by Him (Col. 1:20). This is clearly typified by the redemption of Noah's ark, in which not only eight persons, but all other living things created by God were saved (Gen. 7:13-23).*

^{10¹} *The many sons here are the many brothers in Romans 8:29 and the many grains in John 12:24.*

^{10²} *The last step of God's great salvation is to bring His many sons into glory. Romans 8 tells us that God's work of grace upon us began with His foreknowing through His predestination, calling, and justification, and will end with His glorification (vv. 29-30). Romans 8 also tells us that the whole creation eagerly expects the revelation (glorification) of the sons of God, hoping that the creation itself will enter into the freedom of the glory of the children of God (vv. 19-20). This will be accomplished by the Lord's coming back (Phil. 3:21), at which time we will appear with Him in glory (Col. 3:4); this is our hope (Col. 1:27). This glorification of the sons of God, as the goal of God's salvation, will last through the millennial kingdom and will be manifested in fullness in the New Jerusalem for eternity (Rev. 21:11, 23).*

^{10³} *Or, Author, Originator, Inaugurator, Leader, Pioneer. The salvation mentioned in this verse and referred to in verse 3 and 1:14 is to save us from our fallen state into glory. Jesus, as the Pioneer, the Forerunner (6:20), took the lead to enter into the glory and we as His followers are on the same way to be brought into the same glory ordained by God for us (1 Cor. 2:7; 1 Thes. 2:12). He has cut the way, and we are now taking the way. Hence, He is not only the Savior who saved us from our fallen state, but also the Captain who entered as the Pioneer into glory that we may be brought into the same estate.*

7^a
Gen.
1:26,
28

8^a
1 Cor.
15:27;
Eph.
1:22

9^a
Phil.
2:8

9^b
Rev.
19:12

9^c
2 Pet.
1:17;
Rev.
5:12,
13

9^d
Col.
1:20

10^a
Rom.
11:36

10^b
Rom.
8:29

10^c
Rom.
8:21,
30;

1 Cor.
2:7;
Col.
3:4;

1 Thes.
2:12;
1 Pet.
5:10

10^d
Heb.
12:2;
Acts
3:15;
5:31

10^e
Heb.
1:14;
2:3;
5:9

10^r tion ^{4r}perfect through sufferings.

Heb. 5:9; 7:19; 28; 9:9; 10:1, 14; 11:40; 12:23
11^a 11 For both ¹He who ^asanctifies and those who are being ^bsanctified are all ²of one, for which cause He is not ashamed to call them ^cbrothers,

12 Saying, ^aI will ¹declare Your name to My brothers; in the midst of the church ²I will sing hymns of praise unto You.

13 And again, ^aI will trust in Him. And again, ^bBehold, I and the children whom God gave to Me.

14 Since therefore the children have partaken of ^ablood and flesh, He also Himself in like manner ^bshared in the same, that through ^cdeath He might ^{1d}destroy him who has the might of ^edeath, that is, the ^rDevil;

John 20:17; Rom. 8:29
12^a 10^a To make perfect is to carry to the end or consummation by completing or perfecting. To make Jesus perfect does not imply any imperfection of virtue and attribute in Jesus, but only the completing of His experience of human sufferings which makes Him fit to become the Captain, the Leader of His followers' salvation.

13^a 11¹ He who sanctifies is Christ as the firstborn Son of God, and those who are being sanctified are the believers of Christ as the many sons of God. Both the firstborn Son and the many sons of God are born of the same Father God in resurrection (Acts 13:33; 1 Pet. 1:3). Both the firstborn Son and the many sons are the same in the divine life and nature. Hence, He is not ashamed to call them brothers.

14^a 11² Lit. out of.

Matt. 16:17; Eph. 6:12
14^b 12¹ The firstborn Son declared the Father's name to His brothers after He resurrected from the dead and met with the Father's many sons (John 20:17, 19-23).

14^c 12² Lit. I will hymn you. This is the firstborn Son's praising of the Father within the Father's many sons in the church meetings. When we, the many sons of God, meet as the church and praise the Father, the firstborn Son praises the Father in our praising. It is not that He praises the Father apart from us and alone, but rather within us and with us through our praising. He sings hymns of praise to the Father in our singing. If then we do not sing, how can He sing? The more we sing to the Father, the more we enjoy His presence, His moving, His anointing, and His life-imparting within us. Thus we will grow in Him and be brought into His glorification above all.

Gen. 3:15; 1 John 3:8; cf. John 3:14
14^d 14¹ Or, bring to naught, make of none effect, do away with, abolish, annul, discard. After the Devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent (Gen. 3:15). In the fullness of time, the Son of God came to become flesh (John 1:14; Rom. 8:3), by being born of a virgin (Gal. 4:4), that He might destroy the Devil in man's flesh through His death in the flesh on the cross. (See note 14¹ in John 3, note 31¹ in John 12, and note 3¹ in Romans 8, Recovery Version.) This was to abolish Satan, to bring him to naught. Hallelujah, Satan has been abolished and done away with!

15; 55-56; 2 Tim. 1:10 14^r Rev. 12:9; 20:2

15 And might ¹release those who through fear of death through all *their* life were held in slavery.

16 For assuredly He does not ¹take hold of angels, but He ¹takes hold of the seed of Abraham.

17 Wherefore He ought to be ¹made ^alike *His* brothers in all things, that He might become a merciful and faithful ^bHigh Priest in ²things ^cpertaining to God, to make ^{3d}propitiation for the sins of the people.

18 For in that He has suffered, being ^atried, He is able to help those who are being tried.

15¹ Since the Lord has destroyed the Devil who has the might of death, He has released us who were held in slavery through the fear of death. Death reigned over us (Rom. 5:14), and we were under its slavery with the fear of death all the time. Since the Lord has destroyed the Devil and abolished death (2 Tim. 1:10), we now have no more fear of death and are released from its slavery.

16¹ To take hold of here means to render help, to succor. Jesus has rendered us — human beings, not the angels — help to succor us from the slavery of death under the Devil's might by taking our nature, in which was the Devil, and annulling it on the cross through His all-inclusive death.

17¹ The Son of God was made like us, His brothers, to partake of blood and flesh (v. 14) for two purposes. One is negative, the other positive. The negative purpose was to destroy for us the Devil in the flesh. The positive purpose is to be our merciful and faithful High Priest with the human nature that He may sympathize with us in all things.

17² Lit. things toward God.

17³ Jesus made propitiation for our sins to appease God's righteousness, to reconcile us by satisfying the demand of God's righteousness. See note 25¹ in Romans 3, Recovery Version.

17^a

Phil.

2:7

17^b

Heb.

3:1;

4:14;

5:5;

10;

6:20;

7:26;

28;

8:1, 3;

10:21

17^c

Heb.

5:1

17^d

Rom.

3:25;

1 John

2:2;

4:10

18^a

Heb.

4:15

CHAPTER 3

B. Superior to Moses An Apostle, Worthy of More Glory and Honor 3:1-6

^{1a} ¹ Wherefore, ¹holy brothers, ^{2a}partakers of a ³heavenly ^bcalling, consider the ^{4c}Apostle and ^dHigh Priest of our confession, Jesus,

^{1b} ² Who was faithful to Him who constituted Him, as ^aMoses also in all His ^bhouse.

³ For He has been counted worthy of more ^{1a}glory than Moses, by so much as He who ^bbuilt the house has more ^{1a}honor than the house.

⁴ For every house is built by someone, but He who built all things is God.

^{1a} ¹ Holy means to be separated to God with a definite purpose. (See note ² in Romans 1, Recovery Version.) Here, by calling the receivers of the book holy brothers, the writer intends to remind them that they should not remain common in Judaism, but be separated to God for His purpose.

^{2a} ¹² See note 14¹.

^{1a} ¹ The concept of this book is focused on the heavenly nature of the positive things. First of all, it points out to us that Christ today is sitting in the heavens (1:3). He has entered into the heavens (9:24). He has passed through the heavens (4:14) and become higher than the heavens (7:26). Then this book unfolds to us the heavenly calling (v. 1), the heavenly gifts (6:4), the heavenly things (8:5), the heavenly country (11:16), and the heavenly Jerusalem (12:22). It also tells us that we are enrolled in the heavens (12:23) and that God warns us today from the heavens (12:25). All the things in the Old Testament which were held in Judaism were of an earthly nature. In this book the writer's intention is to show the Hebrew Christians the contrast between the heavenly nature of the New Testament and the earthly nature of the Old Testament that they may forsake the earthly things and attach themselves to the heavenly.

^{1a} ¹ The Apostle is the One who was sent to us from God and with God (John 6:46; 8:16, 29). The High Priest is the One who went back to God from us and with us (Eph. 2:6). As the Apostle, Christ came to us with God to share God with us that we may partake of His divine life, nature, and fullness. As the High Priest, Christ went to God with us to present us to God that we and all our case may be fully cared for by Him. As the Apostle He is typified by Moses, who came from God to serve the house of God (3:2-6), and as the High Priest He is typified by Aaron, who went to God with the house of Israel and their cases (4:14 - 7:28).

³ See note 9¹ in chapter 2.

5 And ^aMoses indeed was faithful in all His house as a ¹servant for a testimony of the things to be spoken later;

6 But Christ, as a Son over His house, whose ^{1a}house we are, if we hold fast the boldness and the boast of ^bhope ^cfirm to *the* end.

The Second Warning
Not to come short of the promised rest
3:7 - 4:13

7 Wherefore, even as the Holy ^aSpirit says, ^bToday if you hear His voice,

8 Do not harden your hearts, as in the provocation, in the day of trial in the wilderness,

9 Where your fathers ^atried *Me* by testing *Me*, and saw My works forty years.

10 Wherefore I was ^adisgusted with this ^bgeneration, and I said, They always ¹go astray in heart; and they have not known My ²ways;

11 As I swore in My wrath, ^{1a}If they shall enter into My rest!

12 Beware, brothers, lest there be in any one of you an evil heart of unbelief in ¹withdrawing from *the* ^aliving God.

13 But ^aexhort one another each day, as long as it is called today, lest any one of you be hardened by *the* ^bdeceitfulness of sin.

5¹ *This word for servant is a term of dignity and freedom.*

6¹ *In Old Testament times, the house of God was the house of Israel (Lev. 22:18; Num. 12:7), symbolized by the tabernacle or the temple among them (Exo. 25:8; Ezek. 37:26-27). Today the house of God is actually the church (1 Tim. 3:15; 1 Pet. 4:17). The children of Israel, as people of God, are a type of us, the New Testament believers (1 Cor. 9:24 - 10:11). Their whole history is a prefigure of the church.*

10¹ *Or, err, are deceived in heart.*

10² *God's ways are different from His acts. His acts are His activities; His ways are the principles by which He acts. The children of Israel only knew His acts, but Moses knew His ways (Psa. 103:7).*

11¹ *A Hebrew idiom involving a strong negative.*

12¹ *Or, turning away, deserting, departing, standing aloof.*

5^a
Heb.
3:2

6^a
1 Tim.
3:15;
1 Pet.
4:17

6^b
Heb.
6:11

6^c
Heb.
3:14

7^a
Rev.
2:7;
11, 17,
29;

3:6;
13, 22

7^b
vv.
7-11;
Psa.

95;
7-11

9^a
Exo.
17:2,
7;

Deut.
6:16;
Psa.

78:18,
41

10^a
Heb.
3:17

10^b
Psa.
78:8

11^a
Heb.
4:3,5

12^a
Heb.
9:14;
10:31;
12:22;

1 Tim.
3:15

13^a
Heb.
10:25

13^b
Rom.
7:11

14^a 14 For we have become ^{1a}partners of the Christ, if indeed we ^bhold fast the beginning of the assurance ^cfirm to the end;

14^b 15 While it is said, "Today if you hear His voice, do not harden your hearts as in the provocation.

14^c 16 For who, having heard, did ^aprovoke? But *was it* ^bnot all who came out of Egypt by ¹Moses?

15^a 17 And with whom was He ^adisgusted forty years? *Was it* not with those who sinned, whose carcasses ^bfell in the wilderness?

16^a 18 And to whom did He swear *that they* should ^anot enter into His rest, but to the ^{1b}disobedient?

16^b 19 And we see that they could not enter in because of unbelief.

CHAPTER 4

17^a 1 Let us fear therefore, lest a promise being left of entering into His ¹rest, any one of you should seem to have ²come short of it.

17^b 2 For indeed we have had good news announced to us, even as they also, but the word heard did not profit them, not being mixed together with faith in those who heard.

18^a 3 For we who have believed enter into the rest, as He has said, "As I swore in My wrath, ¹If they shall enter into My rest! although the works were completed from the ^bfoundation of the world.

3^a 14¹ *Gk. metochos, same word for partakers in 3:1; 6:4; 12:8. In those three places it means that we share in the heavenly calling, the Holy Spirit, and the discipline; so we use the word partakers. Here and in 1:9 it means that we share with Christ; so we use the word partners. We are partakers of heavenly, holy, and spiritual things, sharing in the heavenly calling, the Holy Spirit, and the spiritual discipline. We are partners of Christ, sharing with Him the spiritual anointing (1:9) as the members share with the Head the Spirit, and sharing with Him the heavenly rest as Caleb shared with Joshua the rest of the good land (Num. 14:30).*

16¹ *Moses brought the children of Israel out of Egypt, but he did not bring them into the good land of Canaan. It was his successor, Joshua, who did that (4:8).*

18¹ *Or, unpersuadable, obstinate, unbelieving.*

1¹ *See note 9¹.*

1² *See note 11¹.*

3¹ *See note 11¹ in chapter 3.*

4 For He has said somewhere concerning the seventh day thus, ^aAnd God rested on the seventh day from all His works:

4^a
Gen.
2:2

5 And in this *place* again, ^{1a}If they shall enter into My rest!

5^a
Psa.
95:11;
Heb.
3:11

6 Since therefore it remains *that* some should enter into it, and those who formerly had good news announced *to them* did not enter because of ^{1a}disobedience,

6^a
Heb.
3:18;
4:11

7 He again designates a certain day, Today, saying in David after so long a time, as He has said before, ^aTo-day, if you hear His voice, do not harden your hearts.

7^a
Psa.
95:

8 For if ¹Joshua had brought them into rest, He would not have spoken concerning another day after these things.

7-8
Heb.
3:15

9 There remains therefore a ¹Sabbath rest for the people of God.

5¹ See note 11¹ in chapter 3.

6¹ Or, obstinacy, rebellion, stubbornness, unbelief.

8¹ Joshua, which means Jehovah the Savior or the salvation of Jehovah (Num. 13:16), is a Hebrew equivalent of the Greek title Jesus. So Joshua was a type of the Lord Jesus bringing the people of God into rest.

9¹ This Sabbath rest is Christ as our rest, as typified by the good land of Canaan (Deut. 12:9; Heb. 4:8). Christ is rest to the saints in three stages: 1) In the church age, He, as the heavenly Christ, the One who rests from the work and sits at the right hand of God in the heavens, is the rest to us in our spirit (Matt. 11:28-29). 2) In the millennial kingdom, after Satan is removed from this earth (Rev. 20:1-3), Christ with the kingdom will be the rest in a fuller way to the overcoming saints who will be the co-kings with Him (Rev. 20:4, 6) and share and enjoy His rest. 3) In the new heaven and new earth, after all the enemies, including death, the last enemy, are subdued to Him (1 Cor. 15:24-27), Christ, as the all-conquering One, will be the rest in the fullest way to all God's redeemed for eternity. But the Sabbath rest mentioned here and typified by the rest of the good land of Canaan should only cover the first two stages of Christ as rest to us, and should not include the third stage. The rest in the first two stages is a prize to His diligent seekers, who are not only redeemed, but have also enjoyed Him in a full way so that they have become the overcomers; whereas the rest in the third stage is not a prize, but the full portion to all the redeemed ones. Therefore, Christ as rest to us in the first two stages, especially in the second stage, is the Sabbath rest mentioned here, the rest that remains for us to seek after and enter into diligently. It is in the second stage of Christ as rest to us that Christ will take possession of the whole earth as His inheritance (Psa. 2:8; Heb. 2:5-6) for His kingdom in the millennium (Rev. 11:15). All His overcoming followers, who seek and enjoy Him as their rest in the first stage,

10^a

Gen.

2:2;

Heb.

4:4

11^a

Heb.

6:11

11^b

Heb.

3:18;

4:6

10 For he who has entered into His rest, he also has rested from his works, as ^aGod did from His own.

11 Let us therefore be ^adiligent to enter into that rest, lest anyone ¹fall ²after the same example of ^{3b}disobedience.

will participate in His reign at that time (Rev. 20:4, 6; 2 Tim. 2:12). It is then that they will inherit the earth (Matt. 5:5; Psa. 37:11). Some will have authority over ten cities, some over five (Luke 19:17, 19). It is then that they will also partake of the joy of their Lord (Matt. 25:21, 23). That will be the kingdom rest, which is typified by the rest of entering into the good land of Canaan. The rest of the good land was the goal to all the children of Israel who were redeemed and delivered from Egypt; likewise, the rest of the coming kingdom is the goal to the New Testament believers who have been redeemed and saved from the world. We are all on the way now toward this goal.

God's full salvation, which He intended for the children of Israel, included redemption through the Passover Lamb, exodus from Egypt, feeding by the heavenly manna, thirst-quenching by the living water from the cleft rock, and partaking of the good land of Canaan. They all shared in the Passover Lamb, the heavenly manna, and the living water, but only Joshua and Caleb of those who shared the exodus from Egypt entered into the good land and partook of it; all the rest fell in the wilderness (Num. 14:30; 1 Cor. 10:1-11). Though all were redeemed, only the two overcomers, Joshua and Caleb, received the prize of the good land.

The Passover Lamb, the heavenly manna, the living water, and the good land of Canaan are all types of the different aspects of Christ. According to what has been depicted by the children of Israel, not all believers who have been redeemed through Christ will partake of Christ as a prize to them as their rest, their satisfaction, both in the church age and in the coming kingdom; only those who, after being redeemed, seek Christ diligently will do so. This is why the Apostle Paul, though fully redeemed, was still pressing toward the mark that he might gain Christ as the prize (Phil. 3:10-14). Paul, in Philippians 3, tells us that he was in Judaism, but for Christ's sake he gave it up (vv. 4-9). Here in this book the writer holds the same concept in encouraging the Hebrew believers to forsake Judaism and press toward Christ that they may not miss the prize.

11¹ As the rest covered in this portion of the word is the all-inclusive Christ, so to fall from it is to fall from Christ (Gal. 5:4, Grk. you are severed from Christ.). In Galatians, the danger was that the Galatian believers would drift into the bondage of law from the liberty of grace (Gal. 5:1-4). Paul advised them to stand fast in the liberty of grace, that is, not to be severed from Christ. Here in Hebrews, the danger was that the Hebrew believers would not forsake their old religion according to the law and press on into the enjoyment of Christ as their rest. If they still staggered in their old religion, that is, in Judaism, they would come short of Christ, who is their rest. The writer of this book earnestly encouraged them to press on with Christ as His partners into the rest, that they, as His partakers, might enjoy Christ as their rest.

11² Lit. in.

11^a See note 6¹.

12 For the ^{1a}word of God is ^bliving and ^coperative and sharper than any two-edged ^dsword, and piercing even to the dividing of ^{2e}soul and ^fspirit, both of joints and

12¹ Gk. *logos*, the constant word of God. Here it refers to the word quoted from the Old Testament in 3:7 - 4:11 (indicated by the word *for* at the beginning of this verse), which is living, operative, and sharper than a two-edged sword.

12² Soul and spirit . . . joints and marrow. According to the Bible, man is a tripartite being — spirit, soul, and body (1 Thes. 5:23). Here in this verse are the joints and marrow, which are parts of the body, and soul and spirit.

The foregoing verses refer to the children of Israel falling away from entering into the rest of the good land. With them there were three places: Egypt, from which they were delivered; the wilderness, in which they wandered; and Canaan, into which they entered. Their history in these three places signifies the three stages of their participation in God's full salvation. This is a type of us, the New Testament believers, in the participation in the full salvation of God. In the first stage we received Christ and were redeemed and delivered from the world. In the second stage we became wanderers in following the Lord. This wandering always transpires in our soul. In the third stage we partake of and enjoy Christ in a full way. This is experienced in our spirit. When we pursued the pleasures of material and sinful things, we were in the world, typified by Egypt. When we wander in our soul, we are in the wilderness. When we enjoy Christ in our spirit, we are in Canaan. When the Israelites were wandering in the wilderness, they were always murmuring, reasoning, and chiding. That was surely in their soul, not in their spirit. But Caleb and Joshua believed in the word of God, obeyed the Lord, and pressed toward the goal. This was surely not in their soul, but in their spirit. The receivers of this book, the Hebrew believers, were by that time wondering what they should do with their old Hebrew religion. This wondering in their mind was a wandering in their soul, not an experience of Christ in their spirit. So the writer of this book says that the word of God, that is, what has been quoted from the Old Testament, can pierce like a sharp two-edged sword into their wondering and divide their soul from their spirit. As the marrow is concealed deep in the joints, so is the spirit deep in the soul. The dividing of the marrow from the joints requires mostly the breaking of the joints. In the same principle, the dividing of the spirit from the soul requires the breaking of the soul. The Hebrew believers' soul with its wondering mind, doubting concerning God's way of salvation, and considering its own interest, must be broken by the living, operative, and piercing word of God that their spirit may be divided from their soul.

Our soul is our very self (Matt. 16:25; cf. Luke 9:25). In following the Lord, we must deny our soul, our very self (Matt. 16:24; Luke 9:23). Our spirit is the deepest part of our being, a spiritual organ for us to contact God (John 4:24; Rom. 1:9). It is in our spirit that we are regenerated (John 3:6). It is in our spirit that the Holy Spirit dwells and works (Rom. 8:16). It is in our spirit that we enjoy Christ and His grace (2 Tim. 4:22; Gal. 6:18). Hence, the writer of this book advised the Hebrew believers not to stagger in the wandering of their soul, which soul they must deny; but to press on into their spirit to partake of and enjoy the heavenly

12^a

1 Pet.

1:23

12^b

Acts

7:38

12^c

1 Thes.

2:13

12^d

Eph.

6:17

12^e

1 Thes.

5:23;

Luke

1:46-47

12^f

Zech.

12:1;

Job

32:8;

Prov.

20:27;

John

3:6;

4:24;

Rom.

1:4;

8:16;

1 Cor.

5:4;

2 Tim.

4:22;

1 Pet.

3:4

marrow, and able to discern the ³thoughts and intents of the heart.

13 And there is no creature that is not manifest before Him, but all things are naked and laid bare to the eyes of Him to whom we are accountable.

C. Superior to Aaron

4:14 - 7:28

1. A High Priest

According to the Order of Melchisedec

4:14 - 5:10

14^a

Heb.
2:17;
7:26

14^b

Eph.
4:10;
Heb.
8:1;
9:24

14^c

Heb.
7:3

14^d

Heb.
3:1

15^a

Heb.
2:18

15^b

Heb.
7:26;
2 Cor.
5:21

16^a

Heb.
10:22;
7:25

16^b

Rom.
9:15;
18, 23

16^c

John
1:14;
16, 17;
Rom.
5:2;
2 Cor.
12:9;
13:14;
Gal.
6:18

14 Having therefore a great ^{1a}High Priest who has passed through the ^bheavens, Jesus, the ^cSon of God, let us hold fast the ^dconfession.

15 For we do not have a high priest who is not able to sympathize with our weaknesses, but One who has been ^atried in all respects like us, yet ^bwithout sin.

16 Let us therefore ^acome forward with boldness to the ¹throne of grace, that we may receive ^{2b}mercy and may find ^cgrace for timely help.

Christ that they may participate in the kingdom rest of His reign in the millennium. If they stagger in the wandering of their soul, they will miss God's goal and suffer the loss of the full enjoyment of Christ and the kingdom rest.

12^a Our spirit is the organ for us to contact God (John 4:24), while our heart is the organ for us to love God (Mark 12:30). Our spirit contacts, receives, contains, and experiences God. However, it requires our heart to love God first. Our soul is of three parts — mind, will, and emotion; and our spirit is also of three parts — conscience, fellowship, and intuition. Our heart is not separate from our soul and spirit, but a composition of all the parts of our soul plus the conscience part of our spirit. Hence, in our heart is the mind with the thoughts and the will with the intents. The thoughts affect the intents, and the intents carry out the thoughts. The living word of God is able to discern the thoughts in our mind and the intents in our will. What has been quoted from the word of God by the writer in the foregoing verses was able to expose what and where their thoughts and intents were while the Hebrew believers were staggering in the process of their salvation.

14¹ The Lord Jesus firstly was sent from God to us through incarnation (2:14) to be our Apostle (3:1), our Captain, our Leader (2:10), the One superior to Moses (3:3), and our real Joshua (4:8) to bring us, His partners (1:9; 3:14), into glory and rest (2:10; 4:11). He then went back from us to God through resurrection and ascension (5:5-6) to be our High Priest to bear us in the presence of God and to care for all our needs (2:17-18; 4:15).

16¹ Undoubtedly the throne mentioned here is the throne of God

CHAPTER 5

1 For every high priest taken from among men is ^aestablished on behalf of men in things ^bpertaining to God, that he may ^coffer both ¹gifts and sacrifices for sins;

1^a
Heb.
7:28

2 Who is ^aable to exercise ¹forbearance toward the ^bignorant and ^cstraying, since he also is encompassed with ^dweakness;

1^b
Heb.
2:17

which is in heaven (Rev. 4:2). The throne of God is the throne of authority to all the universe (Dan. 7:9; Rev. 5:1). But to us, the believers, it becomes the throne of grace, signified by the propitiation-cover (the mercy seat) within the Holy of Holies (Exo. 25:17, 21), which is the throne of both God and the Lamb (Rev. 22:1). How can we come to the throne of God and the Lamb, Christ, in heaven while we still live on earth? The secret is our spirit, referred to in verse 12 of this chapter. The very Christ who is sitting on the throne in heaven (Rom. 8:34) is also now in us (Rom. 8:10), that is, in our spirit (2 Tim. 4:22), where the habitation of God is (Eph. 2:22 — "through the Spirit" should be rendered "in spirit"). At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder who joins earth to heaven and brings heaven to earth (Gen. 28:12-17; John 1:51). Since our spirit is the place of God's habitation today, it is the gate of heaven where Christ is the ladder that joins us, the people on earth, to heaven, and brings heaven to us. Hence, whenever we turn to our spirit, we enter into the gate of heaven and touch the throne of grace in heaven through Christ as the heavenly ladder.

1^c
Heb.
7:27;
8:3;
10:11
2^a
Heb.
2:18
2^b
Heb.
9:7
2^c
James
5:19;
1 Pet.
2:25
2^d
Heb.
4:15

16³ Both God's mercy and His grace are the expression of His love. When we are in a pitiful condition, His mercy firstly reaches us and brings us into a situation where God is able to favor us with His grace. Luke 15:20-24 tells us that when the father saw the prodigal son returning, he had compassion on him. That is mercy, expressing the father's love. Then the father clothed him with the best robe and fed him with the fatted calf. This is grace, which also manifests the father's love. God's mercy reaches farther and bridges the gap between us and God's grace.

God's mercy and grace are always available to us. However, we need to receive and find them by exercising our spirit to come to the throne of **grace and touch our High Priest, who sympathizes with us in all our weaknesses.** By this word, the writer of this book encourages the wearied Hebrew believers to receive mercy and find grace for timely help that they may be set upright (12:12).

1¹ Gifts are for God's pleasure; sacrifices are for our sins.

2¹ The Greek implies a feeling toward the ignorant and straying which is neither too severe nor too tolerant. It is to be moderate or tender in judgment toward their situation. The thought in this verse is a continuation of the thought in 4:15. Christ as our High Priest, though not encompassed with weakness as the high priest taken from among men, has been tried in all respects like us. Hence, sympathizing with our weaknesses, He is able to exercise forbearance toward us, the ignorant and straying ones.

3^a 3 And because of it he ought, as ^afor the people, so also for himself, to offer for sins.

4^a 4 And ^ano one takes the honor to himself, but as *he* is called by God, even as ^bAaron also.

5 So also Christ did not ¹glorify Himself to become a ^aHigh Priest, but He who said to Him, ^{2b}You are My Son, this day I have begotten You;

6 As also in another place *He* says, ^{1a}You are a Priest ²forever according to the ^{3b}order of Melchisedec.

7 Who in the days of His ^aflesh, having offered up ^bpetitions and supplications with strong crying and tears to Him who was able to save Him ¹out of death, and having been heard because of *His* piety,

8 Though He was a Son, He learned ^{1a}obedience from the things which He ^bsuffered;

9 And having been ^{1a}perfected, He became to all them that obey Him *the* ²cause of ³eternal ^bsalvation,

6^a *5¹ In this verse the word glorify replaces honor in the foregoing verse. With the high priest taken from among men, there is only honor, a matter of position. With Christ as the High Priest, there is not only honor, but also glory; not only the preciousness of His position, but also the splendor of His Person. See note 9¹ in chapter 2.*

5² *This refers to Christ's resurrection (Acts 13:33), which qualifies Him to be our High Priest. For Christ to be our High Priest, He must partake of our humanity, as mentioned in chapter 2 (vv. 14-18), and enter with this humanity into resurrection. With His humanity He can sympathize with us and be merciful to us (4:15; 2:17). In resurrection, with His divinity, He can do everything for us and be faithful to us (7:24-25; 2:17).*

6¹ *This refers to the ascension and enthronement of Christ (Psa. 110:1-4), which are further qualifications, in addition to His resurrection, for Him to be our High Priest (7:26).*

6² *Lit. to the age.*

6³ *The order of Melchisedec is higher than the order of Aaron. The order of Aaron was for the priesthood only in humanity, whereas the order of Melchisedec is for the priesthood in both humanity and divinity. This will be fully defined in chapter 7.*

7¹ *Out of death here does not mean that He did not enter into death and suffer death. It means to be resurrected out of death. Before He died, Christ prayed for this, and God answered by raising Him from among the dead.*

8¹ *God ordained Christ to die, and He obeyed (Phil. 2:8). He learned this obedience through the suffering of death.*

9¹ *See note 10^a in chapter 2.*

9² *The Greek word implies also the thought of author and source.*

10 Designated by God as "High Priest according to the ^border of Melchisedec.

10^a
Heb.
5:5
10^b
Heb.
5:6

The Third Warning
To be brought on to maturity
5:11 - 6:20

11 Concerning whom we have much to say and hard to interpret since you have become dull of hearing.

12 For when because of the time you ought to be teachers, you have need again for someone to teach you what *are* the ¹rudiments of the "beginning of the ²oracles of God, and have become *those who* have need of ^{3b}milk and not of solid ^cfood.

12^a
Heb.
6:1
12^b
1 Cor.
3:2;
1 Pet.
2:2

13 For everyone who partakes of ¹milk is inexperienced in *the* ^{1a}word of righteousness, for he is a ^bbabe;

14 But solid food is for *the* "mature, who because of practice have their ¹faculties exercised for discriminating between both ²good and evil.

12^c
Matt.
4:4;
Jer.
15:16

9³ *Not everlasting salvation, but eternal salvation, of which all the effects, benefits, and issues are of an eternal nature, transcending the conditions and limitations of time.*

12¹ *Or, primary elements.*

12² *Divine utterances.*

12³ *Though this verse mentions teachers and teach, it likens the Word of God to milk and solid food, which are for nourishment. This corresponds to the Lord's word in Matthew 4:4 and the prophet's word in Jeremiah 15:16. Paul and Peter held the same concept concerning the divine Word (1 Cor. 3:2; 1 Pet. 2:2).*

13^a
cf.
Heb.
6:1, 5;
Acts
14:3;
20:32;
Phil.
2:16
13^b
1 Cor.
3:1;
1 Pet.
2:2

13¹ *Milk here refers to the rudiments of the beginning of the oracles of God mentioned in verse 12, whereas the word of righteousness refers to the solid food. "The good word" mentioned in 6:5 is "the word of the beginning of Christ" (6:1). But the word of righteousness is deeper than the rudiments of the beginning of the oracles of God because it embodies the deeper thought of God's justice and righteousness in His dispensational and governmental dealings with His people. This word is more difficult to discriminate than the word of grace (Acts 14:3; 20:32) and the word of life (Phil. 2:16).*

14^a
Heb.
6:1;
1 Cor.
2:6;
Phil.
3:15

14¹ *Or, senses, implying powers of perception, depending not only on our mental capability, but also on our spiritual apprehension.*

14² *Good and evil here refers to what is superior in contrast to what is inferior: such as, the superiority of Christ in contrast to the inferiority of the angels, Moses, and Aaron; the superiority of the new covenant in contrast to the inferiority of the old covenant. According to the context of this verse, it is similar to the matter of discriminating between different foods, with no reference whatever to the moral nature of things.*

1^a

Heb.
5:12

1^b

Heb.
5:14

1^c

Mark
1:15;
Acts
5:31;
20:21

1^d

Heb.
9:14

1^e

Rom.
1:17;
Eph.
2:8

2^a

Heb.
9:10;
Lev.
6:27;
Mark
7:4

2^b

Acts
6:6;
8:17;
9:17;
13:3;
19:6;

28:8;
1 Tim.

4:14;
2 Tim.

1:6

2^c

Matt.
22:31;
Acts
4:2;
23:6

2^d

Heb.
9:27;

Rom.
2:5;

Rev.
20;

12, 13

4^a

Heb.
10:32;
John
1:9;
2 Cor.
4:6

CHAPTER 6

1 Wherefore, leaving the ¹word of the ^abeginning of the Christ, let us ²be brought on to ^{3b}maturity, not laying again a foundation of ^crepentance from ^ddead works and of ^efaith ⁴toward God,

2 Of *the* teaching of ^{1a}baptisms and of ^blaying on of hands, of *the* ^cresurrection of *the* dead and of eternal ^ajudgment;

3 And ¹this we will do if God permits.

4 For it is ¹impossible to renew again to repentance those who were once ^aenlightened, and who have tasted

1^a The word of the beginning of the Christ *means the six items mentioned in this verse and the following verse, which constitute the foundation of the Christian life: 1) repentance from dead works, 2) faith toward God, 3) the teaching of baptisms, 4) laying on of hands, 5) the resurrection of the dead, and 6) eternal judgment. These six items form three pairs. The first item of each pair refers to our emergence from a negative situation, and the last speaks of our entering into the positive things. Repentance is a turning away from dead works; faith is the entry into God. Baptisms are separations from and terminations of the negative things; laying on of hands is the identification and fellowship with the divine things. Resurrection of the dead is the coming out of death; eternal judgment is the entry into eternity and the eternal destiny.*

1² *The Lord wants to bring us on, but we must let Him do it. This is our willing cooperation with His gracious work.*

1³ Or, perfection, completeness.

1⁴ Lit. on.

2¹ Baptisms, *the same word as washings in 9:10 and Mark 7:4, refers to the washings of the utensils and vessels used in the tabernacle or temple for God's service (Lev. 6:28). The washings of the priests are probably also included (Exo. 30:18-21; Lev. 16:4). This, of course, is related to the background of the Hebrew believers. However, it is the same in principle as the New Testament baptism, that is, the washing away and terminating of the negative things.*

3¹ *This means we will do what is mentioned in verse 1: let us be brought on to maturity.*

4¹ Those who were once enlightened, and who tasted of the heavenly gift, and have become partakers of *the* Holy Spirit, and have tasted the good word of God, and the works of power of *the* coming age, *laid the foundation already at the time they believed. Once they have fallen away and return back, there is no need for them to lay the foundation again (v. 1), but only to go on, to be brought on, to maturity. There is no need to repeat their repentance, for it is impossible to renew again that repentance. Verse 1 indicates that this is not needed; verse 4 says that it is not possible; and verses 7 and 8 show that it is not right.*

of the ²heavenly ^bgift, and have become ^cpartakers of *the* Holy ^dSpirit,

5 And have ^atasted the ^bgood ¹word of God, and the works of ²power of *the* ^ccoming age,

6 And have ¹fallen away, ^{2a}crucifying again for themselves the Son of God, and ²putting *Him* to open shame.

7 For *the* earth which drinks the ¹rain which often comes upon it and ²brings forth vegetation suitable to those for whose sake also it is tilled, partakes of blessing from God;

8 But bringing forth ^{1a}thorns and thistles, it is

^{4²} The heavenly gift *refers to God's giving of the heavenly things, such as His forgiveness, righteousness, divine life, peace, and joy at the time of our conversion.*

^{5¹} Gk. *rhema*, the instant word of God. The good word of God here refers to the word of the beginning of Christ mentioned in verse 1, which is the milk the Hebrew believers tasted when they believed in the Lord. Now they must go on to the deeper word, the word of righteousness (5:13), which is not mainly concerned with God's redemption but with the way of His economy, and which is the solid food for them to reach maturity (v. 1).

^{5²} Power here refers to the divine power, and the coming age refers to the age of the coming kingdom. The divine power of the coming kingdom is to restore, renew, and revive the things which have become old (Matt. 19:28). At the time of the believers' regeneration (Titus 3:5), they all tasted this divine power to be restored, renewed, and revived.

^{6¹} Fallen away refers to the Hebrew Christians deviating from the pure Christian faith by returning to their old, traditional, Judaistic religion. In principle, this could be applied to any Christians who fall away from the right track of God's way.

^{6²} Crucifying and putting modify the predicate *renew* in verse 4. To renew again to repentance means to repeat the repentance which one already has; this is not needed. To do this means that we crucify again the Son of God and put Him to open shame.

^{7¹} Rain here refers back to the five categories of good things mentioned in verses 4 and 5.

^{7²} Brings forth vegetation is an illustration of being brought on to maturity (v. 1). The believers, as the earth, are tilled for God's sake that they may bring forth Christ, as the vegetation, to maturity. By this they partake of blessing from God.

^{8¹} Thorns and thistles here, strictly speaking, refer to the traditional things of their old religion.

^{4^b}
Acts
2:38;
Rom.
6:23

^{4^c}
Heb.
3:1;
12:8

^{4^d}
2 Cor.
1:22;
5:5;
Gal.
3:2;
5:14;
Eph.
1:13;

1 John
3:24;
4:13

^{5^a}
1 Pet.
2:3

^{5^b}
Heb.
6:1;
cf.
5:13

^{5^c}
Heb.
2:5

^{6^a}
cf.
Heb.
10:29

^{8^a}
Gen.
3:18

8^b 2^bdisapproved and 3^anear a curse, whose end is to be
 1 Cor. 9:27 4^cburned.

8^c 9 But we are persuaded of better things concerning
 1 Cor. 3:13, 15 you, beloved, and 1^athings which belong to salvation,
 though we speak thus.

10^a 10 For God is not unjust to forget your ^awork and the
 1 Thes. 1:3 love which you have shown to His ^bname, having
 10^b ministered to the saints and *still* ministering.

Mark 9:41 11 But we desire earnestly that each one of you show
 the same diligence unto the full ^aassurance of ^bhope ^cto
 11^a the end;

Heb. 3:14; 10:22 12 That you may not be 1^asluggish, but ^aimitators of
 11^b those who through ^bfaith and patience are ^cinheriting
 Heb. 3:6; 6:18; 7:19; 1 Pet. 1:13 the promises.

13 For God, having promised to Abraham, since He
 had no one greater to swear by, ^aswore by Himself,

14 Saying, ^aSurely blessing I will bless you, and mul-
 11^c tiplying I will multiply you;

Heb. 3:6, 14 15 And so, having patiently ^aendured, he obtained
 the ^bpromise.

12^a 16 For men swear by the greater, and in all disputes
 Heb. 13:7; of theirs an oath is final for confirmation.

1 Cor. 4:16; 11:1; 1 Thes. 1:6; 2:14 8^a Or, disqualified, counted worthless, rejected, cast away. *If any
 believer would not be brought on to maturity, but rather falls back to the
 old things, he will be disapproved by God.*

1 Thes. 1:6; 2:14 8^b The believers once saved can never be a real curse. But if we do
 not go on to grow Christ, but rather hold on to things which displease
 God, we are near the curse of suffering the punishment of God's
 12^b governmental dealing. (Consider this with the discipline or chastisement
 in 12:7-8.) This is absolutely different from the suffering of eternal perdi-
 2 Thes. 1:4; Rev. 13:10 tion, which is the real curse.

12^c 8^a The earth can never be burned, but what it grows may be burned.
 Heb. 11:9 The believers can never be burned, but all they bring forth that is not ac-
 13^a cording to God's economy will be burned. The believers are God's farm.
 Whatever they grow as wood, hay, and stubble will be burned (1 Cor.
 3:9, 12).

Gen. 22:16; Luke 1:73 9^a To bring forth thorns and thistles in verse 8 is not a thing which
 belongs to salvation. To give heed to the things which we have heard
 (2:1), to be diligent to enter into the promised rest (4:11), to draw near to
 14^a the throne of grace (4:16), and to be brought on to maturity (6:1) are
 Gen. 22:17 things which belong to salvation.

12^a Lit. dull, as in 5:11.

15 ^a	15 ^b
Rom. 4:17-21	Gal. 3:16-18

17 Wherefore God, willing to show more abundantly to the ^aheirs of the promise the ^bunchangeableness of His counsel, intervened by an oath,

17^a
Heb.
11:9

18 That by ¹two unchangeable things, in which *it was* impossible for God to ^alie, we may have strong encouragement, who have fled for ²refuge to lay hold of the ^bhope set before *us*,

17^b
Psa.
33:11;
110:4

19 Which we have as an ¹anchor of the soul, both secure and firm, and ²entering into that which is within the veil,

18^a
Num.
23:19;
Titus
1:2

20 Where the ^{1a}Forerunner, Jesus, is entered for us, become forever a High Priest according to the ^border of Melchisedec.

18^b
Heb.
6:11

18¹ *These two unchangeable things are God's promise and oath (v. 17).*

20^a
cf.
Heb.
2:10

18² *The Lord Jesus has entered the heavens as the Holy of Holies within the veil, as mentioned in verse 20, and with Him is the heavenly haven for our refuge, which we can now enter in our spirit (10:19).*

20^b
Heb.
5:6

19¹ *Anchor signifies that we are on a stormy sea, and that without the anchor of hope we may shipwreck (1 Tim. 1:19).*

19² *The heavens, where the Lord Jesus entered, are today the Holy of Holies within the veil. Our hope, as a secure and firm anchor, has entered there, and we may now enter in spirit (10:19-20).*

20¹ *The Lord Jesus as the Forerunner took the lead to pass through the stormy sea and enter the heavenly haven to be the High Priest for us according to the order of Melchisedec. As such a Forerunner, He is the Captain of our salvation (2:10). As the Forerunner He has cut the way to glory, and as the Captain He has entered into the glory.*

CHAPTER 7

2. A High Priest, Perpetual, Great, Living, and Able to Save 7:1-28

1^a 1 ¹For this ^{2a}Melchisedec, ²king of Salem, priest of the most high God, who met Abraham returning from the ^bslaughter of the kings and blessed him,

1^b 2 To whom also Abraham apportioned a ^atenth part of all; first being interpreted ^bking of righteousness, and then also king of Salem, which is ^cking of peace;

2^a 3 ¹Without father, without mother, without genealogy, having neither ^abeginning of days nor ^bend of life, but made like the Son of God, abides a priest ^cperpetually.

2^b *1¹ According to the work and ministry of Christ, this book has a turn at 7:1, a turn from earth to heaven. To the end of chapter six, what is mainly revealed is Christ's work on earth typified by the priesthood of Aaron. That section is the word of foundation. From 7:1, Christ's ministry in heaven according to the order of Melchisedec is unveiled. This section is the word of perfection, which shows us how the heavenly Christ ministers in the heavenly tabernacle. His purification of sins is typified by the work of Aaron, while His sitting down on the right hand of the Majesty on high (1:3) is according to the order of Melchisedec (Psa. 110:1, 4). His work on the cross on earth typified by the work of Aaron affords us forgiveness of sin. His ministry on the throne in heaven ministers to us the overcoming of sin. His cross delivered us out of Egypt; His throne brings us into Canaan. The Hebrew believers have participated in His work on the cross. Now they must press on to enter into the enjoyment of His ministry on the throne.*

3^a *1² Melchisedec means the king of righteousness, and king of Salem means the king of peace (v. 2). As the King of righteousness (Isa. 32:1), Christ has made all things right with God and with one another. Righteousness issues in peace (Isa. 32:17). As the King of peace (Isa. 9:6), through righteousness, Christ brings in peace between God and us, in which He fulfills the ministry of His priesthood. He is the King to be the Priest; so His priesthood is kingly, royal (1 Pet. 2:9).*

3^b *3¹ For all the important persons in Genesis there is a genealogy, but not for Melchisedec. In the divine writing, the Holy Spirit sovereignly gave no account of the beginning of his days and the end of his life, that he might be a proper type of Christ as the eternal One to be our High Priest perpetually. This is like the presentation in the Gospel of John of the Son of God, who being eternal has no genealogy (John 1:1). But Christ as the Son of Man has genealogy (Matt. 1:1-17; Luke 3:23-38).*

4 Now consider how ^{1a}great this one was, to whom the patriarch Abraham gave a tenth of the choice spoils. 4^a
Heb.
11:21

5 And they indeed of the sons of Levi, who received the office of the priesthood, have a commandment to take ^atithes from the people according to the law, that is from their brothers, though they have come forth from the loins of Abraham; 5^a
Num.
18:21

6 But he whose genealogy is not counted from them has tithed Abraham, and has ^{1a}blessed him who has the promises. 6^a
Gen.
14:19

7 But without any dispute the ¹lesser is blessed by the ²greater.

8 And here indeed dying men receive tithes, but there one ^aof whom it is testified that he ^blives. 8^a
Psa.
110:4;

9 And, so to speak, through Abraham, ¹Levi also, who receives tithes, has been made to pay tithes; Heb.
5:6

10 For he was still in the loins of *his* father when Melchisedec met him. 8^b
John
14:19;

11 If indeed then perfection were through the Levitical priesthood (for under it the people have received the law), what need *was there* still that a different ¹priest should arise according to the order of ^aMelchisedec and not be named according to the order of Aaron? Rev.
1:18
11^a
Heb.
5:6

4¹ The fact that Abraham gave a tenth of the spoils testifies to the greatness of Melchisedec, who is a type of Christ. Christ, as a Priest according to the order of Melchisedec, is greater than the priests of the tribe of Levi, who also offered tithes to Melchisedec through their father Abraham (v. 9), for they were in Abraham's loins when he met Melchisedec (v. 10).

6¹ The fact that Melchisedec blessed Abraham also testifies that he is greater than Abraham (v. 7).

7¹ Or, inferior.

7² Or, superior, better.

9¹ This is similar to all the human race having sinned in Adam, for all the human race was in the loins of Adam when he sinned (Rom. 5:12).

11¹ This book is focused on the heavenly Christ, and the chief point concerning this Christ is that He is a Priest, not according to the order of Aaron, but according to the order of Melchisedec. All the other aspects of Christ in the foregoing chapters, such as the Son of God, the Son of Man, the Captain of salvation, the Apostle, and the real Joshua are the necessary qualifications for Him to be such a Priest, who can minister to us whatever we need and save us to the uttermost.

12" 12 For the "priesthood being transferred, there is of necessity a ^{1b}transfer of law also.

cf. Heb. 7:24 12^b 13 For *He* of whom these things are said ¹belongs to a different tribe, from which "no one has attended to the altar.

Heb. 8:7, 8, 13 13^a 14 For it is clearly evident that our Lord has risen out of ^{1a}Judah, as to which tribe Moses spoke nothing concerning priests.

Num. 16:40 14^a 15 And it is still more abundantly evident, since a different priest arises according to the "likeness of Melchisedec,

Matt. 2:6; Rev. 5:5 15^a 16 Who has been constituted not according to *the* law of a "fleshy commandment, but according to *the* ^bpower of an ¹indestructible ^clife.

Heb. 9:10 16^a 17 For it is testified, *You are* a Priest ¹forever according to the "order of Melchisedec.

Rom. 1:4; Phil. 3:10 16^b 18 For there is indeed a ^{1a}disannulling of *the* preceding commandment because of its ^bweakness and unprofitableness

16^c 19 (For the ^{1a}law ^bperfected nothing), and *the* bringing in of a better ^chope, through which we ^ddraw near to God.

Heb. 5:6 17^a 12¹ *This is a transfer from the law of letters to the law of life, according to which Christ has been constituted a living and perpetual High Priest (v. 16).*

Col. 2:14 18^a 13¹ *Lit. has partaken of.*

Rom. 8:3 18^b 14¹ *In the Old Testament, Levi was the tribe of the priests, and Judah was the tribe of the kings. The Lord's descending from the tribe of Judah caused a transfer in the priesthood and combined the priesthood together with the kingship in one tribe (Zech. 6:13), as manifested in Melchisedec, who was both high priest and king (v. 1).*

Rom. 8:3 19^a 16¹ *Or, indissoluble. Christ has been constituted the High Priest not according to the powerless letters of law, but according to the powerful element of an indestructible life, which nothing can dissolve. It is an endless life, being the eternal, divine, uncreated life, and the resurrection life which has passed through the test of death and Hades (Acts 2:24; Rev. 1:18). It is by such a life that Christ ministers today as our High Priest. Hence, He is able to save to the uttermost (v. 25).*

Heb. 9:9; 10:1 19^b 17¹ *Lit. to the age.*

Heb. 7:25; cf. 4:16; 10:22 18¹ *The commandment, or the regulations, of the law concerning the Levitical priesthood has been disannulled because of its weakness in letters. It was not a matter of life, but a dead commandment in letters; so it was unprofitable.*

19¹ *It is due to the weakness of man that the law perfected nothing (Rom. 8:3).*

20 And inasmuch as *it was* not without *the* taking of an oath

21 (For they indeed became priests without *the* taking of an oath, but He with *the* taking of an oath by the One who said to Him, *"The Lord has sworn and will not regret it, You are a Priest ¹forever"*);

22 By so much also Jesus has become *the* ¹surety of a *"better ^bcovenant"*.

23 And they indeed have become many priests, because death has prevented *them* from continuing,

24 But He, because of His *"continuing ¹forever"*, has the priesthood unalterable.

25 Wherefore also He is *"able to save ¹to the uttermost those who ^bcome forward to God through Him, seeing He is always ^cliving to ^{2d}intercede for them"*.

26 For such a *"High Priest befits us, holy, ^bguileless, undefiled, separated from sinners, and become ¹higher than the ^cheavens"*;

27 Who does not have daily need as the high priests, to *"offer up sacrifices first for his ^bown sins, and then for the sins of the people; for this He did ^conce for all when He ^doffered up Himself"*.

28 For the law appoints men as high priests who have *"weakness, but the word of the oath which was after the law, appoints a ^bSon, who is ^{1c}perfected ²forever"*.

21¹ *Lit. to the age.*

22¹ *That Christ has become the surety of a better covenant is based upon the fact that He is the living and perpetual High Priest.*

24¹ *Lit. to the age.*

25¹ *Or, completely, entirely, perfectly, for all time and eternity, and to the end.*

25² *Christ as our High Priest undertakes our case by interceding for us. He appears before God on our behalf, praying for us that we may be saved and brought fully into God's eternal purpose.*

26¹ *Christ, in His ascension, "has passed through the heavens" (4:14); so He is now not only in heaven (9:24), but also "higher than the heavens," "far above all heavens" (Eph. 4:10).*

28¹ *Perfected means to be brought to an end by completing or perfecting, implying to be qualified.*

28² *Lit. to the age.*

28^a
Heb.
5:2

28^b
Heb.
5:5-6

28^c
Heb.
5:9

21^a
Psa.
110:4
22^a
Heb.
8:6
22^b
Heb.
8:8;
9:15;
12:24
24^a
Rom.
6:9;
Rev.
1:18
25^a
Heb.
2:18
25^b
Heb.
4:16;
11:6;
10:22;
7:19
25^c
Heb.
7:8;
Rev.
1:18
25^d
Rom.
8:34
26^a
Heb.
2:17
26^b
Heb.
4:15;
1 Pet.
2:22
26^c
Heb.
4:14
27^a
Heb.
5:1
27^b
Heb.
5:3
27^c
Heb.
9;
12, 28;
10:10
27^d
Heb.
9:14

CHAPTER 8

D. Christ's New Covenant Superior to the Old 8:1 — 10:18

1. A Better Covenant of Better Promises with a More Excellent Ministry

8:1-13

1^a

Heb.

2:17

1^b

Heb.

1:13;

Mark

16:19;

Col.

3:1

1^c

Rev.

3:21

1^d

Heb.

1:3

2^a

Heb.

8:6

2^b

Heb.

9:24

3^a

Heb.

5:1

3^b

Heb.

9:14;

Eph.

5:2

5^a

Heb.

9:23

5^b

Col.

2:17;

Heb.

10:1

5^c

Exo.

25:40

6^a

Heb.

9:15;

12:24

1 Now in the things which we are saying the chief point *is this*: we have such a "High Priest, who sat down on the "right hand of the "throne of the "Majesty in the "heavens,

2 A "Minister of the "holy *places*, even of the true tabernacle, which the Lord pitched, not man.

3 For every high priest is established for the "offer- ing of both "gifts and sacrifices; wherefore *it is necessary* that this One also have something which He may "offer.

4 If indeed then He were on earth He would not even be a priest, *there* being those who offer the gifts accord- ing to the law;

5 Who serve *the* "example and "shadow of the heavenly things, even as Moses was warned *when* he was about to make the tabernacle: for, "See, He said, that you make all things according to the pattern that was shown you in the mountain.

6 But now He has obtained a more excellent ministry; inasmuch as He is also *the* "Mediator of a

1^a *Christ, as the High Priest in the heavens, brings us into heaven, from the earthly court into the heavenly Holy of Holies, which is joined to our spirit by Him as the heavenly ladder (Gen. 28:12; John 1:51).*

2^a *Christ, as a Minister of the true (heavenly) tabernacle, ministers heaven (which is not only a place, but also a condition of life) into us, that we may have the heavenly life and power to live a heavenly life on earth as He did while He was here.*

3^a *See note 1^a in chapter 5.*

5^a *Or, copy, representation.*

6^a *Christ, as the Mediator, is the Executor in His heavenly ministry of the new covenant, the new testament, which He bequeathed to us by*

^{2b}better ^ccovenant, which has been enacted upon ³better ^dpromises.

7 For if that ^afirst *covenant* was faultless, no place would have been ^bsought for a second.

8 For finding fault with them He says, ^aBehold, *the* days are coming, says *the* Lord, and I will consummate a ^bnew covenant with the house of Israel and with the house of Judah,

9 Not according to the covenant which I made with their fathers in *the* day when I took them by their hand to lead them out of *the* land of Egypt; because they did not continue in My covenant, and I disregarded them, says *the* Lord.

10 For ^athis is the covenant which I will covenant with the house of Israel after those days, says *the* Lord: I will impart My ¹laws into their ²mind, and on their hearts I

His death.

⁶² *This better covenant was not only enacted upon better promises of a better law, the inner law of life (vv. 10-12), but also was consummated with Christ's better sacrifices (9:23) which have accomplished for us eternal redemption (9:12), and the better blood of Christ which purifies our conscience (9:14). Even more, the High Priest of this better covenant, the eternal Son of the living God, ministers also with a more excellent ministry (v. 6) and in the greater and more perfect tabernacle (9:11).*

⁶³ *The better promises are given in Jeremiah 31:31-34 and quoted in verses 8-12 of this chapter and verses 16-17 of chapter 10.*

¹⁰¹ *In Jeremiah 31:33, the source of this quotation, the word laws is singular. This proves it is one law that spreads into a number of laws. This is the law of life (See the law of the Spirit of life, Rom. 8:2). Every life has a law. The higher the life, the higher is its law. The divine life we receive of God is the highest; therefore it has the highest law, the law referred to here. By imparting His divine life into us, God puts this highest law into our spirit, from whence it spreads into our inward parts, such as our mind, emotion, and will, and becomes several laws.*

This law of life differs from the law of letters. It regulates us from within by and according to its life element, while the law of letters regulates us from without by and according to its dead letters. The law of dead letters depends upon outward teachings, but this law of life depends upon the inward consciousness. Since we all, great or small, have this law of life, we do not need outward teachings according to the law of letters (v. 11).

¹⁰² *In Jeremiah 31:33, inward parts is used for mind. This proves that the mind is one of the inward parts. It is also an interpretation of the term inward parts. The inward parts include not only the mind, but also the emotion and will, which are the composition of the heart, mentioned in the following clause.*

^{6b}
Heb.
7:22
^{6c}
Heb.
8:8;
9:15;
12:24
^{6d}
Heb.
8:8-12;
Jer.
31:
31-34
^{7a}
Heb.
8:13;
9:1
^{7b}
Heb.
7:12, 18
^{8a}
to v. 12,
Jer.
31:
31-34
^{8b}
Heb.
8:13;
9:15;
12:24;
Luke
22:20;
1 Cor.
11:25
^{10a}
Heb.
10:16

will ³inscribe them, and ⁴I will be God to them, and ⁵they shall be a people to Me.

11"

1 John
2:27

12"

Heb.
10:17

13"

Heb.
8:8;
9:15

13^b

Heb.
7:12, 18

11 And they shall by no means "teach each one his fellow citizen and each one his brother, saying, 'Know the Lord, for all shall 'know Me from *the* little one to *the* great among them.

12 For "I will be 'propitious to their unrighteousnesses, and their sins I will by no means remember anymore.

13 In saying "new, He has made the first old. Now that which is becoming old and growing decrepit is near to "disappearing.

10^a *Firstly, God imparts His laws into us; then He inscribes them upon us. He does the inscribing in our experiences of the law of life.*

10^a *Lit. I will be to them for God.*

10^b *Lit. They shall be to me for a people. It is according to the law of life that we are a people to God and that He is God to us. God's relationship with us today is fully based upon the law of life; so today we do not need to walk according to the knowledge of the law of letters, but according to the consciousness of the law of life.*

11¹ *In this verse two Greek words are used for know: the first is ginosko, which signifies the outward, objective knowledge; the second is oida, referring to the inward, subjective consciousness. In John 8:55 the Lord Jesus told the Pharisees that they have not known (ginosko) God the Father (even in the outward, objective knowledge), but He knows (oida) the Father (in the inward, subjective consciousness). Both are used in 1 John 2:29.*

12¹ *Lit. propitious. To be propitious is to make propitiation for our sins (See note 17^a in chapter 2). In the new covenant four blessings are promised: 1) the propitiation for our unrighteousness and the forgetting (forgiveness) of our sins (v. 12); 2) the imparting of the law of life by imparting the divine life into us (v. 10^a); 3) the privilege of having God as our God and being His people — the enabling of life for us to participate in the enjoyment of God in fellowship with Him (v. 10^b); and 4) the function of life to know Him in the inward way of life (v. 11). According to the covenant which God has consummated, these four blessings are His promise. But according to the testament which the Lord bequeathed to us, they are His bequest. See note 16¹ in chapter 9.*

CHAPTER 9

**2. Better Sacrifices and Better Blood
with the Greater and More Perfect Tabernacle
9:1 - 10:18**

1 Then indeed the ^afirst covenant had ^bordinances of service, and its ^{1c}sanctuary, a sanctuary of ^dthis world.

2 For a ^atabernacle was prepared, the first, in which were both the ^blampstand and the ^ctable and the ^dloaves set forth, which is called the ^eHoly Place;

3 And after the second ^aveil, a ^btabernacle which is called the ^cHoly of Holies,

4 ¹Having a ^agolden ²altar and the ^bark of the covenant covered round in every part with gold, in which were the golden ^{3c}pot that had the manna and Aaron's ^drod that budded, and the ^etables of the covenant;

¹ *The sanctuary is the entire tabernacle (Exo. 25:8-9), including the first tabernacle which is called the Holy Place (v. 2), and the second tabernacle which is called the Holy of Holies (v. 3). See note 24¹.*

^{4¹} *Regarding the standing place of the incense altar, there is apparently a discrepancy between the mentioning of it in the Old Testament and that in the New Testament. Exodus 30:6 says that the incense altar is put "before the veil," that is, outside the veil. This indicates clearly that the incense altar is put in the Holy Place, which is outside the veil, not in the Holy of Holies, which is within the veil. But Hebrews 9:4 says that the Holy of Holies has the incense altar. Therefore, most Christian teachers and Bible readers have thought that some error or misconception should somehow have occurred. But it is not so! The apparent discrepancy has a very spiritual significance according to the following points:*

¹ *The Old Testament record of the incense altar's standing place implies the closest relation of the incense altar to the ark of testimony, over which is the propitiation-cover, where God meets His people (Exo. 30:6). The record even says that the incense altar is set "before the ark of the testimony" without mentioning the separating veil that stands between them (Exo. 40:5).*

² *1 Kings 6:22 (ASV) says that the incense "altar . . . belonged to the oracle." "Oracle" here means the "speaking place" of God, denoting the Holy of Holies, in which was the ark of testimony with the propitiation-cover, where God spoke to His people. Thus, the Old Testament indicated already that the incense altar belonged to the Holy of Holies. (Though it was in the Holy Place, its function was for the ark of testimony in the Holy of Holies. On the day of atonement, both the incense altar and the propitiation-cover of the ark of testimony were sprinkled with the same blood for atonement — Exo. 30:10; Lev. 16:15-16.) Hence, in Exodus 26:35, only the showbread table and the lampstand are mentioned as being in the Holy Place, not the incense altar.*

^{1^a}
Heb.
8:7, 13;
9:
15, 18
^{1^b}
Heb.
9:10
^{1^c}
Heb.
9:24;
Exo.
25:8
^{1^d}
Heb.
9:11
^{2^a}
Heb.
9:6;
Exo.
26:35
^{2^b}
Exo.
25:
31-39
^{2^c}
Exo.
25:
23-29
^{2^d}
Exo.
25:30
^{2^e}
Exo.
26:33
^{3^a}
Exo.
26:
31-33
^{3^b}
Exo.
40:21
^{3^c}
Exo.
26:
33-34;
Heb.
9:8,
12, 25;
10:19;
13:11
^{4^a}
Exo.
30:
1-4, 6;
40:5;
1 Kings
6:22

4^b 3) The incense altar is related to prayer (Luke 1:10-11), and in
 Exo. 10:19) and to come to the throne of grace, which is signified by the propitiation-
 25: cover over the ark of testimony in the Holy of Holies. Our prayer often
 10:22; begins with our mind, which is a part of our soul, signified by the Holy
 26:34; Place. But our prayer always ushers us into our spirit, signified by the
 40:21 Holy of Holies.

4^c 4) Due to all these points, the writer of this book had to reckon that
 Exo. 16: the incense altar belongs to the Holy of Holies. It does not say, in verse 4,
 33:34 that a golden altar is in the Holy of Holies, as the lampstand and the
 4^a table are in the Holy Place in verse 2. It says that the Holy of Holies has
 Num. 17:3, 5, a golden altar, since it belongs to the Holy of Holies. This concept fits
 8, 10 the whole emphasis of the book of Hebrews, that we should press on from
 4^c the soul (signified by the Holy Place) to the spirit (signified by the Holy
 Deut. 10:4-5 of Holies).

Exo. 34: The incense altar belongs to the oracle — the speaking place of God,
 1, 29: that is, the Holy of Holies. The incense altar typifies Christ in His
 25:21; resurrection as the sweet and fragrant incense, in which God extends His
 40:20 well-pleasing acceptance to us. We pray with such a Christ to contact
 God that God may be pleased to speak to us. We speak to God in our
 prayer with Christ as the sweet incense, and God speaks to us in the sweet
 savor of this incense. This is the dialogue in the sweet fellowship between
 us and God through Christ as the sweet incense.

4^a The Greek word here for altar may also be translated into censer.
 But here it refers to the incense altar, not to the censer, because accord-
 ing to the record of the Old Testament, there is no incense censer in the
 Holy Place or in the Holy of Holies.

4^a The arrangement of the furniture of the tabernacle portrays our
 experience of Christ. In the outer court are the brass altar and the brass
 laver (Exo. 40:29-32). This signifies that our experience of Christ begins,
 in an outward sense, with His redemption on the cross and the cleansing
 of the Holy Spirit based upon His redemption. In the Holy Place are the
 showbread table and the lampstand, with the incense altar close to the
 Holy of Holies, in front of the ark of testimony. The showbread table
 signifies our experience of Christ as our life supply, and the lampstand,
 our experience of Christ as the shining light. These experiences are
 rather inward in the intellect and consciousness of our being. The incense
 altar signifies our experience of Christ as the sweet incense toward God.
 This experience is deeper and more inward, leading to the deepest and
 most inward experiences in the Holy of Holies. In the Holy of Holies is
 the ark of testimony, in which are the golden pot, containing the hidden
 manna, Aaron's budding rod, and the tables of the covenant. The hidden
 manna in the golden pot signifies our experience of Christ as our life
 supply in the deepest way, much deeper than that signified by the show-
 bread table in the Holy Place. The budding rod signifies our experience
 of Christ in His resurrection as our acceptance by God for authority in
 the God-given ministry. This is deeper than the experience of Christ as
 the incense for our acceptance by God. The tables of the covenant,
 which are the tables of the ten commandments, signify our experience of
 Christ as the enlightening, inner law, which regulates us according to
 God's divine nature. This is also deeper than the experience of Christ as
 the shining lampstand in the Holy Place. All these deepest experiences of
 Christ are in our spirit, signified by the Holy of Holies.

5 And above it ^acherubim of glory overshadowing the ^bpropitiation-cover, concerning which we cannot now speak in detail.

6 Now these things having been thus prepared, ^ainto the ^bfirst tabernacle the priests indeed enter ^ccontinually, accomplishing the services;

7 But into the ^asecond, the ^bhigh priest alone, ^conce a year, not without ^dblood, which he offers for ^ehimself and for the ¹sins of ignorance of the ¹people;

8 The ^aHoly Spirit showing by this, *that* the ^{1b}way of the ^cHoly of Holies has not yet been manifested while the ^dfirst tabernacle still has *its* standing;

9 Which is a ^{1a}figure for the present time, according to which both ^{2b}gifts and sacrifices are offered, *which*, as to *the* ^cconscience, are ^dunable to perfect him who serves,

10 *Consisting* only of ^afoods and drinks and various ^{1b}washings, ^cordinances of flesh, imposed until the time of ²setting things right.

11 But Christ having come a ^aHigh Priest of the ^bgood

7¹ *Lit.* ignorances.

8¹ The first tabernacle, the Holy Place, *signifies the old covenant, and the second tabernacle, the Holy of Holies, signifies the new covenant. Now the veil that closes the Holy of Holies has been riven (Matt. 27:51) by the death of Christ since it has crucified the flesh (10:20; Gal. 5:24), and the way of the Holy of Holies has been manifested. Hence, we do not need to remain in the Holy Place, in the old covenant, in the soul; we must enter the Holy of Holies, the new covenant, in the spirit. This is the goal of this book.*

9¹ *Or*, symbol, type, *lit.* parable.

9² *See note 1¹ in chapter 5.*

10¹ *Lit.* baptisms, as in 6:2.

10² *Or*, reformation. The time of setting things right occurred when Christ came the first time to fulfill all the shadows of the Old Testament that a new covenant may replace the old. This is a right arrangement, a right ordering. Hence, it is a reformation. This is different from the "restitution" in Acts 3:21 which will occur at Christ's second coming.

8^a
Heb.
9:3, 6

9^a
Heb.
9:
23, 24;
8:5;
11:19

9^b
Heb.
5:1

9^c
Heb.
10:
2, 22;
9:14

9^d
Heb.
10:1

10^a
Col.
2:16
10^b
Heb.
6:2

10^c
Heb.
7:16

11^a
Heb.
2:17
11^b
Heb.
10:1

5^a
Exo.
25:
18-20

5^b
Exo.
25:
17, 21;
Rom.
3:25

6^a
Lev.
4:5-7;

Exo.
27:21
6^b

Heb.
9:2
6^c

Heb.
10:11
7^a

Heb.
9:3
7^b

Lev.
16:
15-17
7^c

Exo.
30:10;
Lev.
16:34;

Heb.
10:3
7^d

Lev.
16:
14, 15
7^e

Lev.
16:
6, 11;
Heb.
5:3

7^f
Lev.
16:15
8^a

Heb.
3:7;
10:15
8^b

Heb.
10:20
8^c

Heb.
9:3;
12, 25;
10:19

11^c things that have come, through the greater and more
Heb. perfect 'tabernacle not 'made by hand, that is, not of
 8:2; 'this creation,
 9:24

11^d 12 Nor through the 'blood of goats and calves, but
Mark through *His* 'own blood, 'entered 'once for all into the
 14:58; 'Holy of Holies, having found an 'eternal 'redemption.
 2 *Cor.* 5:1

11^e 13 For if the 'blood of goats and bulls and *the* 'ashes
Heb. of a heifer 'sprinkling those who have been defiled sanc-
 9:1 tifies to the purity of the flesh,
 12^a

Lev. 14 How much more shall the 'blood of Christ, who
 16: through *the* 'eternal Spirit 'offered Himself 'without
 14, 15

12^b 12¹ *In the old covenant, the blood of goats and calves only made*
Heb. *atonement for people's sins (Lev. 16:15-18); it never accomplished*
 9:14; *redemption for their sins, "for it is impossible for the blood of bulls and*
 12:24; *goats to take away sins" (10:4). In Hebrew the root of the word for*
 13:12; *atonement means "cover." Thus, "atonement" means to cover, not to*
Matt. *take away sins. Since Christ as the Lamb of God took away the sin of the*
 26:28; *world (John 1:29) by offering Himself on the cross as the sacrifice for*
Rom. *sins once for all (9:14; 10:12), His blood which He sprinkled in the*
 3:25; *heavenly tabernacle (12:24) has accomplished an eternal redemption for*
Eph. *us, even the redemption of the transgressions under the first (old) cove-*
 1:7; *nant (v. 15), which transgressions were only covered by animal blood.*
 1 *Pet.* *Thus, we have been "redeemed with the precious blood of Christ" (1 Pet.*
 1:19; *1:18-19).*
 Rev. 1:5

12^c 14¹ The blood of Christ was shed for the forgiveness of sins (*Matt.*
Heb. *26:28). The new covenant was consummated with it (10:29; Luke 22:20).*
 6: 19, 20; *It has accomplished eternal redemption for us (v. 12; Eph. 1:7; 1 Pet.*
 9:24 *18-19), and has purchased the church for God (Acts 20:28). It washes us*
 12^d *from our sins (Rev. 1:5; 1 John 1:7), purifies our conscience (v. 14),*
Heb. *sanctifies us (13:12), and speaks better for us (12:24). By this blood we*
 7:27; *enter the Holy of Holies (10:19) and overcome Satan the accuser (Rev.*
 10:10 *12:10-11). Therefore, it is precious and better than the blood of goats*
 12^e *and bulls (vv. 12-13). We must highly value it and should not regard it*
Heb. *common as animal blood. If we do, we will suffer punishment by God*
 9:3 *(10:29-31).*
 12^f

Heb. 14² On the cross, Christ offered Himself to God in the human body
 5:9; (10:5, 10), which body is a matter of time. But He did it through the
 9:15 eternal Spirit, who is of eternity, without any limit of time. Hence, in the
 13^a eyes of God, Christ as the Lamb of God was "slain from the foundation
Heb. of the world" (Rev. 13:8). His offering of Himself was "once for all"
 9:19; (7:27), and the redemption consummated through His death is eternal (v.
Lev. 12), having an eternal effect. The span of His redemption fully covers the
 16:18 span of sin. See note 26¹.
 13^b

Num. 19:9

13^c
Num. 19:
 18, 19

14^a
Heb. 9:12

14^b
Heb. 10:10,
 12, 14;
 7:27;
 9:28; *Eph.* 5:2

14^c
 1 *Pet.* 1:19

blemish to God, purify our ^{3d}conscience from ^{4e}dead works to ⁶serve the ^{5g}living God.

15 And because of this He is ^aMediator of a ^bnew covenant, so that, death having taken place for redemption of the transgressions under the ^cfirst covenant, those who have been ^dcalled might receive the ¹promise of the ²eternal ^einheritance.

16 For where *there is a ¹testament there must* of necessity be the death of him who made it.

17 For a ¹testament is confirmed ²where there has

14³ The blood of Christ purifies our conscience to serve the living God. To serve the living God *requires a blood-purified conscience. To worship in dead religion or to serve any dead thing other than God does not require our conscience to be purified. Conscience is the leading part of our spirit. The living God whom we desire to serve always comes to our spirit (John 4:24) by touching our conscience. He is righteous, holy, and living. Our defiled conscience needs to be purified so that we may serve Him in a living way. To worship God in our mind religiously does not require this.*

14⁴ Since we were dead (Eph. 2:1; Col. 2:13), whatever we did, bad or good, were dead works before the living God.

14⁵ Hebrews is not a book which teaches religion, but a book which reveals the living God (3:12; 9:14; 10:31; 12:22). To touch this living God we need to exercise our spirit (4:12) and have a blood-purified conscience.

15¹ The promise of eternal inheritance is based on Christ's eternal redemption, not on our work, and is different from the promise in 10:36, which is conditioned on our endurance and doing the will of God. (See note 36¹ in chapter 10.) The eternal inheritance in the promise here is by the eternal redemption of Christ, whereas the great reward (v. 35) in the promise in 10:36 is for our endurance and doing the will of God.

15² See note 34¹ in chapter 10.

16¹ In Greek the same word is used for both covenant and testament. A covenant is an agreement with some promises to accomplish certain things for the covenanted people, while a testament is a will with certain accomplished things bequeathed to the inheritor. The new covenant consummated with the blood of Christ is not merely a covenant, but a testament with all the things which have been accomplished by the death of Christ bequeathed to us. Firstly God gave the promise that He would make a new covenant (Jer. 31:31-34). Then Christ shed His blood to enact the covenant (Luke 22:20). Since there are accomplished facts promised in this covenant, it is also a testament. This testament, this will, has been confirmed and validated by Christ's death, and is being executed and enforced by Christ in His resurrection. The promise of God's covenant is insured by God's faithfulness; God's covenant is guaranteed by God's righteousness; and the testament is enforced by Christ's resurrection power.

17¹ See note 16¹.

17² Lit. over the dead.

14^a
Heb.
10:
2, 22
14^b
Heb.
6:1
14^c
1 Thes.
1:9
14^d
Heb.
3:12;
10:31;
Acts
14:15;
1 Tim.
3:15
15^a
Heb.
8:6;
12:24
15^b
Heb.
8:8,
13, 6;
7:22
15^c
Heb.
9:1
15^d
Heb.
3:1;
Rom.
8:30;
Eph.
4:1, 4
15^e
Acts
20:32;
26:18;
Eph.
1:14;
1 Pet.
1:4

been death, since it has no force when he who made it is living.

18^a *Heb. 9:1* 18 Wherefore neither was the ^afirst covenant dedicated without ^bblood.

18^b *Exo. 24:6-8* 19 For when every commandment according to the law had been spoken by Moses to all the people, he ^atook the blood of the calves and the goats, with water and ^bscarlet wool and hyssop, and sprinkled both the book itself and all the people,

19^a *Exo. 24:6-8* 20 Saying, This is the blood of the covenant which God has commanded to you.

21^a *Lev. 16:14-19; 33* 21 And both the ^atabernacle and all the vessels of the service he sprinkled in like manner with the blood.

22^a *Lev. 17:11* 22 And almost all things are purified by blood according to the law, and ¹without shedding of ^ablood there is no forgiveness.

23^a *Heb. 9:9* 23 *It was necessary therefore for the* ^aexamples of the things in the heavens to be purified by these, but the ¹heavenly things themselves by ^{2b}better sacrifices than these.

24^a *Heb. 9:26; 10:10, 12, 14* 24 For Christ did not ^aenter into the ¹holy places

22¹ Without shedding of blood there is no forgiveness of sin. *Without forgiveness of sin there is no way to fulfill the requirement of God's righteousness that the covenant may be enacted. But Christ's blood has been shed for the forgiveness of sin, and the covenant has been enacted with His blood (Matt. 26:27).*

23¹ The tabernacle and all things pertaining to it were sprinkled and purified by the blood of goats and bulls (vv. 21-23). That was a figure showing that the heavenly things need to be purified by the blood of better sacrifices, which are the sacrifices of Christ (7:27; 9:14, 28; 10:10, 12, 14). Heaven and all things in heaven have been defiled by the rebellion of Satan and the fallen angels who followed him in his rebellion against God. So all the heavenly things needed to be purified. Christ accomplished this purification with His own blood when He entered into heaven (v. 12).

23² Christ offered Himself as one sacrifice (9:14; 10:12). This one sacrifice, viewed from its various aspects, can be considered as many sacrifices. As Christ is the eternal Son of the living God incarnated to be the Son of Man, and offered Himself to God through the eternal Spirit, so His sacrifices are better than those of animals. Those were shadows which can never take away sins (10:11), but His sacrifices are real and have put away sin once for all (v. 26), thus finding an eternal redemption for us (v. 12).

24¹ The holy places are the entire tabernacle, including the Holy Place and the Holy of Holies. See note 1¹.

made by hand, *which are* ^{2b}figures of the "true, but into ^aheaven itself, now to appear before the face of God for us;

25 Nor in order that He should offer Himself often, as the ^ahigh priest enters into the ^b*Holy of Holies* year by year with *the* blood of others,

26 Since *then* He must suffer often "from *the* foundation of *the* world; but now ^bonce at *the* ^{1c}consummation of the ages He has been ^amanifested for *the* ^eputting away of sin by His ¹sacrifice.

27 And as it is ¹reserved for men ²once to ^adie, and after this ^bjudgment,

28 So Christ also, having been ^aonce offered to ^bbear *the* sins of many, shall ^cappear to those who ^dwait for Him a second time, ¹apart from sin, unto ^{2e}salvation.

24² Or, copies.

26¹ Or, the completion of the ages, end of the ages. *Here it means the end of the Old Testament age, whereas the consummation of the age in Matthew 28:20 (Gk.) indicates the close of the church age.*

Christ "was foreordained" for us "before the foundation of the world" (1 Pet. 1:20), and He was "slain from the foundation of the world" (Rev. 13:8). Actually, His being slain transpired once for all at the consummation of the ages, when He offered Himself to God in His first manifestation for the putting away of sin. See note 14².

27¹ Or, laid up.

27² As man has to die once, and be judged after having died, so Christ died once to bear man's sins (v. 28; 1 Pet. 2:24) and suffered the judgment for man on the cross (Isa. 53:5, 11).

28¹ Since Christ has put away sin in His first appearing (v. 26; 1 John 3:5), His second appearing will be apart from sin, having nothing to do with sin.

28² Salvation here means "the redemption of our body" and deliverance from the "vanity" and "slavery of corruption" of the old creation "into the freedom of the glory of the children of God" (Rom. 8:18-23; Phil. 3:20-21), that is, to be "glorified" (Rom. 8:17, 30).

28^b
Isa.
53:
11, 12;
1 Pet.
2:24

28^c
Col.
3:4;
1 Pet.
1:7;
1 John
2:28;
3:2

28^d
1 Cor.
1:7;
Phil.
3:20;
1 Thes.
1:10

28^e
Rom.
8:
23, 24;
Phil.
3:
20-21

24^b
Heb.
9:9
24^c
Heb.
8:2;
9:11
24^d
Heb.
4:14;
7:26
25^a
Heb.
9:7
25^b
Heb.
9:3
26^a
Rev.
13:8;
cf.
1 Pet.
1:20
26^b
Heb.
9:12;
7:27;
10:10
26^c
Heb.
1:2;
1 Pet.
1:20
26^d
1 John
3:5, 8
26^e
John
1:29
26^f
Heb.
9:23
27^a
Rom.
5:12;
6:23
27^b
Acts
17:31;
Rom.
2:16;
Rev.
20:
11-13
28^a
Heb.
7:27;
1 Pet.
3:18

CHAPTER 10

^{1a}
^{Heb.} 8:5;
^{Col.} 2:17
^{1b}
^{Heb.} 9:11
^{1c}
^{Heb.} 9:9
^{1d}
^{cf.}
^{Heb.} 10:14

1 For the law, having a ^ashadow of the coming ^bgood things, not the image itself of the things, can ^cnever by the same sacrifices which they offer continually every year ^dperfect those who draw near.

2 Otherwise, would they not have ^aceased to be offered, because those serving, having once been purified, *would* have no longer *any* ^bconscience of sins?

3 But in those *sacrifices there is* a calling to mind of sins ^ayear by year.

4 For *it is* ^aimpossible *for the* ^bblood of bulls and goats to ^ctake away sins.

5 Wherefore, coming into the world, He says, ^aSacrifice and offering You did not desire, but a ^bbody You have prepared for Me.

6 In ^aburnt offerings and ^bsacrifices for sin You did not take pleasure.

7 Then I said, Behold, I come (^{1a}in the roll of *the* book it is written concerning Me) to do Your ^{2b}will, O God.

8 Saying above, Sacrifices and offerings and burnt offerings and *sacrifices* for sin You did not desire nor take pleasure in (which are offered according to *the* law);

9 Then He said, Behold, I come to do Your ¹will. He takes away the first that He may establish the second;

10 By which ^{1a}will we have been ^bsanctified through the ^coffering of the ^dbody of Jesus Christ ^eonce for all.

^{5a}
^{to v. 7}
^{Psa.} 40:6-8
^{5b}
^{Heb.} 10:10

7¹ *The Old Testament gives us a full record of Christ, either by plain words or by types (Luke 24:27, 44, 46; John 5:39, 46).*

7², 9¹, 10¹ *The will of God here is to take away the first, the animal sacrifices of the old covenant, that the second, the sacrifice of Christ of the new testament, may be established.*

9¹ See note 7².

10¹ See note 7².

^{6a} ^{Lev.} 1:3, 4 ^{6b} ^{Lev.} 4:3, 14, 29; ^{Heb.} 10:26	^{7a} ^{Luke} 24:27, 44, 46; ^{John} 5:39, 46	^{7b} ^{Heb.} 10:10 ^{10a} ^{Heb.} 10:7	^{10b} ^{Heb.} 2:11; 10: 14, 29; 13:12	^{10c} ^{Heb.} 10:12; 7:27; 9:14	^{10d} ^{Heb.} 10:5; 1 Pet. 2:24	^{10e} ^{Heb.} 9:28
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11 And indeed every priest ¹stands daily, ministering and offering often the same sacrifices, which can ^anever ^btake away sins.

12 But this One, having ^aoffered one ^bsacrifice for sins, ^{1c}sat down ²forever on the right hand of God,

13 From henceforth waiting till His ^aenemies are made the footstool *for* His feet.

14 For by ^aone offering He has ^bperfected ¹forever those who are ^csanctified.

15 And the ^aHoly Spirit also testifies to us; for after having said,

16 *"This is the covenant which I will covenant with them after those days, says the Lord: I will put My laws upon their hearts and upon their minds I will inscribe them;*

17 *Then He says, And "their sins and their lawlessnesses I will by no means remember any more.*

18 Now where forgiveness of *these* is, *there is* ^ano longer an offering for sin.

***The Fourth Warning
Come forward to the Holy of Holies
and do not shrink back to Judaism
10:19-39***

19 Having therefore, brothers, ^aboldness for ^{1b}entering the ^cHoly of Holies by the ^dblood of Jesus,

11¹, 12¹ *The priests in the old covenant stood daily and offered the same sacrifices again and again, because what they offered could never take away sins. But Christ has put away sin (9:26) by offering Himself to God as the one sacrifice for sins. Hence, He sat down forever on the right hand of God. His sitting in heaven is a sign and proof that the taking away of sins has been accomplished. His sitting there is forever. Hence, He no longer needs to do anything for sin. He has done it once for all. His sitting down forever after having offered one sacrifice for sins is in contrast with the priests' standing daily, offering often the same sacrifice.*

12¹ See note 11¹.

12² Lit. in perpetuity.

14¹ Lit. in perpetuity.

19¹ *The Holy of Holies today is in heaven, where the Lord Jesus is (9:12, 24). Then, how can we enter it while we are still on earth? The*

19^a
Heb.
4:16

19^b
Heb.
9:25;

cf.
Heb.
9:7

19^c
Heb.
9:3

19^d
Heb.
9:12

11^a
Heb.
10:
26, 2

11^a
Heb.
10:4
11^b

cf.
John
1:29

12^a
Heb.
10:10

12^b
Heb.
9:26

12^c
Heb.
1:

3, 13;
8:1;
12:2;
Eph.
1:20

13^a
Psa.
110:1;
Matt.
22:44;
Acts
2:35

14^a
Heb.
10:12
14^b

cf.
Heb.
7:19;
9:9;
10:1

14^c
Heb.
10:10

15^a
Heb.
3:7;
9:8

16^a
Jer.
31:33;
Heb.
8:10

17^a
Jer.
31:34;

Heb.
8:12

18^a
Heb.
10:
26, 2

20^a 20 By a ¹new and living ^away, which He dedicated for us through the ^{2b}veil, that is, His ^cflesh,

20^b 21 And *having* a ^agreat ^bPriest over the ^chouse of God,

22 Let us ^{1a}come forward *to the* ^bHoly of Holies with a true heart in full ^cassurance of faith, having *our* hearts ^dsprinkled from an evil conscience and having *our* body ^ewashed with pure water.

20^c 23 Let us ^ahold fast the ^bconfession of our ^chope unwavering, for He is ^dfaithful who promised;

24 And let us consider one another for inciting to love and good works,

25 Not ¹forsaking the assembling of ourselves together, as *the* ²custom with some is, but ^aexhorting *one another*, and so much the more as you see the ^bday drawing ^cnear.

21^a *secret is our spirit, referred to in 4:12. The very Christ who is in heaven is also now in our spirit (2 Tim. 4:22). He, as the heavenly ladder (Gen. 28:12; John 1:51), joins our spirit to heaven and brings heaven into our spirit. Hence, whenever we turn to our spirit, we enter into the Holy of Holies. Here we meet with God who is on the throne of grace. See note 16ⁱ in chapter 4.*

22^a 20¹ Lit. freshly slain.

22^b 20² This is the second veil (Heb. 9:3) within the tabernacle, which typifies the flesh of Christ. When Christ's flesh was crucified, this veil was rent (Matt. 27:51), thus opening the way for us who were excluded from God, signified by the tree of life (Gen. 3:22-24), to enter into the Holy of Holies to contact Him and take Him as the tree of life for our enjoyment. This also implies that since our old man has been crucified with Christ, we have an open way to contact and enjoy God in our spirit as our life and life supply.

22^c 22¹ Come forward (to the Holy of Holies) is in contrast with shrink back (to Judaism) in verses 38 and 39.

22^d 25¹ For the Hebrew believers at their time and in their situation to forsake the assembling of themselves together is to forsake the new covenant way of contacting God, to forsake the church and return to their old religion — Judaism. This will break God's administration of grace, thus constituting a serious sin before God.

22^e 25² Or, habit.

23^a	23^b	6:11, 18;			
Heb.	Heb.	7:19	5:24;		
3:6, 14;	3:1;	23^a	2 Tim.	25^b	25^c
4:14	4:14	1 Cor.	2:13	1 Cor.	Rom.
	23^c	1:9;	25^a	3:13;	13:12;
	Heb.	10:13;	Heb.	2 Pet.	James
	3:6;	1 Thes.	3:13	3:10	5:8

26 For when we ¹sin willfully after receiving the full knowledge of the ²truth, there ^{3a}no longer remains a ^bsacrifice for sins,

27 But a certain ^afearful expectation of ^bjudgment and ^cfiery zeal about to ^dconsume the adversaries.

28 ^aAnyone who has set at naught Moses' law dies without mercy on *the testimony of* ^btwo or three witnesses:

29 By ^ahow much do you think he shall be thought worthy of worse punishment who has ^{1b}trampled underfoot the Son of God, and has ²regarded ^cthe blood of the covenant by which he was ^dsanctified a common thing, and has ³insulted the ^eSpirit of grace?

26¹ *To sin willfully here means to forsake the assembling of oneself together with the church. The Hebrew believers had been instructed to abandon Judaism and remain under the new covenant. If they would still return to Judaism, they would forsake assembling themselves with the church. This constitutes a willful sin in the eyes of God after receiving the knowledge of the truth, after knowing that God has forsaken Judaism which was formed according to the old covenant, and has established the new and living way of contacting God according to the new covenant.*

26² *Truth here refers to the things disclosed in the foregoing chapters and verses, which affords the Hebrew believers a full knowledge that God has annulled the old covenant and has established the new.*

26³ *If the Hebrew believers would forsake the church and return to Judaism, there remains no sacrifice for sins in the economy of God, for all the sacrifices of the old covenant have been altogether replaced by the one sacrifice of Christ. Since Christ has once for all offered Himself as the sacrifice for our sins (7:27; 10:10, 12), the sacrifice for sins has ceased (v. 2). It has been taken away by Christ (v. 9), offering Himself to God as the real sacrifice for our sins.*

29¹ *In the new covenant the Son of God replaces all the sacrifices of the old covenant. If the Hebrew believers would return to Judaism to offer any of the old sacrifices, they would in effect be trampling under foot the Son of God.*

29² *If the Hebrew believers would return to Judaism to offer the old sacrifices and rely on the blood of the slain animals, they would in effect have regarded the precious blood of Christ a common thing. This would be a serious disregard of the unique redemptive work of Christ.*

29³ *Under the new covenant, through the redeeming blood of Christ, the Hebrew believers had become partakers of the Holy Spirit (6:4), the Spirit of grace. If they would return to Judaism, the Spirit of grace who indwelt them and worked in them would be insulted by their willful sin.*

26^a
Heb.
10:
18, 2

26^b
Heb.
10:6

27^a
Heb.
10:31

27^b
Heb.
10:30

27^c
Psa.
79:5;

Ezek.
38:19;

Zeph.
1:18;
3:8

27^d
Isa.
26:11

28^a
Deut.
17:2-7;

Heb.
2:2

28^b
Num.
35:30;

Deut.
19:15

29^a
Heb.
2:3

29^b
cf.
Heb.
6:6

29^c
Heb.
13:20;

Matt.
26:28

29^d
Heb.
10:14;

cf.
9:13

29^e
Zech.
12:10

30^a 30 For we know Him who said, ^{1a}*Vengeance is Mine, I will repay.* And again, ^b*The Lord will judge His people.*

30^b 31 *It is a "fearful thing to fall into the hands of the "living God.*

30^c 32 But call to mind the former days in which, being "enlightened, you endured much "conflict of "sufferings;

31^a 33 On one hand, being made a ^{1b}"spectacle both in "reproaches and in afflictions, and on the other, having become "partakers with those who experienced the same.

31^b 34 For you both sympathized with those in "bonds and accepted with "joy the plundering of your possessions, knowing that you yourselves have a ¹"better "possession, and an abiding one.

32^a 35 Do not cast away therefore your "boldness, which has great ^{1b}reward.

32^b *30¹ This Greek word has no thought of vindictiveness, but rather is a full meting out of justice to all parties.*

32^c *33¹ A show exposed to the public, a gazing-stock. The same thing happened to the apostles (1 Cor. 4:9).*

33^a *34¹ This better and abiding possession is "the eternal inheritance" (9:15) and the "inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Pet. 1:4). Under the old covenant, the Jewish people inherited earthly things as their possession; but under the new covenant, the believers inherit the heavenly riches as their possession. This better and abiding possession was a great incentive to the Hebrew believers to suffer the loss of earthly things.*

33^b *35¹ Reward is something in addition to eternal salvation. Eternal salvation is by faith, having nothing to do with our work (Eph. 2:8-9), whereas reward is for our work after we are saved (1 Cor. 3:8, 14). We may not receive a reward but rather suffer loss, even though we are saved, because we are void of the work which the Lord would approve (1 Cor. 3:15). The reward will be given to us according to our works at the Lord's coming back (Matt. 16:27; Rev. 22:12; 1 Cor. 4:5). It will be decided by the judgment seat of Christ (2 Cor. 5:10), and enjoyed in the coming kingdom (Matt. 25:21, 23). The Apostle Paul strived to gain the reward (1 Cor. 9:24-27; Phil. 3:13-14; 2 Tim. 4:7-8). Even Moses looked away to the reward (11:26; see note there). The Hebrew believers were charged here not to miss the reward — the coming Sabbath rest (4:9), the enjoyment of Christ and the reign with Christ in the coming kingdom.*

34^a	5:11-12;	34^a	4:13;	35^b	3:8, 14;
Heb.	Acts	Heb.	Phil.	Matt.	Heb.
13:3	5:41;	9:15	1:20;	5:12;	11:26;
34^b	1 Pet.	35^a	1 Tim.	16:27;	Rev.
Matt.	4:13	Acts	3:13	1 Cor.	22:12

36 For you have need of ^aendurance in order that, having done the ¹will of God, you may receive the ^{2b}promise.

37 For yet in a very little while, the coming One will ^acome and will not delay.

38 But My ^ajust one shall live ^bby ¹faith, and if he shrink back My soul shall have no pleasure in him.

39 But we are not of them who ¹shrink back to ²ruin, but of them who have ³faith to the ^{4a}gaining of the soul.

36¹ The will of God here for the Hebrew believers is to take the new covenant way (vv. 19-23) and remain with the church (v. 25), not shrinking back to Judaism (vv. 38-39) but suffering its persecution (vv. 32-34). For this they will receive the promise of a great reward (v. 35) at the Lord's coming back (v. 37).

36² The promise here is the promise of the Sabbath rest mentioned in 4:9, in which we will participate in the reign of Christ in the coming kingdom. That will be the great reward mentioned in verse 35 for the gaining of the soul mentioned in verse 39. This is conditioned on our endurance and doing the will of God, which differs from the promise in 9:15. See note there.

38¹, 39³ Following these two verses, chapter 11 gives a full definition of faith.

39¹ For the Hebrew believers to shrink back to Judaism is to shrink back to ruin, which is not eternal perdition, but punishment by the living God (vv. 29-31). See next note.

39² The ruin mentioned here will be the punishment, as mentioned in verses 27-31, to those who would forsake the new covenant and return to Judaism, thus trampling underfoot the Son of God, regarding Christ's precious blood common as animal blood, and insulting the Spirit of grace.

39³ See note 38¹.

39⁴ Or, saving, preserving, possessing. Our being is of three parts — spirit, soul, and body (1 Thes. 5:23), and our soul is different from our spirit. At the time when we believed in the Lord Jesus and were saved, our spirit was regenerated with the Spirit of God (John 3:6). But we must wait until the Lord Jesus comes back for our body to be redeemed, saved, and transfigured (Rom. 8:23-25; Phil. 3:21). As to the saving, or gaining of our soul, it depends upon how we deal with it in following the Lord after we are saved and regenerated. If we would lose it now for the Lord's sake, we shall save it (Matt. 16:25; Luke 9:24; 17:33; John 12:25, Gk.; 1 Pet. 1:9), and it will be saved, or gained at the Lord's coming back (v. 37). This will be a reward (v. 35) of the kingdom to the overcoming followers of the Lord (Matt. 16:22-28).

36^a
Heb.
12:1

36^b

Heb.
4:1, 9

37^a

Hab.
2:3;
Rev.

22:20

38^a

Hab.
2:4;

Rom.

1:17;

Gal.

3:11

38^b

2 Cor.
5:7

39^a

Matt.
16:25;

Luke

9:24;

17:33;

John

12:25;

1 Pet.

1:9

CHAPTER 11

III. The Unique Way of Faith 11:1-40

A. The Definition of Faith v. 1

^{1a} Now ^{1b}faith is *the* ²substantiating of things ^{3b}hoped for, *the* ⁴conviction of things ^{5c}not seen.

^{1b} ¹ After presenting a thorough comparison of Judaism with God's economy in ten chapters, this book charges the Hebrew believers, who are in danger of shrinking back, to live, to walk, to go on "by faith" (10:38-39), that is, "not by sight" (2 Cor. 5:7). Then in chapter eleven it continues to define what is faith in a historical way. Both "the eternal inheritance" (9:15) and the "great reward" (10:35) promised by God are things hoped for and things not seen. Faith is the substantiating of things hoped for. Hence, it is the assurance, the confidence, the confirmation, the reality, the essence, the supporting ground of things hoped for, the foundation that supports the things hoped for. Faith is also the conviction of things unseen. It convinces us of what we do not see. Hence, it is the evidence, the proof of things unseen.

^{1a} The same Greek word is used for "substance" in 1:3 (Recovery Version), "assurance" in 3:14 (Recovery Version), and "confidence" (which knows it rests on a sure foundation) in 2 Corinthians 11:17 (KJV). It may also be translated confirmation, reality, essence (which means the real nature of things as opposed to appearance), foundation, or supporting ground.

^{1b} The unbelievers, being without Christ, have no hope (Eph. 2:12; 1 Thes. 4:13). But we, the believers in Christ, are a people of hope. The calling which we receive from God brings us hope (Eph. 1:18; 4:4). We are regenerated to "a living hope" (1 Pet. 1:3, lit.). Our Christ, who is in us, is "the hope of glory" (Col. 1:27; 1 Tim. 1:1), which will issue in the redemption, the transfiguration of our body in glory (Rom. 8:23-25). This is "the hope of salvation" (1 Thes. 5:8), a "blessed hope" (Tit. 2:13), a "good hope" (2 Thes. 2:16), "the hope of eternal life" (Tit. 1:2; 3:7), which is the "hope of the glory of God" (Rom. 5:2), "the hope of the gospel" (Col. 1:23), "the hope which is laid up for us in heaven" (Col. 1:5). We should always keep "this hope" (1 John 3:3), and "boast in it" (Rom. 5:2). Our God is "the God of hope" (Rom. 15:13), and "through the encouragement of the Scriptures we may have hope" (Rom. 15:4) all the time "in God" (1 Pet. 1:21) and "rejoice in it" (Rom. 12:12). This book of Hebrews charges us to "hold fast the boast of hope firm to the end" (3:6), "show diligence unto the full assurance of hope to the end" (6:11), and "lay hold of the hope set before us" (6:18). It also tells us that the new covenant brings in "a better hope, through which we draw near to God" (7:19). Our life should be a life of hope, which goes together and abides with faith (1 Pet. 1:21; 1 Cor. 13:13). We should follow Abraham "who beyond hope believed in hope" (Rom. 4:18, Recovery Version).

B. The Witnesses of Faith
vv. 2-40

2 For in this the elders have obtained ^atestimony.

3 ¹By faith we understand that the ^{2a}universe has been framed by *the* ^{3b}word of God, so that what is seen has not come into ^cbeing from things which appear.

4 By faith ^aAbel offered to God a ¹more excellent sacrifice than ^bCain, through which he obtained ^ctestimony that he was righteous, God ^dtestifying to his gifts, and through it, he having died still ^espeaks.

5 By faith ^aEnoch was translated so *that* he should not see death, and was not found, because God had translated him. For before *his* translation he obtained the ^btestimony that he was well-pleasing to God.

6 Now without faith *it is* impossible to be well-pleasing to *Him*; for he who ^acomes forward to God must believe *that* He is, and that He ¹is a rewarder of those who ^bseek Him out.

7 By faith ^aNoah, having been warned concerning things not yet seen, being devout, ^bprepared an ark for *the* salvation of his house, through which he condemned the world and became ^cheir of the righteousness which is according to faith.

^{1a} *The conviction of truth. The Greek word may also be translated, evidence, or proof.*

^{1b} *All things hoped for are things not seen (Rom. 8:24-25). As people of hope we should not aim our life at "the things which are seen," but at "the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. 4:18). Hence, "we walk by faith, not by sight" (2 Cor. 5:7).*

^{3a} *From verse 3 this chapter presents to us a brief history of faith — from God's creation, through all the generations of God's chosen people, to all the New Testament believers (v. 40) — to prove that faith is the unique pathway for God's seekers to receive His promise and take His way.*

^{3b} *Lit. ages. See note 2a in chapter 1.*

^{3c} *Gk. rhema.*

^{4a} *This more excellent sacrifice was a type of Christ who is the real "better sacrifices" (9:23).*

^{6a} *Lit. becomes, proves to be.*

2^a
Heb.
11:4,
5, 39
3^a
Heb.
1:2
3^b
Psa.
33:6, 9;
John
1:1, 3;
2 Pet.
3:5
3^c
Rom.
4:17
4^a
Gen.
4:4
4^b
Gen.
4:3, 5
4^c
Heb.
11:2,
5, 39
4^d
Gen.
4:4
4^e
Gen.
4:10;
Heb.
12:24
5^a
Gen.
5:
21-24
5^b
Heb.
11:2,
4, 39
6^a
Heb.
4:16;
7:25,
19;
10:22
6^b
Psa.
24:6;
27:8;
105:4;
119:2

7^a
Gen.
6:8, 9,
13-22

7^b
1 Pet.
3:20

7^c
Heb.
1:14;
6:17;

1 Pet.
3:7;
James
2:5

8^a
Gen.
12:1-5
8^b
Acts
7:3-4
8^c
Gen.
12:7;
17:8
9^a
Acts
7:5
9^b
Gen.
12:8;
13:
3, 18;
18:1;
24:67;
26:
17, 25;
25:27;
31:25;
33:19;
35:21
9^c
Heb.
6:17
10^a
Heb.
11:16;
12:22;
13:14;
Rev.
21:2, 10
10^b
Rev.
21:
14, 19
10^c
Heb.
11:16
11^a
Gen.
17:
19, 21;
18:
12-14;
21:2
11^b
Heb.
10:23;
1 Cor.
10:13;
2 Tim.
2:13

8 By faith "Abraham, being called, obeyed to "go out to a place which he was about to "receive for an inheritance, and he went out 'without knowing where he was going.

9 By faith he dwelt as a foreigner in the "land of promise as in a land not his own, dwelling in "tents with Isaac and Jacob, the joint "heirs of the same promise;

10 For he waited for the "city which has the "foundations, whose Architect and Maker is "God.

11 By faith also "Sarah herself received power to conceive seed, even beyond the season of age, since she considered Him "faithful who promised.

12 Wherefore also there was born of one, and that of one become "dead, even as the "stars of heaven in multitude, and as the "sand by the seashore innumerable.

13 All "these died 'in faith, "not having received the promises, but having "seen them from afar and greeted

8^a This afforded Abraham constant opportunity to exercise his faith to trust in God for His instant leading, taking God's presence as his travelling map.

10^a This is "the city of the living God, heavenly Jerusalem" (12:22), "the Jerusalem above" (Gal. 4:26, Gk.), "the holy city, New Jerusalem" (Rev. 21:2; 3:12) which God has prepared for His people (v. 16), and "the tabernacle of God" in which God will dwell with men for eternity (Rev. 21:3). As the patriarchs waited for this city, so we also seek it (13:14).

12^a The stars of heaven signify Abraham's heavenly descendants, the descendants of faith (Gal. 3:7, 29); whereas the sand by the seashore signifies his earthly descendants, the descendants in the flesh.

13^a Lit. according to.

13^a Or, pilgrims, exiles, expatriates. Abraham was the first Hebrew (Gen. 14:13), a river-crosser, leaving Chaldee, the idolatrous land of curse, crossing the flood, the river of Perath or Euphrates (Josh. 24:2-3), and coming to Canaan, the good land of blessing. Yet he did not settle here; rather he sojourned in the land of promise as a pilgrim, even as an exile, an expatriate, longing after a better country, a heavenly one (v. 16), seeking a country of their own (v. 14). This might imply that he was ready to cross another river, from the earthly side to the heavenly side. Isaac and Jacob followed him in the same steps, living on the earth as strangers and sojourners and waiting for the God-built city of foundations (v. 10). In the word of verses 9-16, it may imply that the writer of this book intended to impress the believing Hebrews with the fact that

12 ^a	12 ^b	12 ^c	32:12;	13 ^a	13 ^b	13 ^c
Rom.	Gen.	Gen.	cf.	Matt.	Heb.	John
4:19	15:5; 22:17	22:17;	13:16	13:17	11:39	8:56

them, and confessed that they were ^astrangers and ²sojourners on the earth.

14 For those who say such things show clearly that they seek a ^acountry of *their own*.

15 And if indeed they had been remembering that *country* from which they went out, they would have had opportunity to return;

16 But now they longed after a better ^acountry, that is, a ^bheavenly one; wherefore God is ^cnot ashamed of them to be called upon as ^atheir God, for He has prepared for them a ^ccity.

17 By faith Abraham, being tried, ^aoffered up Isaac; ¹indeed he who had gladly received the ^bpromises offered up *his only begotten son*,

18 To whom it was said, ^aIn Isaac shall your seed be called;

19 Counting that God *was* ^aable to ^braise *him* even from among *the* dead, from whence he also received him back in a ¹figure.

20 By faith ^aIsaac blessed Jacob and Esau, even concerning things to come.

21 By faith ^aJacob, *when* dying, blessed each of the sons of Joseph, and ^bworshipped, ¹*leaning* on the top of his staff.

22 By faith ^aJoseph, when near his end, remembered concerning the exodus of the sons of Israel, and ^bgave orders concerning his bones.

23 By faith ^aMoses, having been born, was hid three months by his parents, because they saw *that he was* a handsome child, and they did not fear the ^bking's decree.

they as the real Hebrews should follow their forefathers, considering themselves also as strangers and sojourners on the earth and looking forward to the heavenly country, which is better than the earthly one.

17¹ Lit. and, or also.

19¹ Lit. parable.

21¹ This signifies that Jacob confessed that he was a sojourner, a traveler on the earth (v. 13), and that God had *shepherded him all his life long* (Gen. 48:15, lit.).

48:9, 14-16, 20	21 ^b Gen. 47:31	22 ^a Gen. 50: 24, 25	22 ^b Exo. 13:19	23 ^a Exo. 2:2	23 ^b Exo. 1:15, 16, 22	13 ^a Gen. 17:8; 23:4; 47:9; 1 Chron. 29:15; cf. 1 Pet. 2:11 14 ^a Heb. 11:16 16 ^a Heb. 11:14 16 ^b Heb. 12:22 16 ^c Heb. 2:11 16 ^d Exo. 3:6, 15; 4:5 16 ^e Heb. 11:10 17 ^a Gen. 22:1-10; James 2:21 17 ^b Gen. 12:2, 7; 13: 15-16; 21:12 18 ^a Gen. 21:12; Rom. 9:7 19 ^a Rom. 4:21 19 ^b Rom. 4:17 20 ^a Gen. 27: 26-29, 39-40 21 ^a Gen.
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- 24^a** Exo. 2:11 24 By faith Moses, having ^abecome great, refused to be called *the* ^bson of Pharaoh's daughter,
- 24^b** Exo. 2:10 25 Choosing rather to be ^aill-treated with the people of God than to have the ¹temporary ²enjoyment of sin,
- 25^a** Heb. 11:37 26 ^{1a}Esteeming the ^{2b}reproach of the Christ greater riches *than* the ^ctreasures of Egypt, for he ^dlooked away to the ^{3e}reward.
- 26^a** Phil. 3:7-8 27 By faith he ^aleft Egypt, not fearing the ^bwrath of the king, for he was ¹steadfast as ^cseeing the ^dinvisible One.
- 26^b** Heb. 13:13; Rom. 15:3; Heb. 10:33; 1 Pet. 4:14 28 By faith he instituted the ^aPassover and the ¹sprinkling of the blood, that the ^bdestroyer of the firstborn should not touch them.
- 26^c** Exo. 1:11 29 By faith they ^apassed through the Red Sea as through dry land, which the Egyptians attempting to do were swallowed up.
- 26^d** Heb. 12:2 25¹ Or, for a while, short-lived, fleeting, passing.
- 26^e** Heb. 10:35; Rev. 22:12 25² The enjoyment *in Egypt, that is, the enjoyment in the world, is sinful in the eyes of God. It is the enjoyment of sin, of a sinful life, and is temporary, short-lived, fleeting, and passing.*
- 27^a** Exo. 12:50-51 26¹ Or, accounting, considering.
- 27^b** Exo. 10:28 26² Christ, as "the Angel of the Lord," was always with the children of Israel in their afflictions (Exo. 3:2, 7-9; 14:19; Num. 20:16; Isa. 63:9). Furthermore, the Scripture identifies Him with them (Hos. 11:1; Matt. 2:15). Hence, the reproach falling on them was considered also as His reproach, and the reproaches of those who reproached God fell upon Him too (Rom. 15:3). The New Testament believers, as His followers, bear His reproach (13:13) and are reproached for His name (1 Pet. 4:14).
- 27^c** Exo. 3:2, 16; 4:5 26³ Because he was willing to suffer the reproach of the Christ, Moses will receive the reward of the kingdom. He was not allowed to enter into the rest of the good land because of his failure at Meribah (Num. 20:12-13; Deut. 4:26-27; 32:50-52), but he will be with Christ in the kingdom (Matt. 16:28-17:3). By referring to this, surely the writer intended to encourage his readers who were suffering persecution for Christ's sake to follow Moses by esteeming the reproach of the Christ greater riches than the things they lost, and looking away to the reward. See note 35¹ in chapter 10.
- 28^a** Exo. 12:21-27 27¹ Or, staunch.
- 28^b** Exo. 12:23, 12:29 28¹ Lit. pouring.
- 29^a** Exo. 14:21-30

30 ¹By faith the ^awalls of Jericho fell, having been ^bencircled during seven days.

31 By faith ^aRahab the prostitute did not perish with the obstinate, having ^breceived the spies with peace.

32 And what more shall I say? For time would fail me to tell of ^aGideon, ^bBarak, ^cSamson, ^dJephthah, and both ^eDavid and ^fSamuel, and the prophets,

33 Who by faith ^aovercame kingdoms, ^bwrought righteousness, ^cobtained promises, ^dstopped mouths of lions,

34 ^aQuenched *the* power of fire, ^bescaped *the* edge of *the* sword, from weakness were made strong, became ^cmighty in war, routed *the* armies of aliens,

35 Women ^areceived their dead by resurrection. Others were beaten *to death*, not accepting ¹deliverance, in order that they might obtain a ^{2b}better resurrection;

36 And others underwent trial of ^amockings and scourgings, moreover, of bonds and ^bimprisonment.

37 They were ^astoned, they were sawn in two, they were tried, they died being ^bmurdered by *the* sword, they wandered about in sheepskins, in goatskins, destitute, afflicted, ^cill-treated

30¹ Nothing is mentioned here of the forty years when the children of Israel wandered in the wilderness, since they did nothing by faith, but rather provoked God by their unbelief during those years (3:16-18). Even their crossing of the river of Jordan is not accounted here, because that crossing was due to the delay caused by their unbelief. It would not have been needed if they had not had the unbelief which disabled them from entering the good land at Kadesh-barnea (Deut. 1:19-46), just a short time after they left Mount Sinai (Deut. 1:2).

35¹ Or, release, Gk. redemption (offered on terms).

35² The better resurrection is not only "the first resurrection" (Rev. 20:4-6), "the resurrection of life" (John 5:28-29), but also "the out-resurrection" (Phil. 3:11, Gk.), the extra-resurrection, the resurrection in which the Lord's overcomers will receive the reward (v. 26) of the kingdom, which the Apostle Paul sought after.

34^a

Dan.

3:23;

Isa.

43:2

34^b

Exo.

18:4;

1 Sam.

19:10;

Psa.

144:10

34^c

Judg.

7:19-21;

1 Sam.

17:51;

2 Sam.

8:1-6

35^a

1 Kings

17:

23, 24;

2 Kings

4:36

35^b

Rev.

20:5;

Phil.

3:11

36^a

Judg.

16:25;

Jer.

20:7

36^b

Gen.

39:20;

Jer.

37:15

37^a

1 Kings

21:13;

2 Chron.

24:21

37^b

1 Kings

19:10;

Jer.

26:23

37^c

Heb.

11:25

30^a

Josh.

6:20

30^b

Josh.

6:3-4,

12-15

31^a

Josh.

6:

22-25

31^b

Josh.

2:4, 6;

James

2:25

32^a

Judg.

6-8

32^b

Judg.

4-5

32^c

Judg.

13-16

32^d

Judg.

11-12

32^e

1 Sam.

16-

2 Sam.

24

32^f

1 Sam.

7-16

33^a

Judg.

4:7, 14;

2 Sam.

5:19;

8:2;

10:

12-19

33^b

1 Sam.

12:3-5;

2 Sam.

8:15

33^c

2 Sam.

7:10-16

33^d

Dan.

6:22;

Judg.

14:5-6;

1 Sam.

17:34-37

38^a 38 (Of ¹whom the world was not worthy), wandering over "deserts and ²mountains and in "caves and holes of the earth.

38^b 39 And these all, having obtained "testimony through *their* faith, did ³not obtain the promise,

38^c 40 God having ¹in view something ²better concerning us, that ³apart from us they should not be made perfect.

39^a 38¹ *These faith-people are an extra-people, on the highest estate, of whom the corrupted world is not worthy. Only the holy city of God, New Jerusalem, is worthy of having them.*

39^b 40¹ *Or, foreseen, provided.*

40^a 40² *The Greek word kreitton means stronger, more powerful, nobler, and greater; hence, better. It is used thirteen times in Hebrews: the better Christ (1:4), better things (6:9), a better hope (7:19), a better covenant (7:22), a better covenant again (8:6), better promises (8:6), better sacrifices (9:23), a better possession (10:34), a better country (11:16), a better resurrection (11:35), something better (11:40), and better speaking (12:24). (The other time is in 7:7, where it is translated greater.) All these better things are the fulfillment and reality of the things which the Old Testament saints had in types, figures, and shadows. What God had in view at that time was the things to come in the new covenant concerning us, which are the true and real things, better, stronger, more powerful, nobler, and greater than their types, figures, and shadows. The Old Testament saints, who had only the shadows, need us for their perfection that they may share in the real things of the new covenant with us. Thus, why should we leave the real things of the new covenant and turn to the shadows of the old covenant?*

40^b 40³ *Both the participation in the kingdom for one thousand years (Rev. 20:4, 6) and the sharing in the New Jerusalem for eternity (Rev. 21:2-3; 22:1-5) are a corporate matter. The kingdom feast will be for both the Old Testament and New Testament overcomers (Matt. 8:11). The blessed New Jerusalem will be composed of both the Old Testament saints and the New Testament believers (Rev. 21:12-14). Hence, apart from the New Testament believers, the Old Testament ones can not obtain what God has promised. For the obtaining and enjoying of the good things of God's promise, they need the perfection of the New Testament believers. Now they are waiting for us to go on that they may be perfected.*

CHAPTER 12

The Fifth Warning
Run the race and do not fall
away from grace
12:1-29

1 Therefore let us also, having so great a ^{1a}cloud of ^{1a}witnesses surrounding us, putting off every ³encumbrance and the ^{4b}sin which so easily entangles us, ^crun with ^dendurance the ⁵race which is set before us,

2 Looking ^{1a}away ^{2a}unto Jesus, the ^{3b}Author and

¹ *The cloud is for leading people to follow the Lord (Num. 9:15-22), and the Lord is in the cloud to be with the people (Exo. 13:21-22).*

¹ *Witnesses here implies the sense of martyrs.*

¹ *Or, weight, burden, impediment. The runners of the race strip off every unnecessary weight, every encumbering burden, that they may have no impediment to winning the race.*

¹ *Sin here refers mainly to the thing that entangles us from running the race, just as the willful sin mentioned in 10:26 would keep the Hebrew believers away from the new covenant way in God's economy. (See note 26¹ in chapter 10.) The encumbering weight and the entangling sin both would frustrate the Hebrew believers and restrain them from running the heavenly race in the new covenant way of following Jesus rejected by Judaism.*

¹ *Christian life is a race. All the saved Christians must run the race to win "the prize" (1 Cor. 9:24), not salvation in a common sense (Eph. 2:8; 1 Cor. 3:15), but "a reward" in a special sense (Heb. 10:35; 1 Cor. 3:14). The Apostle Paul has run the race and won "the prize" (1 Cor. 9:26-27; Phil. 3:13-14; 2 Tim. 4:7-8).*

² *The Hebrew believers must look away from all the things of their situation, away from their old religion, Judaism, away from its persecution, and away from all earthly things, that they may look unto Jesus, who is now seated at the right hand of the throne of God in the heavens.*

² *The wonderful Jesus, who is enthroned in heaven and "crowned with glory and honor" (2:9) is the greatest attraction in the universe, like an immense magnet, drawing all His seekers unto Him. It is by being attracted by His charming beauty, that we look away from all things other than Him. Without such a charming object, how could we look away from so many distracting things on this earth?*

² *Or, Originator, Inaugurator, Leader, Pioneer, Forerunner. The word in Greek is the same used for Captain in 2:10. All the Old Testament overcoming saints are only witnesses of faith, whereas Jesus is the Author of faith. He is the Originator, the Inaugurator, the source, the cause of faith. According to our natural man, we do not have any believing ability. We do not have faith by ourselves. The faith we have through which we are saved is "not of ourselves; it is the gift of God" (Eph. 2:8). We have "obtained" this "precious faith" by God's gift (2 Pet. 1:1).*

^{1a} Exo. 13:21, 22; Num. 9:15-22
^{1b} Heb. 10:26
^{1c} 1 Cor. 9:24, 26; Phil. 3:14; 2 Tim. 4:7; Gal. 2:2; 5:7
^{1d} Heb. 10:36
^{2a} Heb. 13:13
^{2b} Heb. 2:10

2^c

Phil.

2:8

2^d

Psa.

69:19

2^e

Heb.

1:3

2^f

Heb.

4:16

3^a

Heb.

3:1

3^b

John

5:

16, 18;

7:30;

10:31;

11:53;

19:

1-3.

5, 6;

Matt.

27:

39-44

⁴Perfecter of faith, who for the joy set before Him endured *the* ^ccross, despising *the* ^dshame, and is ^{5e}seated at the right hand of the ^fthrone of God.

3 For ^aconsider Him who has endured such ^bcon-

When we look unto Jesus, He, as "the life-giving Spirit" (1 Cor. 15:45 ASV), transfuses us with Himself, with His believing element. Then, spontaneously, a kind of believing arises in our being, and we have the faith to believe in Him. It is not of ourselves, but of Him Who imparts Himself as the believing element into us to believe for us. Hence, it is Himself as our faith. We live by Him as our faith, by His faith (Gal. 2:20), not by our own faith.

As the Author, the source of faith, Jesus is also the Leader, the Pioneer, and the Forerunner of faith. He has cut the way of faith, and as the Forerunner has taken the lead to pioneer it. Hence, He can carry us through the pathway of faith in His footsteps. As we look unto Him as the Originator of faith in His life and in His path on earth, and as the Perfecter of faith in His glory and on His throne in heaven, He transfuses and even infuses us with the faith which He has originated and perfected.

^{2f} Or, Finisher, Completer. *Jesus is also the Finisher, the Completer of faith. He will finish what He has originated. He will complete what He has inaugurated. By looking unto Him continually, we will have Him finish and complete the faith which we need for the running of the heavenly race.*

^{2g} This book, from 1:3, points us continually to the Christ seated in heaven. Paul, in all his other epistles, presents to us mainly the Christ Who dwells in our spirit (Rom. 8:10; 2 Tim. 4:22) as the life-giving Spirit (1 Cor. 15:45 ASV) to be our life and our everything. But in this book, he points us particularly to the Christ seated in heaven with so many aspects to care for us in every way. In Paul's other epistles, the indwelling Christ is versus our flesh, self, and natural man. In this book, the heavenly Christ is contrasted with the earthly religion and all earthly things. To experience the indwelling Christ we need to turn to our spirit and contact Him. To enjoy the heavenly Christ we need to look away from all things on earth unto Him who is seated at the right hand of the throne of God. He has accomplished everything that is needed for both God and us by His death and resurrection. Now in His ascension He is sitting in the heavens, in the Person of the Son of God (1:5) and the Son of Man (2:6), in the Person of God (1:8) and man (2:6), as the appointed Heir of all things (1:2), the Anointed One of God (1:9), the Captain of our salvation (2:10), the Sanctifier (2:11), the instant Helper and constant Succor (2:18), the Apostle from God (3:1), the High Priest (2:17; 4:14; 7:26), the Minister in the true tabernacle (8:2) with a more excellent ministry (8:6), the surety and the Mediator of a better covenant (7:22; 8:6; 12:24), the Executor of the new testament (9:16-17), the Forerunner (6:20), the Author and Perfecter of faith (12:2), and the great Shepherd of the sheep (13:20). If we would look unto Him as such a wonderful and all-inclusive One, He, ministering heaven, life, and strength to us, will transfuse and infuse us with all that He is to enable us to run the heavenly race and to live the heavenly life on earth, carrying us through all the lifelong pathway and leading and bringing us into glory (2:10).

tradition from sinners against Himself, lest you grow weary, fainting in your souls.

4 You have not yet resisted unto blood, struggling against the ¹sin,

5 And you have completely forgotten the exhortation which reasons with you as with sons, ^a"My son, do not make light of *the* ¹discipline of *the* Lord, nor faint *when* reproved by Him;

6 For whom *the* Lord loves He ^{1a}disciplines and ^bscourges every son whom He receives.

7 *It is* for ¹discipline *that* you are enduring; God is dealing with you as with ^asons; for what son is *there* whom *the* father does not discipline?

8 But if you are without discipline, of which all have become partakers, then you are bastards and not sons.

9 Furthermore, we have had the fathers of our flesh as ¹discipliners and we ^arespected *them*; shall we not much rather be in subjection to the ^{2b}Father of spirits and ^clive?

10 For they indeed disciplined *us* for a few days as it seemed *good* to them, but He for *our* profit that *we* might partake of His ^{1a}holiness.

11 Indeed all discipline for the present does not seem to be *a matter* of joy but of grief; but afterward it yields *the* ^{1a}peaceable fruit of righteousness to those who have been exercised by it.

⁴ *The sin here must refer to something evil in the sight of God that frustrates the believers and holds them back from the new covenant way, because it needs to be resisted, even unto blood.*

⁵ *Or, chastening. Same in verses 7, 8, and 11.*

⁶ *Or, chastens. Same in verses 7 and 10.*

⁷ *The persecution by Judaism which the Hebrew believers suffered was a discipline, a chastening, from the viewpoint of God.*

⁹ *Or, chasteners.*

⁹ *Father of spirits is contrasted with fathers of our flesh. In regeneration, we are born of God (John 1:13) in our spirit (John 3:6). Hence, He is the Father of (our) spirits.*

¹⁰ *Holiness is God's nature. To partake of God's holiness is to partake of His nature. It was common, unholy, for the Hebrew believers to remain in Judaism. They needed to be separated to God's new covenant that they might partake of God's holy nature. For this purpose, persecution was aroused to discipline them that they might be separated from the common to the holy.*

¹¹ *Peace is the fruit of righteousness (Isa. 32:17). Holiness is the in-*

⁵^a
Prov.
3:

11, 12

⁶^a

Rev.
3:19

⁶^b

2 Sam.
7:14

⁷^a

Deut.
8:5;

Prov.
13:24;

19:18

⁹^a

Exo.

20:12;

Eph.

6:2;

cf.

Deut.

21:

18-21

⁹^b

John

1:13;

3:6

⁹^c

Eph.

6:3

¹⁰^a

Heb.

12:14;

1 Pet.

1:15, 16;

Lev.

11:45

¹¹^a

Heb.

12:14;

Isa.

32:17;

James

3:18

12^a

Isa.
35:3;

Job
4:3, 4

13^a

Isa.
40:3

13^b

Isa.
6:10;

Matt.
13:15

14^a

Rom.
12:18;

14:19;

2 Tim.
2:22

14^b

Heb.
12:10;

2 Cor.
7:1

15^a

Gal.
5:4

12 Wherefore ¹lift up the "wearied hands and the paralyzed knees,

13 And make "straight ¹paths for your feet that what is lame may not be ²put out of joint, but rather may be ^bhealed.

14 "Pursue peace with all *men*, and ^{1b}holiness without which no one shall see the Lord;

15 Looking carefully lest anyone be ^{1a}falling away

ward nature, whereas righteousness is the outward behavior. God's discipline helps the believers not only to partake of His holiness, but also to make them right both with God and man, that in such a situation of righteousness, they may enjoy peace as a sweet fruit, a peaceable fruit of righteousness.

12¹ *Lit. set upright, straighten.*

13¹ *Christian life is not a matter of theoretical doctrines for the mind. It must be practical in the paths for our feet. All the sound, healthy doctrines of the Bible are for the paths. It is absolutely true with this book of Hebrews. This book firstly ministers to us the most high and healthy doctrines concerning Christ and His new covenant. Then, based upon the proper doctrines which it has shown us, it charges us to run the race and make straight paths for our feet. The first section of this book (1:1-10:18) is of doctrines, and the second (10:19-13:25) of a race with paths.*

13² *Or, dislocated, wrenched. Another meaning, turn aside, as in 1 Timothy 1:6; 5:15; 2 Timothy 4:4, does not match the antithesis which follows, but rather may be healed, nor does it fit the context as the first one. The implication of the context is that the staggering Hebrew believers should abandon all appearance of the practices of Judaism (that is, to make straight paths) that they, the lamed members (limbs) of the Body, may not fall into apostasy (that is, may not be put out of joint), but rather may be fully brought into the new covenant way (that is, may be healed).*

14¹ *With God holiness is His holy nature, while with us it is our separation unto God. (See note 2¹ in Romans chapter 1, Recovery Version.) The implication here is that while we are pursuing peace with all men, we must also pay attention to the matter of holiness before God. Our pursuing peace with all men must be balanced by our holiness before God, our separation unto God, without which no one shall see the Lord and have fellowship with Him.*

15¹ *The grace of God came to us through Christ (John 1:14, 17). Hence, it is also the grace of Christ (2 Cor. 13:14; 12:9). In our experience, this grace is just Christ Himself (Gal. 6:18, compared with 2 Tim. 4:22). When we are "fallen from grace" we are "severed from Christ" (Gal. 5:4, Gk.). In this matter, Paul warned the churches of Galatia, which were in the same danger as the Hebrew believers, not to be "severed from Christ" by being turned aside to the law of the Jewish religion, lest they be falling away from the grace of God which is Christ Himself. We should not fall away from grace, but rather have grace (v. 28), "be confirmed by grace" (13:9), and "stand in grace" (Rom. 5:2). Both Galatians and Hebrews close with the blessing of "grace" (Gal. 6:18; Heb. 13:25).*

from the ^bgrace of God, lest any ^{2c}root of bitterness ^{15^b} springing up trouble you, and through this many be ^{John} ^{1:17;} ^{Rom.} ^{5:2;} ^{6:14;} ^{Heb.} ^{4:16;} ^{12:28;} ^{13:} ^{9, 25} ^{15^c} defiled; ^{Deut.} ^{29:18} ^{15^d}

16 Lest there be any ^afornicator or profane person as ^bEsau, who for one meal gave up his ¹birthright.

17 For you know that also afterwards, when he ^adesired to inherit the blessing he was rejected, for he

^{15²} According to the implication of the context, the root of bitterness should be some Judaizer who would cause the Hebrew believers to be turned aside from the grace of God to the rituals of Judaism and thus defile themselves in the sight of God, neglecting the holiness of God. ^{2 Cor.} ^{7:1;} ^{Lev.} ^{11:44;} ^{Neh.} ^{13:29}

^{16¹} Esau's birthright as the firstborn son of Isaac was the double portion of land, the priesthood, and the kingship. Due to his profaneness in giving up his birthright, the double portion of land was given to Joseph (1 Chron. 5:1-2), the priesthood went to Levi (Deut. 33:8-10), and the kingship was assigned to Judah (Gen. 49:10; 1 Chron. 5:2).

We Christians, born of God, are the "firstfruits of His creatures" (James 1:18) which He has reaped in His creation. In this sense, we are the firstborn sons of God. Hence, the church composed of us is called the church of the firstborn ones (v. 23). As the firstborn sons of God, we have the birthright of the firstborn. This includes the inheritance of the earth (2:5-6), the priesthood (Rev. 20:6), and the kingship (Rev. 20:4), which will be the main blessings in the coming kingdom, and which the profane, world-loving-and-seeking Christians will lose at the Lord's coming back. Eventually, this birthright will be a "reward" given to the overcoming Christians in the millennial kingdom. Any worldly enjoyment, even one meal, could cause us to forfeit this birthright of ours. After such a serious warning, if the Hebrew believers would still prefer to indulge in one meal of their old religion, they would miss the full enjoyment of Christ and lose the kingdom rest with all its blessings. ^{16^a} ^{Heb.} ^{13:4;} ^{1 Cor.} ^{5:11;} ^{6:9, 10;} ^{Gal.} ^{5:19, 21;} ^{Eph.} ^{5:5} ^{16^b} ^{Gen.} ^{25:} ²⁹⁻³⁴ ^{17^a} ^{Gen.} ^{27:} ³⁰⁻⁴⁰

Esau was not the only one who lost his birthright (Gen. 25:29-34); Reuben was another who lost the blessing of the birthright (Gen. 49:3-4; 1 Chron. 5:1). Esau lost it because of his lust in eating. Reuben lost it because of the defilement of his lust. All these should be warnings to us. The word lest there be any fornicator in this verse might have been written with the background of Reuben.

Actually, what we are privileged to enjoy in Christ is the foretaste of the blessings in the coming kingdom. The proper enjoyment of this foretaste will usher us into the full taste of the kingdom blessings. If we do not enjoy Christ today as our good land, as defined in note 9¹ of chapter 4, how can we enter into His rest in the kingdom and inherit the earth with Him? If we do not exercise our priesthood today to contact Him and prayerfully minister to Him, how can we fulfill our priestly duty in the kingdom? If we do not exercise our spirit with the God-given authority to rule our self, our flesh, our entire being, and the enemy with all his power of darkness today, how can we be Christ's co-kings and rule the nations with Him in His kingdom (Rev. 2:26-27)? Our enjoyment of Christ and the practice of the priesthood and kingship today are the preparation and qualification for our participating in Christ's kingdom tomorrow!

found ¹no place for repentance, though he sought it with tears.

18^a 18 For you have not come to *the* ^{1a}mountain which might be ^btouched and which was set on ^cfire, and to ^ddarkness and ^egloom and whirlwind,

18^b *Exo. 19:12* 19 And to *the* ^asound of a trumpet and to *the* ^bvoice of words, which those who heard ^centreated that no further word should be spoken to them;

18^c *Exo. 19:18; Deut. 4:11* 20 For they could not bear that which was commanded: ^aIf even a beast touch the mountain it shall be stoned.

18^d *Deut. 5:23* 21 And so fearful was the sight, Moses said, I am ^aterrified and trembling.

18^e *Exo. 20:21; Deut. 5:22* 22 But you have come to ¹Mount ^aZion and to the

18^f *17¹* No place for repentance *does not mean that Esau had no ground to repent; it means that he had no ground, no way to reverse by repentance the result of what he had done.*

18^g *Exo. 19:13, 16, 19; Deut. 20:18* 18¹ *The things mentioned in verses 18 and 19 are earthly or physical, signifying the side of law, on which side everyone including Moses was terrified (vv. 19-21).*

18^h *Deut. 4:12; Exo. 19:19* 22¹ *The things mentioned in verses 22-24 are heavenly or spiritual, in contrast with the earthly and physical things listed in verses 18-19, signifying the side of grace; on this side both the firstborn ones and the spirits of just men are saved by grace. The people under the old covenant came to the side of law, whereas we Christians under the new covenant come to the side of grace. Hence we are "not under law but under grace" (Rom. 6:14). This portion of the word (vv. 18-24), like Galatians 4:21-31, shows us that we are not under the bondage of law, but under the freedom of grace to be the heirs of inheritance. This is our birthright! We should not give this up, by falling away from grace (v. 15), but rather have grace (v. 28). The things on the side of grace are heavenly, but not all are in heaven yet. A great number of the firstborn ones of the church are still on earth, while the spirits of just men, who are the Old Testament saints, are in paradise where Abraham is (Luke 16:22, 23, 25, 26) and where the Lord Jesus and the saved thief went after they died on the cross (Luke 23:43).*

18ⁱ *Exo. 19:12, 13* **21^a** *Deut. 9:19* **22^a** *Psa. 2:6; Rev. 14:1* *On the side of the law, not one of the six items listed here is pleasant. Firstly, there is a mountain set on fire! Who would approach such a place! Then, the darkness, the gloom, and the stormy whirlwind. Lastly, the terrifying sound of a trumpet and the solemn warning voice of words. All together present a fearful sight! On the side of grace, however, everything is pleasant! The eight items here may be considered as four pairs. The elevated Mount Zion and the beautiful heavenly Jerusalem are the first pair, denoting God's habitation and the center of His universal administration. What a lovely place! Then the celebrating jubilant angels, so much related to the heirs of salvation to whom they minister (1:14), and the blessed firstborn ones of the church form the second pair in the scene. What a joyful demonstration of an angelic*

^{2b}city of *the* ^cliving God, ^dheavenly Jerusalem, and to ^emyriads of angels, to the ³universal gathering,

23 And to *the* ^achurch of *the* ^{1b}firstborn ones who have been ^{2c}enrolled in *the* heavens, and to God *the* ^dJudge of all, and to *the* spirits of just men who have been made perfect,

24 And to Jesus, *the* ^aMediator of *the* ^{1b}new covenant, gathering! They celebrate the human heirs of salvation participating in the blessings of the new covenant as the church of the firstborn ones. God *the* Judge of all, Who is just, and the spirits (their bodies, not resurrected, are not worthy of listing here) of just men, the Old Testament saints, are related together as the third pair, showing how God being just justifies the just saints of old because of their faith. Lastly, the dear Lord Jesus, the Mediator of the new covenant, which is "a better covenant," and His precious sprinkled blood, which speaks better things, compose the last pair, indicating that a better covenant has been enacted with His better blood, that He has died and bequeathed this new covenant as a new testament to His believers, and that He is now the Mediator, the Executor, of this new testament to enforce the full realization of all the blessed facts which are contained within it. What a pleasant scene! What a contrast to the sight on the side of the law, where no God, no Savior, and even no angels are mentioned! No wonder not one saved person is seen there! In the scene of grace, there is the justifying God, the Savior, who is the Mediator of His new testament, with His speaking blood, the ministering angels with the assembly (the church) of the saved ones, and the spirits of the justified saints. On the side of the law the sight ends with the terrifying trumpet and the warning words. On the side of grace the scene ends with a sympathizing Mediator and a vindicating speaking. After looking at such a contrast, who would be so foolish to leave the side of grace and turn to the side of the law! All eight things on the side of grace are not only heavenly or spiritual, but also eternal. Hence, even when heaven will be shaken (v. 26), these eight things which are eternal will still remain (v. 27).

22² See note 10¹ in chapter 11.

22³ Or, festal gathering. The Greek word *paneguris* means universal gathering, whole or full assembly, and is used for a gathering of people to celebrate a public festival, such as the Olympic games. The entire new covenant age is a festival, and the myriads of angels, who are the ministering spirits rendering service to the heirs of salvation (1:14) under the new covenant, are a universal festal gathering celebrating the marvelous festival of "so great a salvation" (2:3), the greatest and most exciting "game" in the universe! The word of the Lord in Luke 15:7, 10 and 1 Peter 1:12 may indicate this.

23¹ See note 16¹ second paragraph.

23² Though the firstborn ones of the church are not in heaven yet, they are enrolled in the heavens.

24¹ The Greek word *neos* here means fresh, youthful in respect to age, while the word *kainos* in 8:8, 13 and 9:15 means new, fresh in respect to quality.

22^b
Heb.
11:
10, 16;
13:14;
Rev.
21:2
22^c
Heb.
3:12;
9:14;
10:31
22^d
Gal.
4:26;
Heb.
11:16;
Rev.
21:2
22^e
Rev.
5:11
23^a
Heb.
2:12
23^b
James
1:18
23^c
Luke
10:20
23^d
Gen.
18:25;
Psa.
50:6;
94:2
24^a
Heb.
8:6;
9:15
24^b
Heb.
8:8;
9:15

24^a and to *the* ^{2c}blood of ^asprinkling, which ³speaks better than *that of* ^eAbel.

Heb.
9:

25 See that you do not refuse Him who ^aspeaks, for if those did not ^bescape who refused Him who warned them upon earth, much rather *shall we not* ^cescape who turn away from Him who *warns* from heaven,

Exo.
24:8;

Lev.

4:6, 7,
17, 18;

16:

14, 15,

18, 19;

1 Pet.

1:2

24^e

Gen.

4:10

25^a

Heb.

1:2;

2:3

25^b

Deut.

17:2-6;

Heb.

10:28

25^c

Heb.

2:3;

cf.

Heb.

10:29

26^a

Exo.

19:18

26^b

Hag.

2:6

27^a

Heb.

1:

10:12;

Matt.

24:35;

2 Pet.

3:10;

Rev.

21:1

27^b

Heb.

1:

11-12;

13:8

26 Whose voice then ^ashook the earth; but now He has promised, saying, ^bYet once *more* I will shake not only the earth but also heaven.

27 Now the *word*, Yet once *more*, signifies the ^aremoval of the things shaken as of things having been made, that the things which are not shaken may ^bremain.

28 Wherefore, receiving an unshakable ^{1a}kingdom, let

24² *The blood of Christ, in this book, is particularly prominent and crucial. It is the blood of the eternal covenant (13:20), with which the new and better covenant was enacted (10:29). Through this blood, Christ entered once for all into the Holy of Holies and found eternal redemption for us (9:12). By this blood Christ also cleansed the heavens and all things in the heavens (9:22-24). This blood sanctifies us (13:12; 10:29), purifies our conscience to serve the living God (9:14), and speaks better for us than that of Abel (12:24). It is by this blood that we have boldness for entering the Holy of Holies (10:19). We should not regard this blood common as animal blood; if we do, we will suffer God's punishment (10:29).*

24³ *The blood of Christ not only redeems, sanctifies, purifies, etc., but also speaks. It is also the speaking blood, speaking better than the blood of Abel. Abel's blood speaks to God for accusation and vengeance (Gen. 4:10, 15), whereas Christ's blood speaks to God for forgiveness, justification, reconciliation, and redemption. Moreover, this precious blood speaks to God for us that by it (as unveiled in this book) the new covenant which is eternal has been enacted, and that in this new covenant God must give Himself and all His blessings to the believers in Christ who receive this covenant by faith.*

28¹ *The gospel which the New Testament has preached to us is the gospel of the kingdom (Matt. 3:1-2; 4:17, 23; 10:7; 24:14). We have been regenerated into the kingdom (John 3:5), and have been translated into the kingdom (Col. 1:13). Now we are in the kingdom (Rev. 1:9), and the proper church life today is the kingdom (Rom. 14:17). However, what we are in now and what is in the church today is the kingdom in its reality; whereas the kingdom in its manifestation will come with Christ's return in the future.*

The kingdom in its reality, or the reality of the kingdom, is an exercise and discipline to us (Matt. 5:3, 10, 20; 7:21) in the church today; whereas the kingdom in its manifestation, or the manifestation of the kingdom, will be a reward and enjoyment to us (Matt. 16:27; 25:21, 23)

28^a

John
3:5;

Rom.

14:17;

Rev.

1:9

us ²have ^bgrace, through which we may ^cserve God ^dwell-pleasingly with godly ^efear and awe;

28^b
Heb.
4:16;
12:15;
13:
9, 25
28^c
Heb.
9:14
28^d
Heb.
13:21
28^e
2 Cor.
7:1;
1 Pet.
1:17;
3:2

in the millennial kingdom in the coming age. If we take the Spirit's exercise and God's discipline in the reality of the kingdom today, we will receive the Lord's reward and enter into the enjoyment of the coming "Sabbath rest" (4:9) in the manifestation of the kingdom in the coming age; otherwise, we will miss the coming kingdom, we will not be rewarded with the manifestation of the kingdom at the Lord's coming back, we will have no right to enter into the glory of the kingdom to participate in Christ's reign in the millennial kingdom, and we will lose our birthright to inherit the earth in the coming age, to be the royal priests serving God and Christ in His manifested glory, and to be the co-kings of Christ ruling all the nations with His divine authority (Rev. 20:4, 6). This, the missing of the coming kingdom, the forfeiture of our birthright, does not mean that we will perish. It means that we will lose the "reward," but not the salvation. (See note 35¹ in chapter 10.) We will "suffer loss," but still "shall be saved, yet so as through fire" (1 Cor. 3:14-15). This is the basic concept upon which all the five warnings of this book are given and with which they are all pervaded. All the negative points of these warnings are related to suffering the loss of the reward in the coming kingdom, whereas all the positive points are related to the reward and enjoyment of the kingdom. All the seven epistles in Revelation 2 and 3 are concluded with the same concept — the reward of the kingdom or the loss of it. Only with this concept can the word in Matthew 5:20; 7:21-23; 16:24-27; 19:23-30; 24:46-51; 25:11-13, 21, 23, 26-30; Luke 12:42-48; 19:17, 19, 22-27; Romans 14:10, 12; 1 Corinthians 3:8, 13-15; 4:5; 9:24-27; 2 Corinthians 5:10; 2 Timothy 4:7-8; Hebrews 2:3; 4:1, 9, 11; 6:4-8; 10:26-31, 35-39; 12:16-17, 28-29; and Revelation 2:7, 10-11, 17, 26-27; 3:4-5, 11-12, 20; 22:12 be rightly understood and properly applied. Apart from this concept, the interpretation of these verses will fall either into the extreme objectiveness of the Calvinist school, or the extreme subjectiveness of the Arminian school. Both of these schools have not seen the reward of the kingdom, and even the more they have not seen the suffering of the loss of the kingdom reward. Hence, both consider all the negative points in these verses as perdition. The Calvinist school, believing in eternal salvation (that is, once a person is saved, he shall never perish), refers all these negative points to the perdition of false believers; while the Arminian school, believing that a saved person shall perish if he falls, applies them to the perdition of fallen saved persons. But the complete revelation of the Bible refers these negative points to the suffering of the loss of the kingdom reward. Salvation is eternal; once we get it, we will never lose it (John 10:28-29). But we may suffer the loss of the kingdom reward, though we still shall be saved (1 Cor. 3:8, 14-15). All the warnings in Hebrews do not refer to the loss of eternal salvation, but to the loss of the kingdom reward. The Hebrew believers have received the kingdom, but they may lose the reward in the manifestation of the kingdom if they shrink back from the grace of God, from God's new covenant way. This is the main concern of the writer's warning concerning the staggering Hebrew believers.

28^a To have grace, especially for the Hebrew believers, is to remain in the new covenant to enjoy Christ.

29^a
Deut.
4:24;
9:3

29 For our God is also a consuming ^{1a}fire.

CHAPTER 13

IV. *Virtues for the Church Life* 13:1-19

A. *Six Practical Items* vv. 1-7

1^a
Rom.
12:10;
1 Thes.
4:9
2^a
Rom.
12:13;
1 Pet.
4:9
2^b
Gen.
18:2-8;
19:1-3
3^a
Heb.
11:
25, 37

1 Let ^{1a}brotherly love continue.

2 Do not be forgetful of ^ahospitality, for through this some have ^bentertained angels without knowing it.

3 ¹Remember the prisoners as bound with *them*, and those who are ^aill-treated as being yourselves also in *the* body.

4 Let ¹marriage be held in honor among all, and the

29¹ God is holy; holiness is *His nature*. *Whatever does not correspond with His holy nature, He, as the consuming fire, will consume. If the Hebrew believers would turn aside to Judaism, which was common (unholy) in the sight of God, it would make them unholy, and the holy God as the consuming fire would consume them. God is not only righteous, but also holy. To satisfy God's righteousness we need to be justified through the redemption of Christ. To meet the demands of His holiness we need to be sanctified, be made holy by the heavenly, present, and living Christ. Romans stresses more the matter of justification (Rom. 3:24) for God's righteousness (Rom. 3:25-26), whereas Hebrews emphasizes more the matter of sanctification (2:11; 10:10, 14, 29; 13:12) for God's holiness (v. 14). For this, the Hebrew believers must separate themselves from the unholy Judaism unto the holy God who has fully expressed Himself in the Son under the new covenant; otherwise, they will defile themselves with their old profane religion and suffer the holy God as the consuming fire. That will be "fearful" (10:31)! No wonder Paul was very much concerned about "the terror (fear) of the Lord" (2 Cor. 5:11).*

1¹ This chapter may have been written with the consideration of a proper church life. Nearly everything mentioned here, such as brotherly love, hospitality, etc., is for the church life, not only the Christian life.

3¹ This is to suffer with the suffering members of the Body of Christ, the church (1 Cor. 12:26).

4¹ In the church life, contacts between the brothers and sisters are unavoidable. Hence, for our protection from falling into defilement, we must hold marriage in honor and not behave loosely. It is a matter which seriously affects our birthright in God's economy. Reuben lost it due to his defilement (Gen. 49:3-4; 1 Chron. 5:1), and Joseph received it because of his purity (1 Chron. 5:1; Gen. 39:7-12). (See note 16¹ in chapter 12.) God will judge fornicators and adulterers, and the church also must judge them (1 Cor. 5:1-2, 11-13). Nothing damages the saints and the church life so much as this defilement.

bed undefiled; for ^afornicators and adulterers God will ^{2b}judge.

5 *Let your way of life be without ^{1a}love of money, being ^bsatisfied with your circumstances; for He has said, "I will by no means cease to uphold you, neither by any means will I forsake you;*

6 So that, being of good courage we say, *"The Lord is my Helper; I will not fear. What shall man do to me?"*

7 ¹Remember the ones ^aleading you, who have ^bspoken to you the word of God, and considering the issue of their ^cmanner of life, ^aimitate their faith.

B. Experiences of Christ

vv. 8-15

8 ¹Jesus Christ is the ^asame yesterday, and today, and ²forever.

^{4^a} *Hebrews is a book concerning God's holiness. The holy God will not tolerate any defilement among us. He will judge His people (10:30; 12:23).*

^{5¹} *Surely moneylovers cannot enter into the reality of the church life. We should always be satisfied with our circumstances that we may not be distracted from the church life by mammon. Since we have the Lord as our Helper, we should be content and at peace that we may be fully kept in the enjoyment of the church life.*

^{7¹} *This is essential in the church life. The ministers of the word of God should have a manner of life that issues in an example of faith for the church members, the receivers of the word of God, to imitate. Then the church members will not only receive the word they minister, but also imitate their faith expressed in their manner of life.*

Verse 7 is a continuation of verses 5 and 6. Their manner of life must refer to the way of life pursued by those ministers of the word of God — without love of money and being satisfied with their circumstances (v. 5a). Their faith must refer to the fact that they trusted in the Lord, who is their Helper, for their living (vv. 5b-6). The word which they ministered and the life which they lived should all be Christ, and their faith should be the faith in Christ, of which Christ is both the Author and the Perfector (12:2). Such a manner of life and such a faith are surely worthy of imitation by the believers, who received the word of God which they ministered, and who considered the issue of their manner of life.

^{8¹} *The Christ, who is the word which the ministers of the word of God in verse 7 preached and taught, who is the life which they lived, and who is the Author and the Perfector of their faith, is perpetual, unchangeable, and unchanging. He remains the same forever (1:11-12). There must not be "another Jesus," "another gospel" preached in the church (2 Cor. 11:4; Gal. 1:8-9). For a true and steadfast church life, we must hold on to the Christ who is the same yesterday, and today, and forever, and not be carried away with various and strange teachings (v. 9).*

^{8²} *Lit. unto the ages.*

4^a
Heb.
12:16;
1 Cor.
5:11;
6:9, 10;
Gal.
5:
19, 21;
Eph.
5:5
4^b
1 Thes.
4:6
5^a
2 Tim.
3:2
5^b
Phil.
4:11;
1 Tim.
6:8
5^c
Deut.
31:6;
Josh.
1:5
6^a
Psa.
118:6
7^a
Heb.
13:
17, 24;
1 Thes.
5:12
7^b
Acts
4:31
7^c
1 Thes.
1:5
7^d
Heb.
6:12;
1 Cor.
4:16;
11:1;
1 Thes.
1:6
8^a
Heb.
1:12;
Rev.
1:18;
22:13

9^a *Eph. 4:14; cf. Acts 20:30*
9^b 9 Do not be ^acarried away with ^bvarious and strange teachings, for it is good for the heart to be ²confirmed by ^cgrace, not by ^{3d}foods, in which those who walked were not profited.

9^b 10 We have an ¹altar, from which they have no right to ^aeat who serve the tabernacle.

9^b 11 For the ^{1a}bodies of those animals, whose ^bblood is brought into the *Holy of Holies* by the high priest concerning sin, are burned outside the camp.

9^c *Heb. 12:15*
9^d *Heb. 9:9, 10; Col. 2:16*
10^a *cf. 1 Cor. 10:18*
11^a *Lev. 16:27; 4:21*
11^b *Lev. 16: 14-16*
9¹ Various and strange teachings are always used by Satan to cause dissension and even division in the church. Because of this, the Apostle charged people "not to teach differently" (1 Tim. 1:3, lit.). The various and strange teachings must have been taught by the Judaizers at that time. The writer warned the Hebrew believers not to be carried away with their teachings from the church life under the new covenant.

9² At that time, to be confirmed by grace was to remain in the new covenant to enjoy Christ as grace (Gal. 5:4) and not be carried away to Judaism to participate in the eating of foods in their religious ceremonies.

9³ Foods here, in contrast with grace, refers to the foods of ceremonial observances of the old covenant (9:10; Col. 2:16), which the Judaizers used, trying to carry away the Hebrew believers from the enjoyment of grace, which is the participation in Christ in the new covenant.

10¹ This altar must be the cross on which the Lord Jesus offered Himself as the sacrifice for our sins (10:12). According to the regulations concerning the offerings in the Old Testament, the sacrifice for sin, or sin offering, whose blood was brought into the *Holy of Holies* or the *Holy Place* for atonement, afforded nothing for the offering priest or the offerer to eat; the entire offering must be burnt (Lev. 4:2-12; 16:27; 6:30). Hence, from the altar of sin offering (which in the fulfillment of the New Testament is the Lord's cross) those who serve the tabernacle have no right to eat. Verse 10 is a strong argument against the foods used by the Judaizers in their strange teachings, attempting to carry away the new covenant believers from the enjoyment of Christ. Their emphasis was on the foods which they enjoyed in their religious services. But the writer of this book argues that in the sin offering, the basic offering for their yearly atonement (Lev. 16), there was nothing for anyone to eat. With the sin offering it is not a matter of eating, but of receiving its efficacy. Now the real sin offering is Christ, who has offered Himself to God for our sin and accomplished full redemption (better than atonement; see note 12¹ in chapter 9) for us that we may be brought into the enjoyment of God's grace in Him under the new covenant. What we need today is not to eat the foods of the old covenant services, but to receive the efficacy of Christ's offering and follow Him in the new covenant grace outside the camp, outside the Jewish religion.

11¹ The blood of the sin offering being brought into the *Holy of Holies* on the day of Atonement to make atonement for the people and its body being burnt outside the camp (Lev. 16:14-16, 27) typify the blood of Christ, who is the real sin offering, being brought into the true *Holy of Holies* to accomplish redemption for us and His body being sacrificed for us outside the gate of the city Jerusalem (v. 12).

12 Wherefore also Jesus, that He might ^{1a}sanctify the people through His own ^{2b}blood, suffered ^{2c}outside the ³gate.

13 Let us therefore go forth ^aunto Him ^{1b}outside the ²camp, bearing His ^creproach.

12¹ *This book unveils to us that God's heavenly calling is to make us a holy people (3:1), a people who are sanctified unto God. Christ is the Sanctifier (2:11). He suffered the death of the cross, shed His blood on it, and entered the Holy of Holies with His blood (9:12) that He might be able to do the sanctifying work by His heavenly ministry (8:2, 6) of His heavenly priesthood (7:26), and that we may enter "within the veil" by His blood to participate in Him as the heavenly Sanctifier. By participating in Him in this way we will be enabled to follow Him outside the camp by the sanctifying pathway of the cross. See notes 12² and 13¹.*

12² *The Lord's blood, through which He entered into the Holy of Holies (9:12), has opened the new and living way for us to enter "within the veil" to enjoy Him in the heavens as the glorified One (10:19-20); and His body, which was sacrificed for us on the cross, cut the narrow way of the cross for us to go outside the camp to follow Him on earth as the suffering One (v. 13).*

12³, 13² *This is the gate of the city Jerusalem. The city signifies the earthly realm, while the camp signifies the human organization. The two signify one thing, the Jewish religion, with its two aspects, the earthly and the human. Judaism is both earthly and human.*

13¹ *Outside the camp and "within the veil" (6:19) are two very striking points in this book. To be "within the veil" means the entering into the Holy of Holies, where the Lord is enthroned in glory, and to go outside the camp means the coming out of religion, whence the Lord was cast out in rejection. This signifies that we must be in our spirit, where experientially speaking the practical Holy of Holies is today, and outside religion where the practical camp is today. The more we are in our spirit enjoying the heavenly Christ, the more we will be outside religion following the suffering Jesus. To be in our spirit to enjoy the glorified Christ enables us to come outside religion to follow the rejected Jesus. The more we contact the heavenly Christ in His glory in our spirit, the more we will go to the lowly Jesus in His suffering outside religion. To contact Christ in the heavens, enjoying His glorification, energizes us to take the narrow pathway of the cross on the earth, bearing His reproach. This book firstly gives us a clear vision of the heavenly Christ and the heavenly Holy of Holies, and then shows us how to walk the pathway of the cross on the earth, that is, to go forth unto Jesus outside the camp, outside religion, bearing His reproach. Even Moses, after the children of Israel worshipped the golden calf (Exo. 32), moved "without (outside) the camp," where every one who sought the Lord went to meet with him, for both the Lord's presence and His speaking were there (Exo. 33:7-11). We must be outside the camp that we may enjoy the Lord's presence and hear His speaking. All these are necessary for the practical and proper church life.*

The Holy of Holies, the pathway of the cross (signified by going forth unto Jesus outside the camp, bearing His reproach), and the kingdom are three crucial matters set forth in this book. The Holy of Holies

12^a
Heb.
2:11;
10:
14, 29
12^b
Heb.
9:
12, 14;
10:19;
12:24
12^c
John
19:17,
18, 20
13^a
Heb.
12:2
13^b
Heb.
13:11;
Exo.
33:
7-11
13^c
Heb.
11:26;
Rom.
15:3;
1 Pet.
4:14;
2 Cor.
12:10

14^a 14 For here we do not have a ^{1a}permanent city, but ²we ^bseek the coming ^cone.

14^b 15 ¹Through Him then let us ^aoffer up a sacrifice of ^bpraise continually to God, that is, *the* ^cfruit of lips ^dconfessing His name.

**C. Another Four Items Needed
vv. 16-19**

15^a 16 But do not be forgetful ¹doing good and ^asharing *with others*, for with such ^bsacrifices God is well pleased.

15^b 17 ¹Obey the ones ^aleading you and ^bsubmit to *them*, for they ^cwatch over your souls as *those who will* give account, that they may do this with joy and not groaning, for this *would be* unprofitable to you.

15^c 18 ^{1a}Pray for us, for we are persuaded that we have a ^bgood conscience, desiring in all things to conduct ourselves rightly.

15^d 19 And I beseech *you* much more to do this that I may be restored to you more quickly.

16^a *enables us to take the pathway of the cross, and the pathway of the cross ushers us into the kingdom in its manifestation.*

13² See note 12².

14¹ Or, remaining.

14² *The writer of this book considers himself and his readers real river-crossing Hebrews like the Patriarchs (11:9-10, 13-16).*

15¹ *Verse 15 is a continuation of verses 8-14. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices to God. Firstly, we should offer up through Him a sacrifice of praise continually to God in the church. In the church He sings hymns of praise unto God the Father in us (2:12). We also should praise God the Father in the church through Him. Eventually He and we, we and He, will praise the Father together in the church in the mingled spirit. He, as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, also praise the Father in His Spirit. This is the best and highest sacrifice we can offer to God through Him. This is greatly needed in the church meetings.*

16¹ *Doing good and sharing with others are two other sacrifices we should offer to God through Christ. These are also necessary for a proper church life. It is really improper if in the church some needy saints are not well cared for. This means the sharing with others is absent or inadequate.*

17¹ *This is vitally necessary in the church life.*

18¹ *To pray for the apostles is also an aspect of the church life.*

18^b	Col.	1 Thes.	2 Thes.	23:1;	1 Tim.	1 Pet.
	4:3;	5:25;	3:1	Acts	24:16;	1:5, 19; 3:16

Eph.
6:19;

V. Conclusion

13:20-25

20 Now the ^aGod of peace who ^bbrought up from among the dead our Lord Jesus, the great ^cShepherd of the ^{1d}sheep, ²by the ^eblood of an ³eternal ^fcovenant,

21 ^{1a}Equip you in every ^bgood work for the doing of His ^cwill, ²doing ^din us that which is well-^epleasing in His sight through Jesus Christ, to whom be the ^fglory ³forever and ever, Amen.

22 Now I beseech you, brothers, ¹bear with the word of ^aexhortation, for indeed I have written to you in few words.

23 Know that our brother ^{1a}Timothy has been released, with whom, if he comes soon, I will see you.

20¹ *The sheep here are the flock which is the church. This confirms the understanding that all things covered in this chapter are for the church life with the experience of the unchanging Christ as our sin offering, through whom we have been redeemed, and as our great Shepherd, by whom we are now being fed.*

20² *Lit. in.*

20³ *Hebrews is not a book concerning temporal things, such as the things of the old covenant, but a book of eternal things, things which are beyond the limit of time and space, such as eternal salvation (5:9), eternal judgment (6:2), eternal redemption (9:12), eternal Spirit (9:14), eternal inheritance (9:15), and eternal covenant (13:20).*

The new covenant is not only a better covenant (7:22; 8:6), but also an eternal covenant. It is eternally effective because of the eternal efficacy of Christ's blood with which it was enacted (Matt. 26:28; Luke 22:20).

21¹ *Or, perfect.*

21² *God is doing in us that which is well-pleasing in His sight through Jesus Christ that we may be able to do His will. God "works in us both to will and to do of His good pleasure" (Phil. 2:13). From beginning to end this book presents to us a heavenly Christ. Only here, with the word, God doing in us through Jesus Christ, does this book imply the indwelling of Christ. It is through the indwelling Christ that God works in us that we may do His will.*

21³ *Lit. unto the ages of the ages.*

22¹ *To bear with the word of the apostle is also needed in the church life (Acts 2:42).*

23¹ *To mention Timothy in such an intimate way is a strong proof that this book was written by the Apostle Paul. See 1 Timothy 1:2 and 2 Timothy 1:2.*

21¹ Eph. 3:18;
Rom. 3:21;
16:27;

Rev. 5:13

22^a 1 Pet. 5:12

23^a Acts 16:1;

Rom. 16:10;
16:21;
1 Cor. 3:2, 6

20^a
Rom. 15:33;
16:20;
2 Cor. 13:11;
Phil. 4:9;
1 Thes. 5:23
20^b
Acts 2:24;
3:15;
4:10
20^c
John 10:
11, 14;
1 Pet. 2:25;
5:4
20^d
John 10:16
20^e
Heb. 9:12
20^f
Heb. 8:6, 8;
9:15
21^a
Eph. 4:12;
1 Thes. 3:10;
1 Pet. 5:10
21^b
Eph. 2:10;
Col. 1:10
21^c
Rom. 12:2;
Col. 1:9
21^d
Phil. 2:13
21^e
Heb. 12:28;
1 John 3:22

24^a 24 ¹Greet all the ones ^aleading you and all the saints.
Heb. Those from Italy greet you.

13: 25 ^aGrace *be* with you all. Amen.
7, 17

25^a
Rom. **24¹** *The greetings in this verse also sound like the fellowship in the*
16:20; *church and between the churches.*
Gal.

6:18;

Eph.

6:24;

2 Tim.

4:22;

Titus

3:15

THE EPISTLE OF JAMES

Subject:
Practical Christian Perfection

CHAPTER 1

I. Introduction—to the Twelve Tribes in Dispersion *1:1*

1 ¹James, a ^aslave of God and of the ²Lord Jesus Christ, to the ³twelve ^btribes in the ^{4c}dispersion: ⁵rejoice!

^{1a} Rom. 1:1;
² Pet. 1:1;
Jude 1
^{1b} Acts 26:7;
Luke 22:30
^{1c} Deut. 32:26;
Ezek. 20:23;
John 7:35

^{1f} A flesh brother of the Lord Jesus (Matt. 13:55) and of Jude (Jude 1). He was not one of the twelve Apostles chosen by the Lord while He was on earth, but he became one of the apostles after the Lord's resurrection (Gal. 1:19), and the leading elder in the church at Jerusalem (Acts 12:17; 15:2, 13; 21:18), reputed with Peter and John to be a pillar of the church, and mentioned by Paul as first among the three pillars (Gal. 2:9).

^{1g} James ranked the Lord Jesus equally with God. This was contrary to Judaism, which did not recognize the deity of the Lord (John 5:18).

^{1h} The tribes of Israel. This indicates that this Epistle was written to the Christian Jews, who had the faith of our Lord Jesus Christ of glory (2:1) and were justified by faith (2:24), regenerated by the word of truth (1:18), and indwelt by the Spirit of God (4:5), and who were members of the church (5:14), awaiting the Lord's coming back (5:7-8). However, to call these believers in Christ "the twelve tribes," as God's chosen people in His Old Testament economy, might also indicate the lack of a clear view concerning the distinction between Christians and Jews, between God's New Testament economy and the Old Testament dispensation, that God in the New Testament had delivered and separated the Jewish believers in Christ from the Jewish nation, which was then considered by God as a "perverse generation" (Acts 2:40). In His New Testament economy God no longer considers the Jewish believers as Jews for Judaism but as Christians for the church. They, as the church of God, should be as distinct and separate from the Jews as from the Gentiles (1 Cor. 10:32). Yet James, as a pillar of the church, in his Epistle to the Christian brothers, still called them "the twelve tribes." (This might be the reason that he addressed the word in 5:1-6 to the rich class among the Jews in general.) This was contrary to God's New Testament economy. See note 2¹ in ch. 2.

¹ⁱ See note 1⁵ in 1 Pet. 1. This dispersion must have included the scattering of the Jewish believers from Jerusalem by the persecution after Pentecost (Acts 8:1, 4).

^{1j} See note 10³ in 2 John.

II. Practical Virtues of Christian Perfection 1:2—5:20

A. Enduring Trials by Faith 1:2-12

^{2a} 2 Count *it* all ^ajoy, my ^bbrothers, whenever you fall into various ^{1c}trials,

^{1c} 3 Knowing that the ^aproving of your ¹faith produces ^bendurance.

^{2b} 4 And let ^aendurance have *its* complete work, that you may be ^{1b}complete and entire, lacking in nothing.

^{2b} 5 But if anyone of you lack ^{1a}wisdom, let him ^{2b}ask of God, who gives to all ³generously and does ⁴not reproach, and it will be given to him.

^{2b} 2¹ See note 12¹.

^{2b} 3¹ The Christian faith, given by God in Christ (2:1; Eph. 2:8).

^{2b} 4¹ Although James might not have had a clear view concerning the distinction between grace and law, his Epistle is distinguishable and remarkable concerning Christian conduct, emphasizing practical Christian perfection, that the believers should be "complete and entire, lacking in nothing." This may be considered the main subject of his Epistle. Such perfection in Christian behavior requires the trials of God's governmental dealing and the believers' endurance by the virtue of the divine birth through regeneration by the implanted word (vv. 18, 21).

^{2b} 5¹ It was by His wisdom that God, in Christ, made His eternal plan and carried it out (1 Cor. 2:7; Eph. 3:9-11; Prov. 8:12, 22-31). And in His New Testament economy God made Christ firstly our wisdom (1 Cor. 1:24, 30). The wisdom of God is needed for practical Christian perfection. Hence, we need to ask God for it.

^{2b} According to the composition of this Epistle, although it seems that James did not have a clear vision concerning God's New Testament economy, he had the wisdom to portray things concerning the practical Christian life.

^{2b} 5² James was reputed to be a man of prayer. Here he charged his recipients to pray for wisdom, implying that his wisdom was given by God through prayer. In this Epistle he stressed prayer (5:14-18). Prayer is a virtue of practical Christian perfection.

^{2b} 5³ Or, with simplicity, liberality, without reserve (Rom. 12:8; 2 Cor. 8:2).

^{2b} 5⁴ A stingy man would not give; if he would, he would give with reproach, with stinging words. The generous God is not like such a man.

^{2b} 5⁵ Mark
Prov. 11:24
2:2, 6 28:5;

6 But let him ask in ^afaith, ^{1b}doubting nothing, for he who ¹doubts is like a surge of *the* ^csea, driven by *the* ^dwind and tossed.

7 For let not that man suppose that he will receive anything from the Lord;

8 *He is* a ^{1a}double-souled man, unstable in all his ways.

9 And let the lowly brother ¹glory in his ^{2a}exaltation,

10 And the rich in his ¹being brought low, because as a ^aflower of *the* grass he will ^bpass away.

11 For the ¹sun rises with scorching heat and withers the ^agrass, and its flower falls off, and the ^bbeauty of its appearance is destroyed; so also the ^{2c}rich shall fade away in his pursuits.

6¹ Or, wavering, wavers.

8¹ God made man only one soul with one mind and one will. When a believer doubts in prayer, he makes himself double-souled, like a boat with two rudders, unstable in direction. Faith in prayer is also a virtue of practical Christian perfection.

9¹ Or, boast, rejoice. When a lowly brother glories and rejoices in exaltation, it leads him spontaneously to praise the Lord (5:13). He should not glory in the secular way without praising the Lord.

9² Or, elevation, high estate.

10¹ It is easy for a lowly brother to glory, rejoice, and praise the Lord in his exaltation. It is not easy for a rich one to do so in being brought low. Whether in exaltation or in being brought low, to rejoice and praise is a virtue of practical Christian perfection.

11¹ James used the surge of the sea in v. 6 to illustrate a doubting heart, and the flower of the land in v. 10 to portray the fading rich man: here he used the sun in the heavens with its scorching heat to illustrate the fading factor of man's riches under God's governmental dealing. He used even the turning of the planets in v. 17 to illustrate a variation which is in contrast to God the Father's invariableness. In dealing with the problem of our tongue in 3:3-12, he used twenty kinds of things for illustrations. Moreover, he used vapor in 4:14 to portray the brief appearing of our life, and the farmer's longsuffering in 5:7-8 to teach us how to await the Lord's coming. He was a wise and experienced man, with not only the experience of human life but also wisdom from the divine source through seeking by prayer (v. 5; 3:13, 15, 17). Yet it seems that he might have been frustrated, by his sympathy and compromise with Judaism, from seeing a thorough vision of the wisdom concerning God's New Testament economy, as Paul saw and unveiled in his Epistles. See notes 12¹ and 17¹ in ch. 3.

11² What a sobering word to those who pursue riches! Yet it is a

11^c

Luke

12:

16-20;

1 Tim.

6:17

6^a

Mark
11:24;

Matt.

9:29;

15:28;

Heb.

11:6

6^b

Matt.

21:21;

Rom.

4:20

6^c

cf.

Isa.

57:20;

Jude

13

6^d

cf.

Eph.

4:14;

Jude

12

8^a

James

4:8

9^a

James

4:10;

Luke

1:52;

14:11

10^a

Joh

14:2;

Psa.

103:

15

10^b

1 Cor.

7:31

11^a

Psa.

37:2;

90:5-6;

102:

11;

Isa.

40:6-8;

1 Pet.

1:24

11^b

cf.

Matt.

6:

28-30

12^a 12 ^aBlessed is *the* man who endures ¹trial, because
 James having become ²approved, he will receive the ^{3b}crown of
 5:11; ⁴life, which He ^cpromised to those who ^{5d}love Him.
 Job 5:17;
 Psa.

B. Resisting Temptation as God-born Ones
1:13-18

10-11; 13 Let no one say when he is ¹tempted, I am tempted
 Luke ²of God; for God cannot be ³tempted of evil, and He
 6:22 Himself ⁴tempts no one.
 12^b

Rev. 14 But each one is ¹tempted when he is drawn away
 2:10; and enticed by his own ^alust;
 cf.

1 Cor. soothing word to the rich who are being brought low through loss
 9:25; of their riches.
 2 Tim.

4:8; 12¹ Vv. 2-12 deal with trials (see note 13¹). Trials come from the
 1 Pet. believers' environment to prove their faith (vv. 2-3) through suffering
 5:4; (vv. 9-11). The believers should endure the trials with all joy (v. 2)
 Rev. because of their love for the Lord that they may receive the blessing
 3:11 of the crown of life.
 12^s

James 12² I.e. the approving of the believers' faith (v. 3).

2:5 12³ The glory, the expression, of life. The believers endure the
 12^a trials by the divine life, and this will become their glory, their
 1 Cor. expression, the crown of life, as a reward to them at the Lord's
 2:9; appearing for their enjoyment in the coming kingdom (2:5).
 8:3;

Mark 12⁴ This indicates that the underlying thought in vv. 12-27 is the
 12:30 crucial need of the divine life. The begetting Father and His begetting
 14^a us, His making us the firstfruit of His creatures (vv. 17-18, 27), the
 Eph. implanted word of life (v. 21), and the perfect law of life (v. 25) are all
 2:3 confirmations of this.

12⁵ To believe in the Lord is to receive the divine life for our salvation; to love the Lord is to grow in the divine life for maturity, that we may be qualified for a reward—the crown of life—to enjoy the glory of the divine life in the kingdom.

13¹ Or, tried, tested. The Greek word for trials or trial in vv. 2 and 12 is *peirasmós*, and for tempted here is *peirazo*. The two words are very close, both meaning to try, to test, to prove. To be tried, tested, proved, by outward environmental suffering is a trial (v. 2). To be tried, tested, proved, by inward lustful enticing is a temptation (v. 14). The trial is dealt with in vv. 2-12; the temptation is dealt with in vv. 13-21. As for the trial, we should endure it by loving the Lord to obtain the blessing—the crown of life. As for the temptation, we should resist it by receiving the implanted word to obtain salvation—the salvation of our souls (v. 21).

13² Lit. from.

13³ Gk. *apeirastos*, untried, hence, not temptable, not to be tempted, incapable of being tempted.

13⁴ Gk. *peirazo*. The Devil, not God, is the tempter (Gk. *peirazo* Matt. 4:3; 1 Thes. 3:5).

14¹ Gk. *peirazo*.

15 Then the lust, having conceived, ¹gives birth to sin; and the sin, when it is fully grown, brings forth ^adeath. 15^a
Rom.
5:12;
6:
21, 23

16 Do not be deceived, my beloved brothers. 17^a
Psa.
85:12;
John
3:27

17 All good ¹giving and every perfect ^{1a}gift is from ^babove, coming down from the ²Father of the lights, with whom is no ^{3c}variableness or shadow cast by turning. 17^b
James
3:15;
John
8:23

18 Having ¹purposed, He ^{2a}brought us forth by *the* ³word of ^btruth, that we should be a certain ^{4c}firstfruit of His creatures. 17^c
Psa.
102:
27;
Mal.
3:6

***C. Living a God-fearing Life
by the Implanted Word according to
the Perfect Law of Freedom
1:19-27***

19 ¹You know *this*, my beloved brothers; but let every 18^a
1 Pet.
1:3, 23;
John
1:13;
1 John
2:29;
3:9;
5:1, 18

15¹ The tempter, the Devil, is the begetting father of sin (1 John 3:8, 10), who has the might of death (Heb. 2:14) through sin (1 Cor. 15:56). He injected sin into Adam, through which death passed to all men (Rom. 5:12). 18^b
James
3:14;
5:19

17¹ Giving refers to the act of giving; gift refers to the thing given. 18^c
cf.
Jer.
2:3;
Rev.
14:4

17² Lights here refer to the heavenly luminaries. The Father is the Creator, the source, of these shining bodies. With Him there is no shadow cast by turning, as there is with the heavenly orbs in the moon turning its dark side to us, or in the sun being eclipsed by the moon. for He is not variable, not changeable. As such, He is incapable of being tempted of evil nor does He tempt anyone.

17³ Or, variation.

18¹ Of His own will, by His intention, to carry out His purpose by begetting us that we may become the firstfruit of His creatures.

18² Sin, the source of darkness, brings forth death (v. 15). But the Father of lights brought us forth to be the firstfruit of His creatures, full of the vigorous life that matures first. This refers to the divine birth, our regeneration (John 3:5, 6), which is carried out according to God's eternal purpose.

18³ The word of the divine reality, of what the Triune God is (John 1:14, 17), which word is the seed of life, by which we have been regenerated (1 Pet. 1:23).

18⁴ God will renew His entire creation to have a new heaven and new earth with the New Jerusalem as the center (Rev. 21:1-2). He firstly regenerated us to be the firstfruit of His new creation by imparting His divine life into our being through the implanted word of life, that we may live a life of perfection. This should be the seed of practical Christian perfection. This life will consummate in the New Jerusalem as the living center of God's eternal new universe.

19¹ Or, Know *this*.

19^aEccel.
5:219^b

Prov.

14:

17, 29;

16:32;

Eccel.

7:9

21^a

Eph.

4:22;

Heb.

12:1

21^b

2 Cor.

7:1

21^c

James

3:13

Matt.

5:5

21^d

1 Pet.

1:23;

Matt.

13:

19, 23

22^a

James

2:

14-20;

Luke

8:21;

John

13:17

22^b

Luke

11:28

22^c

James

1:26

23^a

James

4:11

23^b

1 Cor.

13:12

25^a

James

2:12

man be quick to hear, ²slow to ^aspeak, slow to ^bwrath;
20 For *the* ¹wrath of man does not work *the* righteousness of God.

21 Wherefore, ^aputting away all ^bfilthiness and abundance of malice, receive in ^cmeekness the ¹implanted ^dword, which is able to ²save your souls.

22 And become ^adoers of *the* word and not ^bhearers only, ^cdeluding yourselves.

23 Because if anyone is a hearer of *the* word and not a ^adoer, this one is like a man considering the face he was born with in a ^bmirror;

24 For he considered himself and went away, and immediately forgot what kind of *person* he was.

25 But he who ¹looks into *the* ²perfect law, the ^alaw of

19² Hearing tempts us to speak, and speaking is the fire that kindles wrath (cf. 3:6). If we bridle our speaking (cf. v. 26), we quench our wrath. James' word here, for the strengthening of his view of practical Christian perfection, resembles the tone of the Old Testament proverbs (Prov. 10:19; 14:17).

20¹ The righteousness of God does not need the help of man's wrath; that is useless in performing the righteousness of God.

21¹ This likens the word of God to a plant of life planted into our being and growing in us to bring forth fruit for the salvation of our souls. We need to receive it in meekness, in all submission, without any resistance.

21² The salvation of our souls, according to the context of this chapter, implies the endurance of environmental trials (vv. 2-12) and the resisting of lustful temptation (vv. 13-21). James' view concerning the salvation of our souls is somewhat negative and not so positive as that of Paul, who says our soul can be transformed by the renewing Spirit even to the image of the Lord from glory to glory (Rom. 12:2; Eph. 4:23; 2 Cor. 3:18). See notes 5⁵ in 1 Pet. 1 and 39⁴ in Heb. 10.

25¹ Same word as in 1 Pet. 1:12.

25² The perfect law, the law of freedom (or liberty), is not the law of letters written on tablets of stone outside of us, but the law of life inscribed on our hearts (Heb. 8:10), the moral standard of which corresponds to that of the kingdom's constitution decreed by the Lord on the mount (Matt. 5-7). Since the law of letters was unable to give man life (Gal. 3:21), but only able to expose man's weakness and failure and keep him in slavery (Gal. 5:1 and note 4), it was a law of bondage. Since the perfect law of life is the function of the divine life which was imparted into our being at regeneration, and supplies us throughout our Christian life with the unsearchable riches of the divine life to free us from the law of sin and death and fulfill all the righteous requirements of the law of letters (Rom. 8:2, 4), it is the law of freedom. It is the law of Christ (1 Cor. 9:21), even Christ Himself, living within us to regulate us by imparting the divine nature into our being, that we may live a life to express God's image. James might

^bfreedom, and continues in *it*, not having become a forgetful hearer, but a doer of *the* work, this one will be ^cblessed in his doing.

26 If anyone thinks himself to be ¹religious, ²not bridling his ^atongue, but ^bdeceiving his own heart, this one's ¹religion *is* vain.

27 Pure and undefiled religion before God and the Father is this, to visit ^{1a}orphans and widows in their

consider this law to be the basic rule of the Christian life for practical Christian perfection.

26¹ Gk. *threskos*, adjective, for religious; *threskeia*, noun, for religion, meaning ceremonial service and worship to God (implying the fear of God). The adjective is only used here. The noun is used here and in v. 27 in a positive sense, in Col. 2:18 (for worship) in a negative sense, and in Acts 26:5 in a general sense. James' writing concerning God's New Testament economy is not so striking as Paul's, Peter's, and John's. Paul focuses on Christ living and being formed in us (Gal. 2:20; 4:19) and Christ magnified in us and lived out of us (Phil. 1:20-21), that we as the church, His Body, may become His fulness, His expression (Eph. 1:22-23). Peter stresses the fact that God has regenerated us through the resurrection of Christ (1 Pet. 1:3), making us partakers of His divine nature, that we may live a life of godliness (2 Pet. 1:3-7) and be built up a spiritual house to express His virtues (1 Pet. 2:5, 9). John emphasizes the eternal life given to us for our fellowship with the Triune God (1 John 1:2-3), and the divine birth that brings into us the divine life as the divine seed for us to live a life like God (1 John 2:29; 3:9; 4:17) and be the church, as a lampstand, bearing the testimony of Jesus (Rev. 1:9, 11-12), which will consummate in the New Jerusalem to express God for eternity (Rev. 21:2-3, 10-11). James stresses, as New Testament characteristics, only God's begetting of us (v. 18), the perfect law of freedom (v. 25), the indwelling Spirit (4:5), and a little bit of the church (5:14), without speaking of Christ as our life and the church as the expression of Christ, the two most outstanding and dispensational characteristics of the New Testament. According to his Epistle, James must have been very religious. It might have been due to this and his practical Christian perfection that he was reputed along with Peter and John to be a pillar, even the first, in the church at Jerusalem (Gal. 2:9). However, he was not strong in the revelation of God's New Testament economy in Christ, but still under the influence of the background of the old Judaic religion—to worship God with ceremonies and live a life in the fear of God. This is proved by the words in Acts 21:20-24 and in this Epistle, 2:2-11.

26² Not bridling the tongue is to speak quickly (cf. v. 19) and loosely without restriction. This always deceives the speaking one's own heart, deceiving his conscience—the consciousness of his heart.

27¹ This word of James, for the strengthening of his view of practical Christian perfection, implies an element of the Old Testament charges (Deut. 14:29; 24:19-21, 12-13).

25^b
John
8:32
25^c
John
13:17;
Luke
11:28
26^a
James
3:2;
Psa.
34:13;
39:1;
1 Pet.
3:10
26^b
James
1:22;
2 Tim.
3:13;
Titus
1:10
27^a
Isa.
1:17

affliction, to keep oneself ²unspotted from the ³world.

CHAPTER 2

D. Having No Respect of Persons among the Brothers 2:1-13

^{1a} 1 My ^abrothers, do not have the ^{1b}faith of our Lord
James Jesus Christ ²of ^cglory with ^drespect of persons.
2:5, 14;

^{1:2} 2 For if there comes into your ¹synagogue a man
^{1b} with ^agold rings in splendid clothing, and there also
Rom. comes in a ^bpoor *man* in filthy clothing,
3:22;

Gal. 3 And you look upon the one wearing the splendid
2; clothing and say, You sit here in a good place; and to
15-16; the poor *man* you say, You stand there, or sit under my
3; footstool;
22, 26

^{1c} 4 Have you not made ^{1a}distinctions among your-
1 Cor. selves and become judges with evil reasonings?
2:8

^{1d} ^{27²} Not to be worldly, not to be stained by worldliness. This is also
James a part of James' God-fearing view of practical Christian perfection.
2:9 To visit orphans and widows is to act according to God's loving
Deut. heart, a positive characteristic of the perfection, and to keep oneself
1:17; unspotted from the world is to be separated from the world according
16:19; to God's holy nature, a negative characteristic of the perfection.
Matt. ^{27³} See note 15² in 1 John 2.
22:16;

Rom. ^{1¹} This indicates that this Epistle, especially this chapter, was
2:11; written to the New Testament believers in the Lord Jesus Christ of
Joh glory.
34:19

^{2a} ^{1²} Most translators add *the Lord*.
1 Tim.

^{2:9;} ^{2¹} The anglicized form of the Gk. word *sunagoge*, composed of
1 Pet. *sun*, together, and *ago*, to bring; hence, a collecting, gathering,
3:3 congregation, assembly; by transition, the place of gathering. It was
^{2b} used in the New Testament to denote the congregation (Acts 13:43;
Gal. 9:2; Luke 12:11) and the congregating place (Luke 7:5) of the Jews,
2:10; where they sought the knowledge of God by studying the Holy
Prov. Scriptures (Luke 4:16-17; Acts 13:14-15). In Jerusalem there were
18:23; quite a few synagogues of various kinds of Jews (Acts 6:9). This
19:17; word, used here by James, may indicate that the Jewish believers
22:9 considered their assembly and assembling place as also one of the
^{4a} synagogues among the Jews. If so, this bears, as the whole Epistle
cf. does, a Jewish character, and may indicate that the Jewish Christians
James regarded themselves as still a part of the Jewish nation, as the chosen
3:17 people of God according to the Old Testament, and that they lacked
a clear vision concerning the distinction between God's chosen people
of the Old Testament and the believers in Christ of the New
Testament. See note 1³ in ch. 1.

^{4¹} The distinctions which existed between the rich and the poor

5 Listen, my beloved brothers: Has not God ^achosen the poor ¹in the world, *to be* ^brich in faith and heirs of the ^{2c}kingdom, which He ^dpromised to those who ^{3e}love Him?

6 But you have ^adishonored the poor. Do not the ^brich oppress you and ^cdrag you to *the* ¹courts?

7 Do they not blaspheme the honorable ^aname ¹by which you are called?

8 If indeed you are fulfilling *the* ¹royal law according to the Scripture, You shall ^{2a}love your neighbor as yourself, you do well.

9 But if you ^arespect persons, you ¹commit sin, being convicted by the law as transgressors.

10 For whoever ¹keeps the whole ^alaw, yet stumbles in ^bone *point*, he has become guilty of all.

among the Christian brothers were a shame to the Lord and to the salvation of His divine life.

5¹ Or, to; i.e. in the world's esteem.

5² The kingdom of God here is also the kingdom of Christ, which will be inherited by the overcoming believers in the coming age (Eph. 5:5; Gal. 5:21; 1 Cor. 6:10; Rev. 20:4, 6). The reality of this kingdom (see note 3⁴ in Matt. 5) should not be practiced in the Jewish synagogue, but in the Christian church, which is the Body of Christ (Rom. 14:17).

5³ We believe in the Lord for our salvation (Acts 16:31); we love God (1 John 2:5, 15) for our overcoming, that we may receive the promised kingdom as a reward (see notes 28¹ in Heb. 12 and 35¹ in Heb. 10).

6¹ Or, tribunals.

7¹ Lit. which is called upon you.

8¹ The royal law refers to the commandment, You shall love your neighbor as yourself. This is the king of all laws, and covers and fulfills all laws (Gal. 5:14; Rom. 13:8-10).

8² Loving God (v. 5) and loving our neighbor are the greatest requirements of the law. All the law hangs on these (Matt. 22:36-40).

9¹ Lit. work.

10¹ The word in vv. 8-11 indicates that the Jewish believers at James' time were still practicing the keeping of the Old Testament law. This corresponds with the word in Acts 21:20 spoken by James and the elders in Jerusalem to Paul. James, the elders in Jerusalem, and many thousands of Jewish believers still remained in a mixture of the Christian faith and the Mosaic law. They even advised Paul to practice such a semi-Judaic mixture (Acts 21:17-26). They were unaware that the dispensation of law was altogether over and that the dispensation of grace should be fully honored, and that any disregard of the distinction between these two dispensations would be against God's dispensational administration and would be a great damage to

5^a
1 Cor.
1:
27-28
5^b
Luke
12:21;
2 Cor.
8:9;
1 Tim.
6:18;
Rev.
2:9
5^c
Luke
12:32
5^d
James
1:12
5^e
1 Cor.
2:9
6^a
1 Cor.
11:22
6^b
James
5:1
6^c
Acts
8:3;
16:19;
18:12
7^a
Isa.
63:19;
65:1;
Amos
9:12;
Acts
15:17
8^a
Lev.
19:18
9^a
James
2:1
10^a
Deut.
27:26;
Gal.
3:10
10^b
Matt.
5:19

11^a 11 For He who said, Do not commit ^aadultery, also said, Do not murder. Now if you do not commit adultery, but you murder, you have become a transgressor of *the* law.

12^a 12 ¹So speak and so do as *those* who are about to be ^ajudged by a ^{2b}law of freedom.

13 For the judgment is without ^amercy to him who has shown no mercy; mercy ¹triumphs over judgment.

James
1:25

13^a

James

3:17;

cf.

Joh

22:

6-11;

Psa.

18:

25-26;

Prov.

21:13;

Ezek.

25:

12-14;

Matt.

18:

32-35

15^a

Joh

31:

19-20

16^a

1 John

3:

17-18

E. Being Justified by Works in Relations with the Believers 2:14-26

14 What *is* the profit, my brothers, if anyone says he has faith, but does not have works? Can that faith save him?

15 If a brother or sister ¹is ^awithout clothing and lacks daily food,

16 And anyone of you says to them, ¹Go in peace, be warmed and filled, yet you do ^anot give them the ²necessities of the body, what *is* the profit?

God's economical plan for the building up of the church as the expression of Christ. Thus, James' Epistle was written under the cloud of a semi-Judaic mixture, under an obscure background.

12¹ "So" both times does not refer to what has gone before, but to what follows.

12² The law of freedom here and in 1:25 refers to the same law, which is the law of life. Vv. 8-11, as also 4:11, speak of keeping the law of letters. This verse speaks of judgment upon the believers by the law of life. The believers should speak and do according to the law of life, which exceeds the law of letters. They should live according to the law of life. This kind of living excels the keeping of the law of letters. The unbelievers will be judged by the law of letters, which is the law of Moses, at the great white throne (Rev. 20:11-15); the believers will be judged by the law of life, the law of freedom, which is the law of Christ, at His judgment seat (2 Cor. 5:10).

13¹ Or, boasts over, boasts against.

15¹ The verb indicates that they have been in this condition for some time.

16¹ Lit. go away.

16² It is shameful for the necessities of the poor saints not to be cared for in the church life. However, James' word here, for the strengthening of his view of practical Christian perfection, carries the flavor of the Old Testament concern for needy people (Deut. 15:7-8).

17 Even so ¹faith, if it does not have works, is ^adead ^{17^a}
²in itself. *James 2:26*

18 But someone will say, You have faith, and I have works; show me your faith without the works, and I will show you my faith by my ^aworks. *18^a James 3:13*

19 You believe that God is ^aone. You do well. The ^bdemons also believe and shudder. *19^a Deut. 6:4; Rom. 3:30; 1 Cor. 8:6*

20 But are you willing to know, O vain man, that faith without works is ¹useless? *19^b Matt. 8:28-29*

21 Was not Abraham our father justified by works ¹in that he offered up ^aIsaac his son upon the altar? *21^a Gen. 22:9; Heb. 11:17*

22 You see that ^afaith worked together with his works, and by works faith was completed; *22^a 1 Thes. 1:3; Gal. 5:6*

23 And the Scripture was fulfilled which says, And Abraham ^abelieved God, and it was ^baccounted to him for righteousness, and he was called a ^cfriend of God. *23^a Gen. 15:6; Rom. 4:3; Gal. 3:6*

24 You see that a man is ¹justified by ^aworks and not by ^bfaith only. *23^b cf. Psa. 106:31*

25 And in like manner was not also ^aRahab the prostitute justified by works ¹in that she received the messengers as guests and thrust *them* out by a different way? *23^c 2 Chron. 20:7; Isa. 41:8*

17¹ Faith is of life; it is living and works through love (Gal. 5:6). Otherwise, it is a dead faith, not genuine (vv. 20, 26). *24^a cf. Rom. 3:24^b*

17² Lit. according to.

20¹ Or, barren. Some MSS read, dead.

21¹ Or, when.

24¹ To be justified by faith is for receiving the divine life (Rom. 5:18); to be justified by works is through living the divine life. Since the living is the issue of life, to be justified by works is the issue of being justified by faith. Abraham's offering of Isaac and Rahab's receiving the messengers and thrusting them out, are both works which issued from their living faith. A living tree surely brings forth fruit. To be justified by works does not contradict being justified by faith. The latter is the cause, bringing forth the first, and the first is the effect, the outcome and proof, of the latter. *24^b cf. Rom. 3:20, 28; Gal. 2:16*

This chapter begins with having no respect of persons (vv. 1-13), and arrives at the practical care for the necessities of the poor saints, which is the justifying work of faith (vv. 14-26). All these virtues, according to James' view, may be considered characteristics of practical Christian perfection. *24^b Rom. 3:30-31*

25¹ Or, when.

25^a
*Josh. 2:1-21;
 6:23;*

Heb. 11:31

26^a 26 For as the body without a ¹spirit is dead, so also
James faith without works is ²dead.
 2:17

CHAPTER 3

F. Bridling the Tongue 3:1-12

1^a 1 Do not become many ^{1a}teachers, my ^bbrothers,
Rom. knowing that we shall receive greater ^{2c}judgment.
 2:

2^a 2 For *in many things* we all stumble; if anyone does
 20:21 not stumble in ^aword, this is a ^bperfect man, able to
 1^b ^cbridle also the whole body.
James 1:2

1^c 3 Now if we put ^abridles into the mouths of horses
James that they may obey us, we direct also their whole body.
 2:

12, 13; 4 Behold also, the ships, being so great and driven
 5:9, 12 by rough winds, are directed by a very small rudder,
 2^a wherever the impulse of the pilot wills.
Matt. 12:37

2^b 5 So also the ^atongue is a little member and boasts
James great things. Behold, how great a forest a little ¹fire
 1:4 kindles!
 2:

James 1:26 6 And the tongue is a ^{1a}fire, the world of unright-
 3^a eousness; the tongue is set among our members,
Psa. ^bcontaminating the whole body and setting on fire the
 32:9; ²course of life and is set on fire by ³Gehenna.
Prov. 26:3

5^a 26¹ The spirit gives life to the body (Gen. 2:7); the works indicate
 and express the life that is in the faith.

1¹ Teachers tend to bring in different teachings, producing
 12:3-4; different opinions and causing trouble and division (cf. 2 Tim. 4:3;
 73:8-9; 1 Tim. 1:3-4, 7; Eph. 4:14).
 120:

2-4 1² Whatever we say will be judged, and we shall be judged by our
 word (Matt. 12:36-37).
 6^a

Prov. 16:27 5¹ A wildfire with spreading power.

6^b 6¹ An evil fire from Gehenna that contaminates us. Like the wild-
Matt. fire the tongue spreads its destruction, and like the evil fire it
 15: contaminates our whole body with evils from Gehenna.

18, 20 6² The Greek word for course is *trochos*, referring generally to
 anything round or circular which runs or rolls, like a wheel. Used
 figuratively, it indicates a circuit of physical effects, a course, like the
 orbit around the sun. The word for life is *genesis*, meaning origin, birth,
 generation; hence, the wheel of birth, referring figuratively to our
 human life, set in motion at its birth and running on to its close. The
 tongue as an evil fire from Gehenna sets on fire our human life, as a
 wheel, from our birth to our death, so that the course of our entire
 life may be wholly under the tongue's evil contamination and
 corruption.

7 For every nature, both of beasts and of birds, both of reptiles and creatures of the sea, is tamed and has been tamed by the human ¹nature;

8 But the tongue no one among men is able to tame; *it is* a ¹restless evil, full of death-bringing ^apoison.

9 With it we bless the Lord and Father, and with it we curse men, who have been made according to *the* ^alikeness of God.

10 Out of the same mouth come forth blessing and cursing. These things, my brothers, ought not to be so.

11 Does the spring, out of the same opening, gush forth sweet and bitter?

12 Can a fig tree, my brothers, produce olives, or a vine ^afigs? Neither *can* ¹salt water produce sweet.

G. Behaving in Wisdom *3:13-18*

13 Who *is* ^awise and understanding among you? Let him show ¹by his ^bgood manner of life his ^{2c}works in ^{3d}meekness of ^ewisdom.

⁶ The symbol of the lake of fire—hell (Rev. 20:15). See note 22⁸ in Matt. 5.

⁷ Every nature of beasts on the land, of birds in the air, of reptiles in the dust, and of creatures in the water, has been tamed by the nature of man, which is stronger than all the animal natures. However, even the stronger human nature is not able to tame the tongue.

⁸ As a restless evil the tongue never ceases to do evil. It is full of death-bringing poison. Evil and death go together with the tongue. It spreads evil and death to contaminate and poison all human beings. It is the same even among Christians.

¹² In vv. 3 through 12, in dealing with the problem of the tongue, James in his wisdom concerning human life used twenty different items for his illustrations: bridles of horses, rudders of ships, wildfire, the world of unrighteousness, fire from Gehenna, wheel of birth, beasts, birds, reptiles, creatures of the sea, human nature, restless evil, death-bringing poison, a spring, a fig tree, olives, a vine, figs, salt (bitter) water, and sweet water. He was rich, somewhat like Solomon, the wise king of the Old Testament (1 Kings 4:29-34), in wisdom concerning human life, but not so in wisdom concerning the divine economy. See note 11¹ in ch. 1.

¹³ Lit. out of.

¹³ Conduct (Phil. 1:27).

¹³ According to the context, meekness of wisdom should refer here to restraint in speaking. This corresponds with Prov. 10:19. Such

8^a
Psa.
140:3;
Rom.
3:13
9^a
Gen.
1:26;
1 Cor.
11:7
12^a
Matt.
7:16
13^a
Psa.
107:
43
13^b
1 Pet.
3:16
13^c
James
2:
18, 22,
24, 26
13^d
James
1:21;
Gal.
6:1
13^e
James
3:17;
1:5

14^a 14 But if you have bitter ^ajealousy and rivalry in your heart, do not boast and lie against the ^btruth.

James 4:2; Rom. 13:13; 2 Cor. 12:20; Gal. 5:20; Phil. 1:15
15 ¹This wisdom is not coming down from ^aabove, but is ²earthly, ^bsoulish, ^cdemonic.

James 1:18; 5:19; 1 Tim. 2:4
16 For where jealousy and rivalry *are*, there *is* ^adisorder and every worthless practice.

James 1:18; 5:19; 1 Tim. 2:4
17 But the ^{1a}wisdom from above is first ^bpure, then ^cpeaceable, ²forbearing, ³compliant, full of ^dmercy and good ^efruits, ^fimpartial, ^gunfeigned.

James 1:18; 5:19; 1 Tim. 2:4
18 And *the* ^{1a}fruit of righteousness is ^bsown in ^cpeace ²by those who ^dmake peace.

James 1:18; 5:19; 1 Tim. 2:4
meekness equals forbearing and yielding in v. 17, in contrast to bitter jealousy and rivalry in boasting and lying in v. 14.

James 1:17
15¹ The wisdom of having bitter jealousy and rivalry to boast and lie against the truth (v. 14).

James 1:17
15² Earthly refers to the world, soulish to the natural man, and demonic to the Devil and his demons. These three are always linked one to another.

James 1:17
17¹ This wisdom includes meekness in v. 13 and the human virtues mentioned in the rest of the verse. These are all characteristics of practical Christian perfection according to James' view, which might have been somewhat under the influence of Old Testament precepts concerning man's behavior, morality, and ethics (Prov. 4:5-8). Such wisdom does not attain to the height of the wisdom concerning the hidden mystery of God's New Testament economy regarding Christ and the church (1 Cor. 2:6-8; Eph. 3:9-11). See note 11¹ in ch. 1.

James 1:17
17² Or, gentle, lenient, sweetly reasonable (Phil. 4:5 and note 1).

James 1:17
17³ Or, yielding, i.e. willing to yield, satisfied with less than its due, easy to be entreated. To be forbearing and compliant equals meekness in v. 13.

James 1:17
18¹ See note 11¹ in Heb. 12.

James 1:17
18² Or, for.

17^e	18^a	18^b	18^c	18^d
<i>2 Cor.</i>	<i>Phil.</i>	<i>Prov.</i>	<i>Heb.</i>	<i>Matt.</i>
<i>6:6;</i>	<i>1:11;</i>	<i>11:18;</i>	<i>12:14;</i>	<i>5:9</i>
<i>1 Tim.</i>	<i>Heb.</i>	<i>Hosea</i>	<i>Rom.</i>	
<i>1:5;</i>	<i>12:11;</i>	<i>10:12;</i>	<i>12:18;</i>	
<i>2 Tim.</i>	<i>Isa.</i>	<i>Gal.</i>	<i>Gal.</i>	
<i>1:5;</i>	<i>32:17</i>	<i>6:7-8</i>	<i>5:22</i>	
<i>1 Pet.</i>				
<i>1:22</i>				
17^f				
<i>Heb.</i>				
<i>12:11</i>				
17^g				
<i>cf.</i>				
<i>James</i>				
<i>2:4</i>				

CHAPTER 4

***H. Dealing with Pleasures,
the World, and the Devil
4:1-10***

1 From what source *come* wars and fightings among you? *Are they* not from this, from your ^{1a}pleasures that ^bwar in your members?

2 You ^{1a}desire and do not have; you ^bmurder and are ^cjealous, and are not able to obtain; you fight and war. You do not have because you do not ask.

3 You ^aask and do not receive, because you ask evilly, that you may spend *it* ¹on your ^bpleasures.

4 ^{1a}Adulteresses, do you not know that the ²friendship of the ^{3b}world is enmity with God? Therefore whoever determines to be a ^cfriend of the world is constituted an ⁴enemy of God.

5 Or do you think that the Scripture says in vain: The ¹Spirit who ^{2a}dwells in us longs to envy?

1¹ Pleasures of the flesh (members).

2¹ Or, covet, lust.

3¹ Lit. in.

4¹ God and Christ are our Husband (Isa. 54:5; 2 Cor. 11:2). We should be chaste and love Him alone with our entire being (Mark 12:30). If our heart is divided by loving the world, we become adulteresses.

4² I.e. love of the world for the pleasures of the flesh (vv. 1, 4).

4³ The satanic system, which is enmity with God. See note 15² in 1 John 2.

4⁴ Loving the world constitutes God's lover His enemy.

5¹ When God secured us to be His spouse, He put His Spirit into us to make us one with Him (1 Cor. 6:19, 16-17). He is a jealous God (Exo. 20:5), and His Spirit is jealous over us with the jealousy of God (2 Cor. 11:2), longing, jealously desiring, that we will not make friends with His enemy and be His lover at the same time. This is the only time James mentions God's indwelling Spirit, and that negatively, concerning the abolishing of the friendship of the world, not positively, concerning the building up of the Body of Christ.

5² Or, makes His home. The indwelling Spirit makes His home in us that He may occupy our entire being (cf. Eph. 3:17) for God, causing us to be wholly for our Husband.

1^a
James
4:3;

2 Tim.

3:4;

Titus

3:3;

2 Pet.

2:13

1^b

Rom.

7:23;

1 Pet.

2:11

2^a

Eph.

2:3

2^b

Isa.

1:15

2^c

James

3:14

3^a

Zech.

7:13;

cf.

*1 John

5:

14-15

3^b

James

4:1

4^a

Hosea

1:2;

2:2;

3:1, 3;

4:12

4^b

John

15:19

4^c

cf.

James

2:23

5^a

1 Cor.

6:19;

Rom.

8:9, 11

6^a 6 But He gives ^agreater grace; wherefore ¹it says,
Acts 2^aGod resists *the* ^{3b}proud, but gives grace to *the* ^chumble.
 4:33

6^b 7 Be ¹subject therefore to God; but ^{2a}withstand the
1 Pet. ^{3b}Devil, and he will flee from you.
 5:5;

Psa. 8 ^aDraw near to God, and He will ^bdraw near to you.
 138:6 ^cCleanse *your* hands, sinners, and ^dpurify your hearts,
 6^c *you* ¹double-souled!
Job

22:29; 9 ¹Be ^amiserable and ^bmourn and ^cweep. Let your
Prov. laughter be turned into mourning, and your joy into
 29:23; dejection.
Isa.

57:15 10 ¹Be ^ahumbled before *the* Lord, and He will ^bexalt
 7^a you.
Eph.

6:13

7^b

Eph.

4:27;

6:11;

1 Pet.

5:8-9

8^a

cf.

2 *Chron.*

15:2;

Zech.

1:3;

Mal.

3:7

8^b

Lam.

3:57

8^c

2 *Cor.*

7:1

8^d

1 John

3:3;

Jer.

4:14

9^a

Rev.

3:17

9^b

Matt.

5:4;

Luke

6:25;

Job

5:11

9^c

James

5:1

10^a

1 Pet.

5:6;

cf.

James

4:7

10^b

James

1:9;

Matt.

23:12;

Luke

1:52;

14:11

6¹ Referring to the Scripture in v. 5.

6² A quotation from the Septuagint, Prov. 3:34.

6³ According to the context, this means to be proud toward God, and causes Him to resist us. To be humble is also toward God and causes Him to give us grace, as He desires.

7¹ I.e. be humble toward God (v. 10; 1 Pet. 5:6).

7² To be proud toward God is to side with God's enemy, the Devil; to be humble toward God, that is, to be subject to God, is to withstand, that is, stand against the Devil. This is the best strategy to fight God's enemy; it always causes him to flee from us.

7³ The flesh implied in v. 1, the world in v. 4, and the Devil here are the three major enemies of the believers. They are related one to another: the flesh is against the Spirit (Gal. 5:17), the world is against God (1 John 2:15), and the Devil is against Christ (1 John 3:8). The flesh indulges in pleasures by loving the world, and the world usurps us for the Devil. This annihilates God's eternal purpose in us.

8¹ I.e. double-minded (see note 8¹ in ch. 1), having the heart divided for two parties—God and the world. This makes people adulteresses (v. 4) and sinners, who need their hearts purified and their hands cleansed, that they may draw near to God and then God may draw near to them.

9¹ This verse is a solemn admonition to God's adulterous spouse, who indulges herself in fleshly pleasures by loving the world under the usurpation of the Devil.

10¹ This word, as a conclusion to this section (vv. 1-10), is an exhortation against the fightings and desires mentioned in vv. 1-3.

Not Speaking against the Brothers
4:11-12

11 Do not speak against ^aone another, brothers. He who speaks against a brother or ^bjudges his brother speaks against *the* law and judges *the* law. But if you judge *the* law, you are not a ^{1c}doer of *the* law, but a judge.

12 One is ^aLawgiver and ^bJudge, who is able to save and ^cdestroy. But who are you who ^djudges your neighbor?

J. Confiding Not in Self-will
but in the Lord
4:13-17

13 Come now, you who say, Today or tomorrow we ¹will go into this or that city and spend a year there, and do business and make a profit—

14 You who do not know what your ^alife *will be* ^btomorrow; for you are a ^{1c}vapor, appearing for a little while, and then disappearing—

11¹ James' words here and in 2:8-11 regarding the Old Testament law, and his words in 1:25 and 2:12 regarding the perfect law of freedom, may indicate that there is no distinction between keeping the Old Testament law and living by the perfect law of freedom, the inner law of life. But according to the divine revelation in the entire New Testament, there is a definite, clear distinction between the two. Keeping the Old Testament law merely makes us right with God and men that we might be justified by the law. But living by the inner law of life (Heb. 8:10-11; Rom. 8:2) is to live and magnify Christ (Phil. 1:20-21) for the building up of His Body to express Him (Eph. 1:22-23) and of God's house to satisfy Him (1 Tim. 3:15). This is for the accomplishment of God's eternal goal according to His New Testament economy. Though we become perfect by keeping the Old Testament law, we are still void of God's eternal goal. Only living by the inner law of life avails for this. Such a living spontaneously and unconsciously fulfills more than what is required under the Old Testament law (Rom. 8:4), even to the standard of the constitution of the kingdom, as revealed in Matt. 5—7.

13¹ Fighting for fleshly pleasures (v. 1), making friendship with the world (v. 4), speaking against a brother, i.e. judging the law (v. 11), going to do business according to one's own will, and boasting in arrogance (v. 16) are all signs of the ungodly and presumptuous confidence of a God-forgetting person. James taught all these based, probably, upon his view concerning practical Christian perfection.

14¹ James' word here also sounds somewhat like the tone of the Old Testament (cf. Psalms 90:3-10). In any case, his word arouses a fear of one's self-will and a confidence in God, as expressed in v. 15.

11^a James
5:9
11^b Matt.
7:1;
1 Cor.
4:5
11^c James
1:
23, 25
12^a Isa.
33:22
12^b Psa.
58:11;
1 Cor.
4:4
12^c Matt.
10:28
12^d Rom.
14:
4, 13
14^a Job
7:7
14^b Prov.
27:1;
Matt.
6:
30, 34
14^c Job
7:9;
30:15;
Psa.
102:3;
Hosea
6:4

15^a 15 Instead of your saying, If the Lord "wills, we will both live and do this or that.

16 But now you "boast in your 'arrogance; all such boasting is evil.

17 ¹Therefore to *him* who "knows to do good and does not do *it*, to him it is ^bsin.

16^a
1 Cor.
5:6

CHAPTER 5

(Warning to the Rich—5:1-6)

17^a
Luke
12:
47-48

1 Come now, you ¹"rich, ^bweep, ^chowling over your miseries which are coming upon you!

2 Your "riches have rotted and your garments have become ^bmoth-eaten.

3 Your gold and your silver have "corroded, and their corrosion will be a testimony against you and will eat your flesh like fire. You have stored up ^btreasure in *the* last days.

4 Behold, the "wages of the workmen who mowed your fields, which has been withheld by you, cries out, and the ¹cries of those who reaped, have entered into the ears of *the* ²Lord of hosts.

5 You have lived "luxuriously on the earth and lived in ^bself-indulgence; you have ¹fattened your hearts in a day of slaughter.

1^a
James
2:6;
Luke
6:24;
1 Tim.
6:9
1^b
James
4:9
1^c
Isa.
13:6

16¹ Or, pretentiousness, vainglory.

17¹ A concluding word to all the charges in the preceding verses, saying that if the recipients have been helped by James' writing, and yet will not do as he has written, to them it is sin.

1¹ Vv. 1-6 might be considered a parenthetical section, and it might be addressed, according to its contents, to the rich class among the Jews in general, since James considered his recipients as the twelve tribes of the Jews (1:1). See notes 1³ in ch. 1 and 2¹ in ch. 2.

4¹ Or, imploring.

4² This, as in Rom. 9:29, is the equivalent of the divine title in Hebrew, *Jehovah-Sabaoth* (Jehovah of hosts, Jehovah of armies 1 Sam. 1:3). Such a title bears a Jewish character.

5¹ I.e. satiated their gluttonous desire in indulgence, even in a day of slaughter (Jer. 12:3), that is, in a day of judgment, when they were to be slaughtered as animals by God's judgment. This implies that they were in a stupor, unaware of their coming miseries, their miserable destiny (v. 1).

5^a
Luke
16:19;

2 Pet.
2:13

5^b
1 Tim.
5:6

6 You condemned, you murdered the ¹righteous; he does not ^aresist you.

⁶
Matt.
5:39

**K. Awaiting the Lord's Coming
with Longsuffering
5:7-11**

7 Therefore, be ¹longsuffering, ^abrothers, until the ^{2b}coming of the Lord. Behold, the farmer ^cawaits the precious fruit of the earth, being longsuffering over it until it receives *the* early and late ^drain.

^{7a}
James
1:2

8 You also be ¹longsuffering; ^aestablish your hearts, because the ^{2b}coming of the Lord has drawn ^cnear.

^{7b}
John
21:22;
1 Cor.
11:26;
1 Thes.
2:19

9 Do not ¹complain, brothers, against ^aone another, that you be not ^bjudged; behold, the ^{2c}Judge stands before the ^ddoors!

^{7c}
cf.
Titus
2:13
^{7d}
Deut.
11:14;
Jer.

10 Take *as* an example, brothers, of ¹suffering evil and of ²longsuffering, the ^aprophets, who spoke ³in the ^bname of *the* Lord.

5:24;
Joel
2:23;
Zech.
10:1

⁶ The collective singular with the article used for the class, referring not directly to any individual, but picturing the death of the Lord Jesus who is the Righteous (Acts 7:52; 3:14).

⁷ See note 10².

⁷² Gk. *parousia*, presence (see note 3³ in Matt. 24).

⁸ See note 10². While we are awaiting the Lord's coming with longsuffering, He, as the real Farmer (Matt. 13:3), is also awaiting with patience our maturity in life as the firstfruit and harvest of His field (Rev. 14:4, 14-15). Our maturity in life can cut short the period of our longsuffering and His patience.

^{8a}
1 Thes.
3:13
^{8b}
Rev.
22:
12, 20

⁸² See note 7².

⁹ Lit. groan.

^{8c}
Rom.
13:11;
Heb.
10:25;
1 Pet.
4:7

⁹² The Lord will come back not only as the Bridegroom to meet the bride (Matt. 25:1, 6; Rev. 19:7-8), but also as the Judge to judge all peoples, judging firstly His believers at His judgment seat (1 Cor. 4:4-5; 2 Cor. 5:10). We need to pursue maturity in life to meet the Lord and be prepared to be judged by Him.

^{9a}
James
4:11

¹⁰ This is a further development of vv. 7-8 concerning the suffering and longsuffering of the faithful believers.

¹⁰² Gk. *makrothumia*, noun, as in Heb. 6:12; Rom. 2:4; 2 Tim. 4:2; 1 Pet. 3:20, and *makrothumeō*, verb, as in vv. 7, 8, expressing patience toward persons, as toward those who persecuted the prophets.

^{9b}
James
5:12;
3:1

¹⁰³ Speaking in the name of the Lord indicates that the prophets were one with the Lord. Hence, their suffering and longsuffering were

^{9c}
John
5:22;
Acts
10:42;
17:31;

2 Tim.	^{9d}	Mark	^{10a}	Acts	^{10b}	26:
4:1:	Matt.	13:29	Matt.	7:52	Jer.	9, 20;
1 Pet.	24:33;		5:12;		11:21;	44:16
4:5			23:34;		14:15;	

11^a 11 Behold, we count those ^ablessed who ¹endured. You
James have heard of the ¹endurance of ^bJob, and you have
1:12 seen the ^cend of *the* Lord, that the Lord is very
 11^b ^dcompassionate and full of pity.
Job
1:
20-22;

L. Speaking Honestly without Swearing
5:12

12 But ¹above all things, my brothers, do ²not swear,
 11^a either by heaven or by earth, or with any other
Exo. oath; but let your ³yes be yes, and your no be no, that
34:6; you do ⁴not fall under ^ajudgment.
Psa.
103:8

M. Healthy Practices in the Church Life
5:13-20

12^a 13 Does anyone among you suffer evil? Let him
James ¹pray. Is anyone cheerful? Let him ^{2a}sing praise.
5:9
 13^a 14 Is anyone among you ¹weak? Let him ²call to *him*
1 Cor.
14;
15, 26;

Eph. 5:19;
Col. 3:16
 with the Lord and for the Lord. The faithful believers' suffering and
 longsuffering should be the same.

11¹ Gk. *hupomenō*, verb, and *hupomonē*, noun, as in Rom. 5:3 and 2 Cor. 1:6, expressing patience toward things, such as the things which afflicted Job.

12¹ Lit. before.

12² We should not swear, because we are nothing, and nothing is under our control or up to us (Matt. 5:34-36). To swear displays the acting of our self-will and our forgetfulness of God. But to let our yes be yes and our no be no is to act according to our divine nature, in the consciousness of the presence of God, with the denial of our self-will and sinful nature.

12³ See note 37¹ in Matt. 5.

12⁴ Our genuine faithfulness and sincerity in our words according to the divine nature we partake of will keep us from God's judgment (cf. Matt. 12:36).

13¹ Praying brings us the strength of the Lord to endure suffering, and singing praise keeps us in the joy of the Lord.

13² Or, sing psalms; play on a stringed instrument. Whether we pray or sing praise, we contact God. In any environment and under any circumstance, humble or exalted, grievous or joyful, we need to contact the Lord.

14¹ Weak because of sickness. Weakness leads to sickness (1 Cor. 11:30), and sickness causes more weakness.

14² To call the elders of the church to pray for weakness due to sickness implies: 1) that there is no problem between the calling one and the church represented by the elders; 2) that restitution has been made between the calling one and the church, if the sickness is due to

the ^aelders of the ^bchurch, and let them pray over him, having ^{3c}anointed *him* with oil ⁴in the ^dname of the Lord.

15 And the ¹prayer of ^afaith will save the one who is ^{2b}sick, and the Lord will raise him up; and if he may have ³committed sins, it will be ^cforgiven him.

16 Therefore ^aconfess your sins to one another and pray for one another, so that you may be ^bhealed. An operating ^cpetition of a righteous *man* avails much.

17 ^aElijah was a man of ^blike feeling with us, and ¹in prayer he prayed that it should not rain, and it did not rain on the earth for three ^cyears and six months.

the calling one's having offended the church (cf. 1 Cor. 11:29-32); and 3) that there has been a thorough confession of sins one to another by the sick one and the elders (v. 16).

14³ Two Greek words are translated anoint: *aleiphō*, the word used here and in John 12:3, is the common term for applying oil; *chriō* means to anoint officially for office as priest (Acts 10:38), king (Heb. 1:9), or prophet (Luke 4:18). *Chriō* in connection with *Christos* (Christ) is used for the anointing of the Son by the Father (Acts 10:38). To anoint with oil signifies to impart the Spirit of life, who has been poured upon the Body of Christ as the anointing oil (Psa. 133:2), to the sick member of the Body, through the representation of the elders of the church, for the healing of the sick one (cf. 1 John 5:16 and notes 3, 4).

14⁴ In the name of the Lord signifies oneness with the Lord. The anointing is not by the elders alone, but by their being one with the Lord, representing both the Body and the Head.

15¹ Not the usual form of the word for prayer. It is translated vow in Acts 18:18 and 21:23.

15² Or, weary.

15³ Committing sins is often the cause of sickness (John 5:14). In such cases forgiveness is always the cause of healing (Matt. 9:2, 5-7; Mark 2:5).

17¹ This indicates that a prayer from the Lord was given to Elijah, in which he prayed. He did not pray in his feeling, thought, intention, mood, or in any kind of motivation from circumstances or situations for the fulfilling of his purpose. He prayed in the prayer given him by the Lord for the accomplishing of His will.

15 ^a James 1:6; Luke 5:20	15 ^b Mark 16:18 Isa. 33:24	16 ^a 1 John 1:9; cf. Matt. 3:6; Acts 19:18	16 ^b 1 Cor. 12:9	16 ^c cf. Gen. 20:17; 1 Kings 13:6; 2 Kings 20:2-5;	Job 42:8; Prov. 15:29	17 ^a 1 Kings 17:1; Luke 4:25 17 ^b Acts 14:15	14 ^a Acts 14:23; 15:2; 6, 22; 20; 17, 28; 1 Tim. 5:17; Titus 1:5; 1 Pet. 5:1-2 14 ^b Matt. 18:17; Acts 8:1; 13:1; Rom. 16; 1, 4, 5; 1 Cor. 14:34; 1 Pet. 5:13; 1 Tim. 3:15; Rev. 1; 11, 20 14 ^c Mark 6:13; cf. Exo. 30; 25-26, 30; 1 John 2; 20, 27 14 ^d John 14; 13-14; 15:16; 16; 23-24, 26; Mark 16:17; Luke 10:17; Acts 16:18
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18^a 18 And he prayed again, and the heaven gave ^arain,
1 Kings and the earth brought forth its fruit.

18: 19 My ^abrothers, if anyone among you is ^{1b}led astray
 42-45 from the ^ctruth and someone ^dturns him back,

19^a 20 Let him know that he who turns a ¹sinner back
James from *the* error of his way will ^{2a}save his soul from
 5:12; 1:2 ³death, and will ^{4b}cover a multitude of ⁵sins.

19^b *Mark* 13:5
 19^c 20¹ This may imply that the sick one in v. 14 was led astray from
James the truth and needed to be turned back.

1:18; 3:14 20¹ According to the context of these two verses, this is not an
 19^a unbelieving sinner but a believing brother who has been led astray
Gal. from the truth and is turned back from his error to the truth. Hence,
 6:1; the salvation of his soul does not refer to the eternal salvation of the
cf. person, but the dispensational salvation of his soul from the suffering
Mal. of physical death under God's discipline. All the virtues covered in
 2:6; vv. 7-20 may also be considered by James as aspects of practical
Luke Christian perfection.
 1:16

20^a 20² See notes 21² in ch. 1, 5⁵ in 1 Pet. 1, and 39⁴ in Heb. 10.

1 Tim. 20³ Not eternal perdition but dispensational discipline by physical
 4:16 death (see note 16⁵ in 1 John 5). "From death" here should equal
 20^b "raise . . . up" in v. 15.

1 Pet. 20⁴ This is an Old Testament expression (Psa. 32:1; 85:2; Prov.
 4:8 10:12) used by James to indicate that turning an erring brother back
 is to cover his sins so that he is not condemned. "Cover . . . sins" here
 should equal "sins . . . forgiven" in v. 15, as in Psa. 32:1; 85:2.

20⁵ Sins committed by the erring brother, which brought forth
 death to him (1:15).

THE FIRST EPISTLE OF PETER

Subject:
The Christian Life
under the Government of God

CHAPTER 1

I. Introduction—to the Pilgrims in Dispersion under the Operation of the Triune God 1:1-2

1 ^{1a}Peter, an ^{2b}apostle of Jesus Christ, to the
^{3c}chosen ^{4d}pilgrims of the ^{5e}dispersion of ^{6f}Pontus,
^gGalatia, Cappadocia, ^hAsia, and ⁱBithynia,

¹ Denoting his regenerated and spiritual man, not as Simon, denoting his natural man by birth (John 1:42; Matt. 16:17-18).

¹² An apostle to the Jews (Gal. 2:8).

¹³ Both of Peter's Epistles (2 Pet. 3:1) are concerned with the government of God. God's government is universal, dealing with all His creatures that He may have a clean and pure universe (2 Pet. 3:13) to express Himself. In the New Testament age, this dealing begins from His chosen people, His elect, His own household (4:17), especially from His chosen pilgrims who are dispersed and sojourning among the nations, the Gentiles, as His testimony. Hence, these two books emphasize the believers' being chosen (2:9; 5:13; 2 Pet. 1:10). As God's chosen race, God's choice, God's particular possession, the dispersed chosen pilgrims need to see that they are under God's governmental dealing for a positive purpose, regardless of the situation and environment they are in. Anything and everything that happens to them, whether persecution or any other kind of trial and suffering (1:6; 5:9), is just a part of God's precious governmental dealing. Such a vision will perfect, establish, strengthen, and ground them (5:10); that they may grow in grace (2 Pet. 3:18).

¹⁴ Or, sojourners. Strictly speaking, this term in this book refers to the Jewish believers who were sojourners, foreigners, dispersed in the Gentile world (2:11-12). However, the principle of pilgrims could be applied to all believers, both Jewish and Gentile, because all are the heavenly pilgrims sojourning as foreigners on this earth. These pilgrims are God's elect, chosen by God out of the human race, out of all the nations (Rev. 5:9-10), according to His foreknowledge (v. 2).

¹⁵ A term familiar to all the scattered Jews among the nations, indicating that this Epistle was written to the Jewish believers. It is from the Greek word that means to scatter or spread abroad, with a

^{1a}
Matt.
4:18;
10:2;
Acts
1:13;
2:14
^{1b}
Rom.
1:1
^{1c}
1 Pet.
2:9;
5:13;
2 Pet.
1:10;
Eph.
1:4;
1 Thes.
1:4;
2 Thes.
2:13;
cf.
Rom.
11:28
^{1d}
1 Pet.
2:11;
Heb.
11:13
^{1e}
John
7:35;
James
1:1
^{1f}
Acts
2:9;
18:2
^{1g}
Acts
16:6;
Gal.
1:2
^{1h}
Rev.
1:4;
2 Tim.
1:15
¹ⁱ
Acts
16:7

2^a 2 ¹According to *the* 2^aforeknowledge of God *the*
Rom. Father, in 3^bsanctification of *the* Spirit, 4^cunto ^cobedience
 8:29; and 5^dsprinkling of *the* blood of Jesus Christ: 6^eGrace to
1 Pet. you and 7^fpeace be 8^emultiplied.
 1:20
 2^b

2 *Thes.* root meaning to sow. This implies that the scattered Jews were sown
 2:13; as seeds among the Gentiles.
Rom.

15:16 1⁶ All five provinces mentioned here are in Asia Minor, between
 2^c the Black Sea and the Mediterranean.

1 *Pet.* 2¹ This phrase modifies "chosen" in v. 1. Here, the divine
 1:14 economy through the operation of the Trinity of the Godhead for the
 2^d believers' participation in the Triune God is unveiled. God the
Heb. Father's selection is the initiation; God the Spirit's sanctification
 9: carries out the selection of God the Father; and God the Son's
 19-21; redemption, signified by His sprinkling blood, is the completion.
 10:22; Through these steps the believers have been selected, sanctified, and
 12:24 redeemed into the enjoyment of the Triune God—the Father, the
 2^e Son, and the Spirit—into whom they have been baptized (Matt.
 2 *Pet.* 28:19) and whose virtues they are enjoying (2 Cor. 13:14).
 1:2;
Jude

2; 2² God chose us before the foundation of the world, in eternity
Dan. past (Eph. 1:4). Hence, the divine foreknowledge was exercised.

4:1; 2³ Sanctification of the Spirit here is not the sanctification of the
 6:25 Spirit which is after justification through the redemption of Christ, as
 revealed in Rom. 6:19, 22; 15:16. Here, sanctification of the Spirit, as
 the main emphasis in this chapter, an emphasis on holiness (vv. 15-
 16), is before the obedience of faith in Christ's redemption, that is,
 before justification through Christ's redemption (1 Cor. 6:11), indi-
 cating that the believers' obedience unto faith in Christ results from
 the Spirit's sanctifying work. The Spirit's sanctification in its two
 aspects is inclusively revealed in 2 Thes. 2:13, which is for the full
 salvation of God to His chosen people. God's full salvation is carried
 out in the sphere of the Spirit's sanctification.

2⁴ Three different prepositions are used for the three steps taken
 by the Triune God to bring His elect into participation in His full
 salvation: *kata*, according to, denotes the ground, the base; *en*, in, the
 sphere; and *eis*, unto, the end, the result. The believers' obedience of
 faith (Rom. 1:5; 16:26) in the redemption of Christ and the
 application of the sprinkling of the blood to them is the result of the
 Spirit's sanctification based upon God the Father's selection.

2⁵ In typology, the sprinkling of the atoning blood ushered the
 sprinkled people into the old covenant (Exo. 24:6-8). Likewise, the
 sprinkling of Christ's redeeming blood brings the sprinkled believers
 into the blessing of the new covenant, that is, into the full enjoyment
 of the Triune God (Heb. 9:13-14). It is a striking mark that separates
 the sprinkled people from the common ones without God.

2⁶ See note 2¹ in Eph. 1.

2⁷ See note 2² in Eph. 1.

2⁸ The multiplied grace corresponds with the varied grace (4:10)
 and all grace (5:10). The believers have received the initial grace, yet
 this grace needs to be multiplied in them that they might participate
 in all grace.

II. Full Salvation of the Triune God and Its Issues 1:3-25

A. The Father's Regeneration unto a Living Hope, an Inheritance Kept in the Heavens and Ready to Be Revealed at the Last Time vv. 3-9

3 ^{1a}Blessed be the ²God and Father of our Lord Jesus Christ, who according to His great ^{3b}mercy has ^{4c}regenerated us ⁵unto a ⁶living ^dhope ⁷through the ^eresurrection of Jesus Christ from among *the* dead,

4 ¹Unto an ^{2a}inheritance, ³incorruptible and undefiled and ^bunfading, ^{4c}kept in *the* heavens for you,

3¹ See note 3¹ in Eph. 1.

3² See notes 3² and 17¹ in Eph. 1.

3³ See note 13³ in 1 Tim. 1.

3⁴ Regeneration, like redemption and justification, is an aspect of God's full salvation. Redemption and justification solve our problem with God and reconcile us to God; regeneration enlivens us with God's life, bringing us into a relationship of life, an organic union, with God. Hence, it issues and results in a living hope. Such regeneration transpires through the resurrection of Christ from among the dead. "The resurrection of Christ, bringing in life and the gift of the life-giving Spirit, is that which potentiates the new birth into a living hope"—Alford.

3⁵ Issuing in, resulting in, with a view to.

3⁶ A hope in our pilgrimage today for the future, not a hope of objective things, but a hope of life, even eternal life, with all the endless divine blessings. It is the hope which we should set completely on the coming grace (v. 13).

3⁷ When Christ was resurrected, we, His believers, were all included in Him. Hence, we were also resurrected with Him (Eph. 2:6). In His resurrection He imparted the divine life into us and made us the same as He is (see note 17³ in John 20). This is the basic factor of our regeneration.

4¹ "Unto an inheritance" here is in apposition to "unto a living hope" in v. 3. A living hope, resulting from regeneration, is our expectation of the coming blessing; an inheritance is the fulfillment of our hope in the coming age and in eternity.

4² Inheritance here comprises the coming salvation of our souls in vv. 5 and 9, the grace to be received at the unveiling of the Lord in v. 13, the glory to be revealed in 5:1, the unfading crown of glory in 5:4, and the eternal glory in 5:10. All these items of our eternal inheritance are related to the divine life which we received through

3^a
2 Cor.
1:3;
Eph.
1:3
3^b
Titus
3:5;
Rom.
9;
16, 23
3^c
1 Pet.
1:23;
James
1:18;
Titus
3:5;
John
3:3
3^d
1 Pet.
1:21;
3:15;
Eph.
1:18;
4:4;
Col.
1:5, 27;
2 Thes.
2:16;
Titus
2:13
3^e
1 Pet.
3:21;
1 Cor.
15:20;
Eph.
2:6
4^a
Acts
20:32;
26:18;
Eph.
1:14;
Col.
3:24
4^b
1 Pet.
5:4
4^c
Col.
1:5

5 Who are being ^{1a}guarded ²by the power of God ³through faith ⁴unto ⁵salvation, ready to be ^brevealed at the ^{6c}last time;

Jude 24;
cf. Phil. 4:7
5b
1 Pet. 1:7;
4:13;
Rom. 8;
18-19
5c
1 Pet. 1:20;
2 Pet. 3:3;
Jude 18;
2 Tim. 3:1

regeneration and which we are experiencing and enjoying through our entire Christian life. "This inheritance is the full possession of that which was promised to Abraham and all believers (Gen. 12:3; see Gal. 3:6ff.), an inheritance, as much higher than that which fell to the children of Israel in the possession of Canaan, as the sonship of the regenerate, who have already received the promise of the Spirit through faith as a pledge of their inheritance, is higher than the sonship of Israel: compare Gal. 3:18, 29; 1 Cor. 6:9; Eph. 5:5; Heb. 9:15"—Wiesinger, quoted by Alford.

4³ "Incorruptible" in substance, indestructible, not decaying; "undefiled" in purity, unstained; "unfading" in beauty and glory, not withering. These are the excelling qualities of our eternal inheritance in life. These qualities should be related to the divine Trinity: "incorruptible" to the nature of the Father like the gold, "undefiled" to the condition kept by the Spirit's sanctifying work, and "unfading" to the glorious expression of the Son.

4⁴ Kept as the result of guarding.

5¹ A military term. Lit. garrisoned.

5² Lit. in. In virtue of; hence, by.

5³ The power of God is the cause by which we are being guarded. Faith is the secondary means through which the power of God becomes effective in guarding us.

5⁴ Three prepositions are used here concerning our coming salvation: by, through, and unto. By refers to cause, through to the means, and unto to the result.

5⁵ Not salvation from eternal perdition, but salvation of our souls from the dispensational punishment of the Lord's governmental dealing (v. 9 and note 2).

The full salvation of the Triune God comprises many items in three stages:

1) The initial stage, the stage of regeneration, which is composed of redemption, sanctification (positional—1:2; 1 Cor. 6:11), justification, reconciliation, and regeneration. In this stage, God has justified us through the redemption of Christ (Rom. 3:24-26), and regenerated us in our spirit with His life by His Spirit (John 3:3-6). Thus, we have received God's eternal salvation (Heb. 5:9) and His eternal life (John 3:15), and become His children (John 1:12-13), who shall not perish forever (John 10:28-29). This initial salvation has saved us from God's condemnation and eternal perdition (John 3:18, 19).

2) The progressing stage, the stage of transformation, which is composed of freedom from sin, sanctification (mainly dispositional—Rom. 6:19, 22), growth in life, transformation, building up, and maturing. In this stage, God is freeing us from the dominion of indwelling sin—the law of sin and death—by the law of the Spirit of life, through the effectiveness of the death of Christ working subjectively in us (Rom. 6:6-7; 7:16-20; 8:2); sanctifying us by His Holy Spirit (Rom. 15:16), with His holy nature, through His discipline (Heb. 12:10) and His judgment in His own house (1 Pet.

6 In ¹which you ^aexult, *though* for a ^blittle while at present, if *it* must be, you have been made sorrowful by various ^{2c}trials,

4:17); causing us to grow in His life (1 Cor. 3:6-7); transforming us by renewing the inward parts of our soul by the life-giving Spirit (2 Cor. 3:6, 17-18; Rom. 12:2; Eph. 4:23) through the working of all things (Rom. 8:28); building us together into a spiritual house for His dwelling (1 Pet. 2:5; Eph. 2:22); and maturing us in His life (Rev. 14:15 and notes) for the completion of His full salvation. Thus, we are being delivered from the power of sin, the world, flesh, self, soul (the natural life), and individualism, into maturity in the divine life for the fulfilling of God's eternal purpose.

3) The completing stage, the stage of glorification, which is composed of the redemption (transfiguration) of our body, conformity to the Lord, glorification, inheritance of God's kingdom, participation in Christ's kingship, and the topmost enjoyment of the Lord. In this stage, God will redeem our fallen and corrupted body (Rom. 8:23) by transfiguring it into the body of Christ's glory (Phil. 3:21); conform us to the glorious image of His firstborn Son (Rom. 8:29), making us wholly and absolutely like Him in our regenerated spirit, transformed soul, and transfigured body; and glorify us (Rom. 8:30), immersing us in His glory (Heb. 2:10) that we may enter into His heavenly kingdom (2 Tim. 4:18; 2 Pet. 1:11), into which He has called us (1 Thes. 2:12), and inherit it as the topmost portion of His blessing (James 2:5; Gal. 5:21), even to reign with Christ, to be His co-kings, participating in His kingship over the nations (2 Tim. 2:12; Rev. 20:4, 6; 2:26-27; 12:5), and sharing His royal, kingly joy in His divine government (Matt. 25:21, 23). Thus, our body will be freed from the slavery of corruption of the old creation into the freedom of the glory of God's new creation (Rom. 8:21), and our soul will be delivered out of the realm of trials and sufferings (1:6; 4:12; 3:14; 5:9) into a new realm, full of glory (4:13; 5:10), sharing and enjoying all the Triune God is, has, and has accomplished, attained, and obtained. This is the salvation, the salvation of our souls, which is ready to be revealed to us at the last time, the grace to be brought to us at the unveiling of Christ in glory (v. 13; Matt. 16:27; 25:31). This is the end of our faith. The power of God is able to guard us unto this that we may obtain it (v. 9). We should eagerly expect such a marvelous salvation (Rom. 8:23), and prepare ourselves for its splendid revelation (Rom. 8:19).

5⁶ The time of the Lord's coming (v. 7).

6¹ Referring to the last time in v. 5.

6² Sufferings which become trials to test the quality. The purpose of this book is to establish and strengthen the suffering believers who have been chosen by God, sanctified by the Spirit from the world unto God, sprinkled by the redeeming blood of Christ, and regenerated by God the Father unto a living hope, unto an inheritance kept in the heavens for them (1:1-4), yet are as pilgrims still sojourning on this earth (1:1, 17; 2:11). In their sojourn, sufferings are unavoidable. They are used by God to test and prove their faith (1:7), to see whether they will follow Christ in suffering for doing good (2:19-23; 3:14-18). The sufferings are used to arm them with a mind against the flesh, that they might not live in the lusts of men, but in the will of

6^a
1 Pet.
1:8;
4:13;
Jude
24
6^b
1 Pet.
5:10;
2 Cor.
4:17
6^c
James
1:2;
Acts
20:19

7^a That the ^{1a}proving of your faith, ²much more ³precious *than* of gold which perishes and is ^bproved by fire, may be found ⁴unto ^cpraise and ^dglory and honor at the ^eunveiling of Jesus Christ;

8 Whom having not ^aseen, you ^{1b}love; ²in whom, not seeing at present yet ^{3c}believing, you ^dexult with unspeakable and ⁴glorified joy,

9 ¹Obtaining the end of your faith, *the* ^asalvation of *your* ^{2b}souls;

God (4:1-2), that they might share the sufferings of Christ and rejoice at the unveiling of His glory (4:12-19), that they might be witnesses of the sufferings of Christ (5:1), and that they might be perfected, established, strengthened, and grounded for the eternal glory into which God has called them (5:8-10). This is wholly under God's government that He might judge His chosen people (1:17), to begin His judgment from His own house (4:17). Hence, this book may also be considered a book concerning God's government.

7¹ Testing for approval. It is the proving, the testing, of your faith, not your faith itself, that may be found unto praise.... (It is like the school examination of the student's study, not the student's study itself, to be found approved.) Of course, the approval of faith comes out of the proper faith. The stress here is not on your faith, but on the proving of your faith by the trials through sufferings.

7² "Much more precious than of gold ... by fire" modifies not your faith, but the proving.

7³ Peter in his two Epistles presents us five precious things: 1) the precious stone, which is the Lord Himself (1 Pet. 2:4, 6-7); 2) the precious blood (1 Pet. 1:19); 3) the precious promises (2 Pet. 1:4); 4) the precious faith (2 Pet. 1:1); and 5) the precious proving (1 Pet. 1:7).

7⁴ The various trials in v. 6 are that the proving of our faith may result in praise, glory, and honor at the unveiling of the Lord.

8¹ It is a wonder and a mystery that the believers love One whom they have not seen.

8² "In whom" modifies believing.

8³ We love Him whom we have not seen because of believing, because of the very faith which has been infused into us through hearing the living word (Gal. 3:2). Hence, this faith is under the testing, the proving, in v. 7.

8⁴ Glorified joy is joy immersed in glory; hence, full of glory, that is, full of the Lord expressed.

9¹ This continues v. 7 directly. The proving of your faith to be found unto praise, glory, and honor results in the obtaining of the end of your faith, that is, the salvation of your souls.

9² We are of three parts: spirit, soul, and body (see notes 23⁵ in 1 Thes. 5 and 12² in Heb. 4). Our spirit has been saved through

1 Pet.
1:5;
2:2;

2 Pet.
3:15

9^b
1 Pet.
1:22;

2:
11, 25

***B. The Spirit's Application
through the Prophets' Prophecy
and the Apostles' Preaching
vv. 10-12***

10 Concerning which salvation *the* ^{1a}prophets, who ¹⁰ prophesied concerning the ²grace unto you, sought out ^{Luke} and searched out, ^{10:24;}

11 ¹Searching into ²what or what manner of time the ^{1:} Spirit ³of Christ in them made clear, witnessing before- ¹⁹⁻²¹

regeneration (John 3:5-6). Our body will be saved, redeemed, through the coming transfiguration (Rom. 8:23; Phil. 3:21). Our soul will be saved from sufferings into the full enjoyment of the Lord at His unveiling, His coming back. For this we have to deny our soul, our soulish life, with all its pleasures in this age, that we may gain it in the enjoyment of the Lord in the coming age (Matt. 10:37-39; 16:24-27; Luke 17:30-33; John 12:25). At the Lord's unveiling, some believers through His judgment seat will enter into the joy of the Lord (Matt. 25:21, 23; 24:45-46), and some will suffer in weeping and gnashing of teeth (Matt. 25:30; 24:51). To enter into the Lord's joy is the salvation of our souls (Heb. 10:39 and note 4). This salvation is more precious than the salvation of the body, which the children of Israel expect to receive.

^{10¹} Peter uses the Old Testament prophets to confirm his teaching concerning the New Testament salvation, as the Lord did (Luke 24:25-27, 44-46).

^{10²} A synonym for salvation in this verse. See note 13⁴. For grace see notes 14⁵ in John 1 and 10¹ in 1 Cor. 15.

^{11¹} The searching of the prophets was the Spirit's pre-application of God's salvation in the Old Testament.

^{11²} The Old Testament prophets were searching into what time and what manner of time the Spirit in them made clear concerning Christ's marvelous accomplishment through His sufferings and glories. Eventually it was revealed that those marvelous things were ministered not to them, but to the New Testament believers (v. 12).

^{11³} The highly respected Vaticanus MSS omits "of Christ." This omission fits in the New Testament revelation concerning the Spirit. However, the other MSS of authority have "of Christ" in their text. In the New Testament revelation the Spirit of Christ denotes the Spirit after Christ's resurrection (Rom. 8:9-11). Before His resurrection, the Spirit that is not only the Spirit of God, but the Spirit of Christ, was not yet (John 7:39). The Spirit of Christ was the Spirit of God constituted through and with the death and resurrection of Christ for the application and impartation of Christ's death and resurrection to His believers. Although the constitution of the Spirit of Christ is dispensational, constituted dispensationally through and with Christ's death and resurrection in the New Testament time, His function is eternal, because He is the eternal Spirit (Heb. 9:14). This is like the cross of Christ: its event was accomplished at the time of

hand the ⁴sufferings ⁵of Christ and the ⁶glories after these;

12^a
Acts
2:2-4;
Heb.
2:4

12 To whom it was revealed that not to themselves, but to you they ministered ¹these things, which have now been announced to you through those who ²preached the gospel to you by *the* Holy ^aSpirit sent from heaven; which things angels long to ³look into.

Christ's death, yet its function is eternal; hence, in the eternal sight of God, Christ was slain from the foundation of the world (Rev. 13:8). In the Old Testament time, to the prophets who were seeking out and searching out the sufferings and glories of Christ, the Spirit of God, as the Spirit of Christ, made the time and the manner of time concerning Christ's death and resurrection clear.

11⁴ Christ firstly suffered and then entered into glory (Luke 24:26). We should follow Him in the same steps (4:13; Rom. 8:17). The sufferings of Christ, as revealed to the prophets and prophesied by them in Psa. 22:1, 6-8, 12-18; Isa. 53:2-10a, 12b; Dan. 9:26; and Zech. 12:10m; 13:6-7, are for the accomplishment of God's redemption, which has solved all the problems between man and God and terminated the old creation on the negative side, and has released the eternal life of God for the fulfillment of His eternal purpose on the positive side.

The glories of Christ (see note 6) are for His glorification, which He asked of the Father before His crucifixion (John 17:1), and which is for the execution of God's New Testament economy for the carrying out of God's eternal purpose. The sufferings of Christ and the glorification of Christ with the glories in different steps—the factors of God's full redemption and salvation—being applied to and experienced by us, equal the salvation mentioned in vv. 5, 9, 10. This is what the prophets in the Old Testament sought and searched out, what the Spirit of Christ revealed to them, what the apostles preached in the New Testament by the Holy Spirit, and what the angels long to look into (v. 12).

11⁵ Lit. unto. The sufferings Christ endured were sufferings assigned to Him by God (Isa. 53:10); hence, they are of Him, belonging to Him.

11⁶ The glories in different steps: the glory in His resurrection (Luke 24:26; Acts 3:13), the glory in His ascension (Acts 2:33; Heb. 2:9), the glory in His return (Rev. 18:1; Matt 25:31), and the glory in His reign (2 Tim. 2:12; Rev. 20:4, 6), as revealed in Psa. 16:8-10; 22:21-22; 118:22-24; 110:1, 4; 118:26; Zech. 14:4-5; Dan. 7:13-14; and Psa. 24:7-10; 72:8-11.

12¹ Referring to the sufferings of Christ and His glories in v. 11.

12² The preaching of the apostles is the Spirit's practical application of God's salvation in the New Testament.

12³ The Greek word portrays one stooping and stretching the neck to look at some wonderful sight. This shows how interested the angels are in observing the things concerning Christ for God's salvation. They declared and celebrated the Savior's birth (Luke 2:8-14), they rejoice over the sinner repenting to receive salvation (Luke 15:10).

***C. Christ's Redemption unto a Holy Life
by the Holy Nature, and Brotherly Love
through Purification by the Sanctifying Truth,
Based on Regeneration of the Incorruptible Seed
through the Living Word of God
vv. 13-25***

13 ¹Wherefore, ^agirding up the loins of your mind, being ^{2b}sober, set your ³hope completely on the ^{4c}grace being brought to you at *the* ^dunveiling of Jesus Christ.

14 As children of ^aobedience, do not be ¹conformed to the former ^blusts in your ^cignorance;

15 But according to the ¹Holy One who ^acalled you, you yourselves also ²become ^bholy in all *your* ^cmanner of life;

and they are happy to serve those who inherit salvation (Heb. 1:14; Acts 12:15; Matt. 18:10).

13¹ Vv. 3-12 are a long sentence of blessing (well speaking) of God the Father, disclosing to us His marvelous and excellent salvation, beginning from the regeneration of our spirit (v. 3) and consummating in the salvation of our soul (v. 9), accomplished through the sufferings and glories of Christ (v. 11), and applied to us by the Holy Spirit (v. 12). Based upon this, v. 13 begins an exhortation to those who are participating in the full salvation operated by the Triune God according to His economy.

13² To be calm and clear in mind, able to realize God's economy in His salvation, as revealed in vv. 3-12, without being disturbed by fear, anxiety, and any care.

13³ The living hope which has issued from regeneration (v. 3).

13⁴ I.e. the salvation of the soul (vv. 5, 9-10), which will be the consummation of God's full salvation. The grace has been brought to us by the Lord's first coming (John 1:17). It will be consummated by His second coming. On such grace we should set our hope.

14¹ As in Rom. 12:2. It denotes a state as the path in which God's elect as sojourners walk.

15¹ The Holy One is the Triune God—the choosing Father, the redeeming Son, and the sanctifying Spirit (vv. 1-2). The Father has regenerated His elect, imparting His holy nature into them (v. 3); the Son has redeemed them with His blood from the vain manner of life (vv. 18-19); and the Spirit has sanctified them according to the Father's holy nature, separating them from anything other than God (v. 2), that they, by the holy nature of the Father, may become holy in all manner of life, even as holy as God Himself (vv. 15-16).

15² Through the sanctification of the Spirit (v. 2), based upon regeneration (v. 3), which brings us the holy nature of God and issues in a holy life.

13^a 1 Pet. 1:13
5:5; Luke 12:35; Eph. 6:14
13^b 1 Pet. 1:13
4:7; 5:8; 1 Thes. 5:6, 8
2 Tim. 4:5; 1 Tim. 3:2; 2 Tim. 1:7
13^c 1 Pet. 1:10
13^d 1 Pet. 1:7
14^a 1 Pet. 1:12
1:2; 14^b 1 Pet. 4:2
14^c Acts 17:30
1 Pet. 2:15
15^a 1 Thes. 4:7
1 Pet. 2:2; 3:9; 5:10
2 Pet. 1:3
15^b 2 Pet. 3:11
Heb. 12:14
15^c 1 Pet. 2:12; 3:1; 2:16; cf. 1 Pet. 1:18; 2 Pet. 2:7

16 Because it is written, You shall be ^aholy, because I am holy.

17 And if you call upon as ^{1a}Father the One who ^bwithout respect of persons ^{2c}judges according to each one's ³work, pass the time of your ^dsojourning in ^{4e}fear,

18 Knowing that you were ^aredeemed not with

17^b **17¹** The Holy One who has called us as the Father, has regenerated us to produce a holy family—a holy Father with holy children. As the holy children we should walk in a holy manner of life. Otherwise, the Father will become the Judge (4:17), dealing with our unholiness. He begat us with life inwardly that we might have His holy nature; He disciplines us with judgment outwardly that we may partake of His holiness (Heb. 12:9-10). His judgment is according to our work, our conduct, without respect of persons. Hence, we should pass the time of our sojourning in fear. If we call upon Him as our Father, we should also fear Him as our Judge, and live a holy life in fear.

17² Peter "is not speaking of the final judgment of the soul. In that sense 'the Father does not judge anyone, but He has given all judgment to the Son' (John 5:22). The thing spoken of here is the daily judgment of God's government in this world, exercised with regard to His children. Accordingly it says, 'the time of your sojourning' here"—Darby. This is God's judgment on His own household (4:17).

Since these two Epistles are concerned with the government of God, the judgment of God and of the Lord is referred to repeatedly (2:23; 4:5, 6, 17; 2 Pet. 2:3, 4, 9; 3:7), as one of the essential items. It began from the angels (2 Pet. 2:3-4), and passed through the generations of man in the Old Testament (2 Pet. 2:5-9). Then, in the New Testament age it begins from the house of God (1:17; 2:23; 4:6, 17) and continues until the coming of the day of the Lord (2 Pet. 3:10), which will be a day of judgment on the Jews, the believers, and the Gentiles before the millennium (see note 12³ in 2 Pet. 3). After the millennium, all the dead, including men and demons, will be judged and perish (4:5; 2 Pet. 3:7), and the heavens and the earth will be burned up (2 Pet. 3:10b, 12). The results of the varied judgments are not the same. Some judgments result in a disciplinary dealing, some in a dispensational punishment, and some in eternal perdition (see note 1⁶ point 2 in 2 Pet. 2). However, by all these judgments the Lord God will clear up and purify the entire universe, that He may have a new heaven and a new earth for a new universe filled with His righteousness (2 Pet. 3:13) for His delight.

17³ I.e. conduct, behavior, as in Rom. 3:20; Gal. 2:16.

17⁴ A holy fear, as in Phil. 2:12; i.e. a healthy, serious caution for us to behave holily. Such fear is mentioned a number of times in this book (see references), because its teaching is concerning the government of God.

corruptible things, with ^bsilver or gold, ^cfrom your ^{1d}vain ^emanner of life handed down from *your* fathers,

19 But with ¹precious ^ablood, as of a ^blamb ^cwithout blemish and without spot, *the blood* of Christ;

20 Who was ^{1a}foreknown ^bbefore *the* foundation of *the* world, but was ^cmanifested in *the* ^dlast times for your sake,

21 Who ¹through Him believe in God, who ^araised Him from among *the* dead and ²gave Him ^bglory, so that your ³faith and ^chope ⁴might be in God.

18¹ Vain manner of life is in contrast with holy manner of life in v. 15. As a rule, the blood of Christ redeems us from sins, transgressions, lawlessness, and all sinful things (Eph. 1:7; Heb. 9:15; Titus 2:14). Here is an exception: Christ's blood has redeemed us from our old, vain manner of life, because the emphasis here is not on sinfulness, but on the manner of life. The whole chapter emphasizes the holy manner of life which God's chosen people should have in their sojourn. Not only is the Spirit's sanctification for this, even Christ's redemption is for this—to separate us from our vain manner of life handed down from our fathers. Knowing that this was accomplished with the highest price, the precious blood of Christ, we pass the days of our sojourning in fear (v. 17).

Our old manner of life, a life in lusts (v. 14), had no meaning and no goal; hence, it is vain. But now to live a holy life, to express God in His holiness, is our goal (vv. 15-16).

19¹ The blood of Christ, by which we are sprinkled and thus marked out from the common people, is more precious than silver and gold. The highest price has been paid for our redemption, that we might be redeemed from the vain manner of life to the holy (vv. 18, 15). For this we should have a holy fear, a healthy, serious caution before God that, as God's elect redeemed with such a high price, we would not miss the purpose of this most high redemption of Christ.

20¹ Christ was foreordained, prepared, by God to be His redeeming Lamb (John 1:29) for His elect according to His foreknowledge before the foundation of the world. This was done according to God's eternal purpose and plan, not accidentally. Hence, in the eternal view of God, from the foundation of the world, that is, since the fall of man as a part of the world, Christ was slain (Rev. 13:8).

21¹ Our believing into Christ has brought us into an organic union with Him (Gal. 3:26-27). Then through Him we believe in God to be one with Him, participating in all His riches.

21² This is to glorify Him with glory (v. 11)—the Father's answer to His prayer (John 17:1).

20^a

Heb.

9:26;

1 John

3:5, 8

20^a

1 Pet.

1:5;

Heb.

1:2

21^a

Acts

2:24;

Rom.

10:9

21^b

John

7:39;

Acts

3:13;

Heb.

2:9

21^c

1 Pet.

1:3

18^b

Ezek.

7:19;

Isa.

52:3;

Zeph.

1:18

18^c

cf.

Psa.

130:8

18^d

Eph.

4:17;

Rom.

1:21;

2 Pet.

2:18

18^e

2 Pet.

2:7;

cf.

1 Pet.

1:15

19^a

1 Pet.

1:2;

Acts

20:28;

Heb.

9:

12-14;

Rev.

1:5

19^b

Exo.

12:5;

Isa.

53:7;

John

1:

29, 36.

Rev.

5:6, 13

19^c

Lev.

4:3;

6:6

20^a

1 Pet.

1:2

20^b

John

17:24;

Eph.

1:4

22^a 22 Having ¹purified your ^{2a}souls by obedience to the ³truth ⁴unto unfeigned ^{5b}brotherly love, love one another from *the* heart fervently,

23^a 23 ¹Having been ^aregenerated, not of corruptible ^{2b}seed, but of incorruptible, through *the* ^cliving and abiding word of God.

Rom.
12:

9-10: 21³ See note 13² in 1 Cor. 13.

Heb.
13:1: 21⁴ Or, are.

1 *John* 4:21 22¹ The purification of our souls is the Spirit's sanctification of our disposition, that we might live a holy life in God's holy nature (vv. 15-16). It is deeper than the purification of our sins (*Heb.* 1:3) and the cleansing of sin (1 *John* 1:7). The latter is the purification of our outward doing; the former, the purification of our inward being—the soul. This is like the washing in the word in *Eph.* 5:26 (see note 3 there).

13:4: 22² Our soul is composed of mind, emotion, and will, which are also parts of our heart. To have our soul purified is to have our mind, emotion, and will, the parts of our heart, purified from any kind of defilement and contamination (*Acts* 15:9; *James* 4:8). This actually means to have our mind, emotion, and will delivered from all things other than God, and fixed on God as the sole object and unique goal. This kind of purification is accomplished by our obedience to the truth, which is the content and reality of our faith (see note 1¹, point 2, in 1 *Tim.* 1). When we obey the truth, the content and reality of our faith in Christ, our entire soul is concentrated on God and is thus purified from all things other than God. This is to save our souls from all filthiness by receiving the implanted word (*James* 1:21), which is the sanctifying truth (*John* 17:17).

22³ The sanctifying truth, which is God's word of reality (*John* 17:17 and notes).

22⁴ I.e. resulting in.

22⁵ Since the purification of our souls concentrates our entire being on God that we might love Him with all our heart, with all our soul, and with all our mind (*Mark* 12:30), it results in unfeigned brotherly love, loving from the heart fervently those whom God loves. Firstly, God's regeneration issues in a holy life (vv. 15-16), then His sanctification (purification) results in brotherly love.

23¹ This verse modifies v. 22. Having been regenerated, we have purified our souls unto brotherly love. Regeneration with the divine life is the base, the ground, for the purification, sanctification, of our souls unto unfeigned love. This section of the Word both begins and ends with regeneration, which results in a holy life toward God and a brotherly love toward the saints.

23² A seed is a container of life. The word of God as the incorruptible seed contains God's life. Hence, it is living and abiding. Through this Word we have been regenerated. It is God's living and abiding word of life that conveys God's life into our spirit for our regeneration.

24 Because all ¹flesh is as ^agrass, and all its glory as ^{24a}the flower of grass. The grass has withered, and the flower has fallen off, Isa.
40:6-8;
51:12;

25 But the ¹word of *the* ²Lord abides forever. And this is the ^aword which is preached as the ^{3b}gospel to you. Psa.
102:
11;
James
1:
10-11

CHAPTER 2

III. Growth in Life and Its Results 2:1-10

A. Growing by Feeding on the Milk of the Word unto Full Salvation vv. 1-3

1 ¹Therefore, putting away all ^amalice and all guile ^{1a}and ^bhypocrisies and envyings and all evil speakings, 1 Cor.
5:8;
Eph.
4:31;

2 As ¹newborn ^ababes, long for the ²guileless ^bmilk Col.
3:8
1^b
Matt.
23:
13-15,
23, 25,
27, 29

^{24¹} Referring to fallen man. All the fallen human race is as withering grass, and its glory as the falling flower of grass. The believers were like that, but the living and abiding word of the Lord, as the seed sown into them through regeneration, has changed their nature, making them living and abiding forever.

^{25¹} The word in v. 23 is *logos*, referring to the constant word; the word here is *rhema* (twice), referring to the instant word. When *logos* is spoken to us, it becomes *rhema*. 2^a
Heb.
5:13;
1 Cor.
3:1

^{25²} Referring to God in v. 23, indicating that the Lord Jesus is God. 2^b
1 Cor.
3:1

^{25³} The word preached by the apostles is the gospel that regenerates the believers. 2^b
1 Cor.
3:2;
Heb.
5:
12-13;
Isa.
55:1;
28:9

^{1¹} The exhortation in vv. 1-10 is based upon what is unveiled in ch. 1. Three main things accomplished in the believers by the Triune God are stressed in ch. 1: the Father's regeneration (vv. 3, 23), the Son's redemption (vv. 2, 18-19), and the Spirit's sanctification (v. 2), to make the believers a holy people, living a holy life (vv. 15-16). Based upon this, Peter charges the believers to grow in life (v. 2) for the building up of a spiritual house (v. 5).

^{2¹} Born through regeneration (1:3, 23), the believers become babes who can grow in life unto further salvation, and that for God's building, by being nourished with the spiritual milk.

^{2²} Not unadulterated, in contrast to less pure teachings, but guileless, in contrast to guile in v. 1; that is, without false purpose, without any other goal but to nourish the soul.

2^c
 2 Pet.
 3:18;
 Eph.
 4:15;
 Col.
 2:19
 2^d
 1 Pet.
 1:5,
 9-10
 3^a
 Psa.
 34:8;
 Heb.
 6:4-5
 4^a
 Dan.
 2:
 34-35;
 Matt.
 21:42;
 16:18
 4^b
 1 Pet.
 2:7;
 Acts
 4:11
 4^c
 1 Pet.
 2:6;
 Matt.
 12:18

³of the word, that by it you may ^{4c}grow ⁵unto ^dsalvation,
 3 If you have ^{1a}tasted that the Lord is ²good;

***B. Transformed unto the Building Up
 of a Spiritual House for God's Dwelling,
 a Holy Priesthood for God's Service
 vv. 4-8***

4 To whom ¹coming, a ²living ^astone, having been
^brejected by men, but with God ^cchosen, ³held in honor,

2³ Gk. *logikos*. This word, in Rom. 12:1 translated reasonable, is derived from the noun *logos*—the word; hence, of the word; having the sense of pertaining to the mind (in contrast with the body), to the rational faculties; hence, rational, logical, reasonable. The milk of the word is not milk for the body, but milk for the soul, the inner being. It is conveyed in the word of God to nourish our inner man through the understanding of our rational mind, and is assimilated by our mental faculties.

2⁴ To grow is a matter of life and in life. We received the divine life through regeneration, and we need to grow in this life and with this life by being nourished with the milk conveyed in the word of God.

2⁵ I.e. resulting in. To grow in life results in salvation. Salvation here, as the result of growth in life, is not initial salvation. God's full and complete salvation has a long span—from regeneration, including justification, to glorification (Rom. 8:30). At regeneration we received initial salvation (see note 5⁵ in ch. 1). Then we need to grow by feeding on Christ as the nourishing milk in the word of God unto full salvation, unto maturity for glorification. This will be the salvation of our soul, which will be revealed to us at the unveiling of the Lord Jesus (1:5 and note 5, 9-10, 13). However, according to the context, "unto salvation" here refers directly to "being built up a spiritual house, into a holy priesthood, to offer up spiritual sacrifices" in v. 5, and to "telling out the virtues of Him ..." in v. 9.

3¹ The Lord can be tasted, and His taste is pleasant and good. If we have tasted Him, we will long for the nourishing milk in His word (v. 2).

3² Or, pleasant, kind.

4¹ Or, approaching, drawing near, coming forward.

4² A living stone is one that not only possesses life, but also grows in life. This is Christ for God's building. Here Peter changes his metaphor from the seed of the vegetable life (1:23-24) to the stone of minerals. The seed is for life-planting; the stone is for building (v. 5). Peter's thought has gone on from life-planting to God's building. As life to us Christ is the seed; for God's building He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. Thus He will make us also living stones, transformed with His stone nature, that we may be built together with others a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16).

4³ Or, precious; differing from that in 1:19. There it denotes

5 You yourselves also, as ¹living ^astones, are being ⁵
^{2b}built up a ³spiritual ^{4c}house, into a ⁵holy ⁶priesthood,
 to offer up ⁷spiritual sacrifices ^dacceptable to God
 through Jesus Christ;

preciousness in essence; here it indicates preciousness as recognized and held in honor.

5¹ We, the believers in Christ, are living stones, like Christ, through regeneration and transformation. We were created of clay (Rom. 9:21). But at regeneration we received the seed of the divine life, which by its growth in us transforms us into living stones. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42); and when he received the revelation concerning Christ, the Lord revealed further that He also was the rock—a stone (Matt. 16:16-18). Peter was impressed by these two incidents that both Christ and His believers are stones for God's building.

5² Feeding on Christ by the nourishing milk in the word of God is not only for growing in life, but also for building up. Growing is for building up.

5³ Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for building up a spiritual house for God.

5⁴ God's goal in the believers is to have a house built up with living stones, not separated and scattered stones, not even a pile of stones merely gathered together, but stones built up one with another.

5⁵ "Spiritual" denotes the qualification of the divine life that lives and grows; "holy," the qualification of the divine nature that separates and sanctifies. The house of God subsists mainly by the divine life; hence, it is spiritual. The priesthood subsists mainly by the divine nature; hence, it is holy.

5⁶ The holy priesthood is the spiritual house. In the New Testament two Greek words are used, both of which are translated priesthood. *Hierosune*, as in Heb. 7:12, refers to the priestly office, and *hierateuma*, as in 1 Pet. 2:5, 9, refers to the assembly of priests, a body of priests. The coordinated body of priests is the built up spiritual house. Although Peter did not address his two Epistles to the church, nor did he use the term church in stressing the corporate life of the believers in this verse, he does use the terms, spiritual house and holy priesthood, to indicate the church life. It is not the spiritual life in an individualistic way, but in a corporate way that can fulfill God's purpose and satisfy His desire. He wants a spiritual house for His dwelling, a priestly body for His service. Peter's view concerning the believers' corporate service in coordination is the same as Paul's in Rom. 12. This service issues from three vital steps in the spiritual life: new birth (v. 2a), growth in life by being nourished with Christ (v. 2b), and building up with the believers.

5⁷ The spiritual sacrifices which the believers offer in the New Testament age according to God's economy are: 1) Christ in all the varied aspects of His riches as the reality of all the sacrifices of the Old Testament types, such as the burnt offering, meal offering, peace offering, sin offering, trespass offering, etc. (Lev. 1—5); and 2) our praises and the things we do for God (Heb. 13:15-16; Phil. 4:18).

5^a
 Gen.
 28:22;
 1 Cor.
 3:12;
 Rev.
 21:
 11, 19
 5^b
 1 Cor.
 3:9;
 Eph.
 2:
 20-22;
 4:16;
 Col.
 2:7
 5^c
 Gen.
 28:
 19, 22;
 1 Tim.
 3:15;
 1 Pet.
 4:17
 5^d
 Isa.
 56:7;
 Rom.
 12:1;
 15:16

6^a 6 Because it is contained in Scripture: ^aBehold, I lay
 Isa. 28:16 in Zion ¹a ^bchosen stone, a ²cornerstone ³held in honor,
 6^b and he who ^cbelieves on Him shall by no means be put
 1 Pet. 1:4 to shame.

6^c 7 To you therefore who believe *is* the ¹preciousness;
 Rom. 9:33; but to *the* unbelieving, ^aA stone which the ²builders
 10:11 ^brejected, this ³became *the* head of *the* corner;

7^a 8 And, ^aA stone of ¹stumbling and a rock of
 Psa. 118:22 ^coffense; who ^dstumble at the word, being disobedient, to
 7^b ²which also they were ^eappointed.

1 Pet.
 2:4

C. To Tell Out the Virtues of the Calling One vv. 9-10

8^a
 Isa.
 8:14;
 Rom.
 9:33

8^b 9 But you *are* a ^achosen ¹race, a ²royal ^bpriesthood,
 Luke 2:34

8^c 6¹ Christ is a stone chosen by God as the cornerstone for His
 1 Cor. 1:23 building (Eph. 2:20).

8^d 6² See note 20³ in Eph. 2.

2 Pet. 1:10 6³ See note 4³.

8^e 7¹ In Greek, a kindred word to honor in vv. 4, 6. The very Christ
 cf. chosen by God as a stone, even a cornerstone held in honor, is the
 1 Thes. 3:3; preciousness to His believers; but to the unbelieving He is a rejected,
 5:9 despised stone.

9^a 7² The Jewish leaders in Judaism (Acts 4:11), who were supposed
 1 Pet. 1:1 to build the house of God. They rejected Christ to the uttermost. The
 1:1 Lord predicted this to them (Matt. 21:38-42).

cf. 7³ Lit. became unto. Christ became the head of the corner in
 Deut. 7:6; resurrection. In his early preaching Peter had already declared this to
 10:15; the Jews (Acts 4:10-11).

14:2 8¹ The reliable Christ (v. 6), being rejected, became a stumbling
 9^b stone, at which the rejecting Judaizers stumbled (Matt. 21:44a).

Rev. 1:6; 8² Referring to the Jews' disobedience with the result of stum-
 5:10; bling.

cf. 9¹ Race, priesthood, nation, and people are all collective nouns,
 Exo. 19:6; referring to the believers corporately. As a race, the believers have
 Isa. 61:6 been chosen; as a priesthood, a body of priests, we are royal, kingly;
 as a nation, we are holy; as a people, we are God's possession, a
 possession particularly acquired and owned by God as His treasure.
 The chosen race denotes our descent from God; the royal priesthood,
 our service to God; the holy nation, our community for God; and the
 people for a possession, our preciousness to God. This is all in the
 corporate sense. Hence, we need to be built together (v. 5).

9² See notes 5⁵ and 5⁶. "Royal" denotes the status of our priest-
 hood, which is kingly, like that of Christ the King, our High Priest,
 typified by Melchisedec (Heb. 7:1-2 and note 1², 25; Gen. 14:18).

a ³holy nation, a ⁴people for a possession, so that you may ⁵tell out the ^{6c}virtues of Him who has ^dcalled you out of ^{7e}darkness into His marvelous ^{7f}light;

10 ¹Who once *were* ^anot a people, but now *are the* people of God; who had not obtained mercy, but now have obtained mercy.

IV. Christian Life and Its Sufferings **2:11—4:19**

A. A Life in an Excellent Manner toward All Men in All Concerns **2:11—3:13**

1. As Pilgrims among the Nations **2:11-12**

11 Beloved, I entreat *you* as ^asojourners and ^bpilgrims to ^cabstain from ^{1d}fleshly lusts, which ^ewar against the ^{1f}soul,

⁹³ See note 2¹ in Rom. 1. "Holy" denotes the nature of the nation.

⁹⁴ See note 14³ in Titus 2.

⁹⁵ Or, proclaim abroad. Firstly we must be born anew and grow in life (v. 2), and then be built up and serve corporately (v. 5). Now we need to proclaim abroad, to tell out. To serve corporately is to satisfy God by offering up Christ as spiritual sacrifices; to proclaim abroad is to benefit others by showing forth the virtues of the One who has called us out of darkness into His marvelous light.

⁹⁶ Or, excellencies, excellent and glorious virtues (2 Pet. 1:3 and note 12), which refer to what God is and has, and the marvelous light of God consummates in His glory. To and by His virtue and glory God has called us (2 Pet. 1:3).

⁹⁷ Darkness is the expression and sphere of Satan in death; light is the expression and sphere of God in life. God has called us, delivered us, out of Satan's death-realm of darkness into His life-realm of light (Acts 26:18; Col. 1:13).

¹⁰¹ This word from Hosea 2:23 was quoted by Paul in Rom. 9:24-27, firstly referring to Gentiles and then to the remnant of Israel, because not all are Israel who are out of Israel (Rom. 9:6). Here Peter, quoting this word, refers to his recipients, the scattered Jewish believers. They once were out of Israel, but were not Israel. Hence, they were not God's people in the New Testament sense. Now, after they were called by God, they became God's people, God's particular possession, as a treasure to God. They obtained God's mercy, which they had never obtained before.

¹¹¹ The fleshly lusts are in man's fallen body (Rom. 7:18, 23-24),

⁹
2 Pet.
1:3
⁹⁰
1 Pet.
5:10;
2 Pet.
1:3;
1 Thes.
2:12
⁹
Isa.
42:16;
1 Thes.
5:4
⁹¹
1 John
1:5;
John
8:12;
Eph.
5:8;
Psa.
36:9
^{10a}
Hosea
1:9-10
^{11a}
1 Pet.
1:17;
Lev.
25:23
^{11b}
1 Pet.
1:1;
Psa.
119:
19
^{11c}
1 Pet.
4:2;
1 Thes.
4:3;
5:22
^{11d}
Rom.
13:14;
Gal.
5:
16, 24
^{11e}
James
4:1
^{11f}
1 Pet.
1:9

12^a 12 Having your ^{1a}manner of life ²excellent among the nations, that wherein they ^bspeak against you as evildoers, they may, by observing your ^cgood works, ^dglorify God in the day of ^{3e}visitation.

1 Pet.
1:15
12^b
1 Pet.
3:16;
4:4;

Matt.
5:11

2. Toward Human Institution 2:13-17

12^c
Matt.
5:16

12^a 13 ¹Be ^asubject to every human ²institution ³for the Lord's sake, whether to a ^bking as supreme,

14 Or to governors as sent by him for ^avengeance on evildoers and praise of those who do ^bgood;

15 Because so is the ^awill of God, by doing good to silence the ^bignorance of ¹foolish men;

12^c 16 As ^afree, and ^bnot having freedom as a cloak for evil, but as ^cslaves of God.

17 ^aHonor all men. ^bLove the ¹brotherhood. ^cFear God. Honor the ^dking.

Luke
1:
68, 78;
19:44;
Acts
15:14

13^a warring against man's soul—man's inner being, composed of mind, will, and emotion (Rom. 7:19-23).

13:1; Titus 3:1
13^b 12¹ This must be the holy manner of life (1:15) and the good manner of life in Christ (3:16), a life not only for God but filled and saturated with God. This manner of life is versus the vain manner of life of the unbelievers (1:18).

1 Pet. 2:17 12² I.e. beautiful in its virtues.

14^a 12³ Gk. *episkopes*, the basic meaning of which is to observe, inspect, oversee, look upon. The day of visitation is the day when God will look upon His pilgrim people, as a shepherd over his wandering sheep, and will become the Shepherd and Overseer of their souls (v. 25). Hence, the day of visitation is the time of God's overseeing care.

15^a 13¹ All the items from this verse through v. 20 are details of the excellent manner of life as good works (v. 12).

1 Pet. 3:17; 4:2, 19 13² Lit. creation, as in Col. 1:15, referring to anything made, as creature, building, regulation, ordinance.

15^b 13³ For the expression and glorification of the Lord (v. 12).

1 Pet. 1:14; Titus 3:3 15¹ The evil speakers (v. 12).

16^a 17¹ The aggregate of the brothers, the family of the brothers, the brothers in the feeling of brotherliness (also in 5:9).

John
8:
32, 36;
Gal.
5:1

16^b
Gal.
5:13;
cf.
2 Pet.
2:19

16^c
Rom.
6:22;
1 Cor.
7:22

17^a
1 Pet.
3:7;
Rom.
12:10;
13:7

17^b
1 Pet.
1:22

17^c
1 Pet.
1:17;
Psa.
111:
10;
Prov.
1:7;
24:21

17^d
1 Pet.
2:13

3. Servants toward Masters 2:18-20

18 The household ^aservants, subject yourselves in all ^{1b}fear to your masters, not only to the good and forbearing, but also to the crooked.

19 For this *is* ¹grace, if anyone because of ^{2a}conscience toward God bears sorrows, suffering ³unjustly.

20 For what credit *is it* if sinning and being buffeted you shall endure *it*? But if doing good and ^asuffering you shall endure, this *is* grace with God.

4. The Model of Christ 2:21-25

21 For to this you were ^acalled, because Christ also ^bsuffered on your behalf, leaving you a ^{1c}model that you should follow in His steps;

22 Who did no ^asin, nor was guile found in His ^bmouth;

23 Who being reviled, did ^anot revile in return; suffering, He did not threaten, but kept committing ¹*all* to Him who ^{2b}judges righteously;

18¹ See note 17⁴ in ch. 1.

19¹ Gk. *charis*, referring here to the motivation of the divine life within us and its expression in our life, becoming in our behavior gracious and acceptable in the eyes of both man and God (v. 20). The same Greek word is used in Luke 6:33-34 and Rom. 7:25 for thanks.

19² Or, consciousness of God—the consciousness of one's relation to God, indicating that he is living in an intimate fellowship with God, having and keeping a good and pure conscience toward God (3:16; 1 Tim. 1:5. 19; 3:9; 2 Tim. 1:3).

19³ According to the context (vv. 20-21), this must be the mistreatment inflicted by the unbelieving masters, who opposed and persecuted their believing servants because of their Christian testimony (3:14-18; 4:12-16).

21¹ Lit. a writing copy, an under-writing (for students to trace letters and learn to draw them). The Lord has set His suffering life before us as an under-writing for us to copy by tracing and following His steps.

23¹ According to the usage of the verb "kept committing" in Greek, "all" needs to be inserted here as its object, referring to all the sufferings of the Lord. He kept committing all His insults and injuries

18^a
Eph.
6:5;

Col.
3:22;
Titus
2:9

18^b
1 Pet.
1:17

19^a
Rom.
13:5;
1 Pet.
3:21

20^a
1 Pet.
3:

14, 17;
4:13,
15-16,
19

21^a
1 Pet.
3:9;
1:15

21^b
1 Pet.
3:18;
4:1, 13

21^c
John
13:15;
Matt.
11:29

22^a
2 Cor.
5:21;
Heb.
4:15;
1 John
3:5;

John
8:46;
Luke
23:4,

14, 22,
41

22^b
Isa.

53:7;
cf.

Luke
4:22;

Psa.
45:2

23^a
cf.
1 Pet.
3:9

23^b
1 Pet.
1:17;
4:6, 17

24^a **24** Who Himself ^acarried up our sins in His body onto the ^{1b}tree, in order that we, ²having ^cdied to sins, might ^{3d}live to righteousness; by whose ^{4e}bruise you were ⁵healed.

24^b **25** For you were as ^asheep being led astray, but have now ¹returned to the ^{2b}Shepherd and ^cOverseer of your ^{3d}souls.

CHAPTER 3

5. In Marriage Life

3:1-7

24^d **1** In ¹like manner, ^awives, subject yourselves to your own husbands, that even if any disobey the ²word, they will be gained without a ²word through the manner of life of their ^bwives,

24^e to Him who judges righteously in His government, the righteous God, to whom He submitted Himself. This indicates that the Lord recognized God's government while He was living a human life on earth.

23² See note 17² paragraph 2 in ch. 1.

24¹ The cross made of wood, a Roman instrument of capital punishment for the execution of malefactors, as prophesied in the Old Testament (Deut. 21:23; Gal. 3:13).

24² Lit. being away from; hence, having died to. In the death of Christ we have died to sins (Rom. 6:8, 10-11, 18).

24³ In the resurrection of Christ (Eph. 2:6; John 14:19; 2 Tim. 2:11).

24⁴ A suffering that resulted in death.

24⁵ The healing of death. We were dead (Eph. 2:1), but Christ's suffering of death healed our death that we might live in His resurrection.

25¹ Or, turned back.

25² Christ was our Redeemer in His death on the tree (v. 24). Now He is our soul's Shepherd and Overseer in the resurrection life within us, so that He is able to guide us and supply us with life that we may follow His model in His steps of suffering (v. 21).

25³ Our soul is our inner being, our real person. Our Lord, as the Shepherd and Overseer of our soul, shepherds us by caring for the welfare of our inner being and exercising His oversight over the condition of our real person.

1¹ Referring to 2:18.

1² The word of God (1 Pet. 1:23, 25; Rom. 10:8; Eph. 1:13).

1^a	<i>Eph.</i>	<i>Col.</i>	<i>Titus</i>	1^b
<i>1 Pet.</i>	<i>5;</i>	<i>3:18;</i>	<i>2:5;</i>	<i>1 Cor.</i>
<i>3:5;</i>	<i>22, 24;</i>		<i>Gen.</i>	<i>7:16</i>
			<i>3:16</i>	

2 Observing your ¹pure manner of life ²in ^{3a}fear; 2^a

3 Whose ^aadorning, let it not be the outward ¹plaiting of hair, and putting on of ^bgold, or clothing with garments, 1 Pet. 1:17
3^a
1 Tim. 2:9
3^b
Rev. 17:4
4^a

4 But the ¹hidden man of the ^aheart, in the incorruptible *adornment* of a meek and quiet ^bspirit, which in the sight of God is ^ccostly. Rom. 2:29
4^b
1 Cor. 4:21
4^c

5 For in this manner formerly the holy women also, ^ahoping in God, adorned themselves, ^bsubjecting themselves to their own husbands, 1 Tim. 2:9
5^a
1 Tim. 5:5
5^b

6 As Sarah obeyed Abraham, calling him ^alord; whose children you have become, doing good and not ^bfearing any ¹terror. 1 Pet. 3:1
6^a
Gen. 18:12
6^b

7 The ^ahusbands, in like manner, dwelling together with *them* ¹according to knowledge, ²assigning ^bhonor 1 Pet. 3:14
Prov. 3:25
7^a
1 Cor. 7:3
Eph. 5:25, 28
Col. 3:19
7^b
1 Pet. 2:17

2¹ Or, chaste; in Greek, a derivation from the word meaning holy, as in v. 5 and 1:15. The pure and chaste manner of life must be the holy manner of life (1:15), the excellent manner of life (2:12), and the good manner of life (3:16).

2² "In fear" modifies "pure manner of life."

2³ See note 17⁴ in ch. 1.

3¹ Women's hair was intended by God for their glory and a sign of their submission (1 Cor. 11:15; S.S. 4:1; 6:5; 7:5). But it was abused by many, especially by those who lived in the luxurious and corrupt life of the Roman Empire at the time of the Epistle, to beautify their lustful flesh by its extravagant adornment with gold and other costly things. Christian wives, as holy women, should absolutely abstain from this God-condemned matter.

4¹ The hidden man of the heart is the meek and quiet spirit. Our heart is composed of all the parts of our soul—mind, emotion, and will—and of the main part of our spirit, the conscience (Heb. 4:12). Among all these, our spirit is in the center; hence, our spirit is the hidden man of the heart. The hidden man is in contrast with the outward plaiting, putting on, and clothing in v. 3; and a meek and quiet spirit, in contrast with hair, gold, and garments. The wives' adornment before God should be their inner being—the hidden man of their heart, which is their spirit, in meekness and quietness. This is the incorruptible adornment in contrast with the corruptible hair, gold, and garments. This spiritual adornment is costly in the sight of God.

6¹ Lit. fright or nervous excitement.

7¹ I.e. in an intelligent and reasonable way, governed by spiritual knowledge that recognizes the nature of the marriage relationship and the weakness of the female, not governed by any passion and emotion.

7² The Greek, *aponemo*, for assigning means to apportion, to portion out, hence, to assign to; and *time* for honor means

7^a as to the "weaker, female "vessel, as also "joint heirs of
Eph. the "grace of life, that your prayers may not be
 3:6; hindered.
Rom.

8:17

8^a

Rom.

12:16;

15:5;

1 Cor

1:10;

2 Cor

13:11;

Phil.

2:2

8^b

1 Pet

1:22

8^a

Eph.

4:32

8^b

1 Pet

5:5;

Eph.

4:2

9^a

Rom.

12:17;

1 Thes.

5:15

9^b

1 Pet

2:23;

2 Pet

2:2

9^a

Luke

6:28;

Rom.

12:14;

1 Cor

4:12

9^b

1 Pet

1:15;

2 Thes.

2:14;

1 Cor

1:9

9^a

1 Pet

3:14;

4:14

10^a

Psa.

34;

12:16

10^b

James

1:26

6. In Common Life 3:8-13

8 And finally, *be* all of the "same mind, sympathetic, "loving *the* brothers, "tenderhearted, "humble-minded;

9 Not rendering "evil for evil, or "reviling for reviling, but on the contrary "blessing, because ²to this you were "called that you might inherit "blessing.

10 For "he who is desiring to love life and see "good days, let him cause his "tongue to cease from evil and *his* lips to speak no guile.

11 And let him "turn away from evil, and let him do good; let him "seek peace and pursue it;

12 Because *the* "eyes of *the* Lord *are* on *the* righteous, and His "ears *are* unto their petition, but *the* "face of *the* Lord *is* against *those* doing evil.

preciousness, valuable worth. The husbands should appreciate the preciousness, the valuable worth, of the wives, and apportion it, assign it, as honor to them duly and reasonably as to the weaker, female vessel.

7^a The female, according to nature in God's creation, is weaker than the male physically and psychologically.

7^a Man, including woman, was made a vessel to contain God (Rom. 9:21, 23), and believers in Christ are vessels to contain Christ as the treasure (2 Cor. 4:7). Although the wives, as female vessels, are weaker, they are still vessels of the Lord and can be vessels unto honor (2 Tim. 2:21), deserving a certain honor.

7^a Grace of life is God as life and life supply to us in His Trinity — the Father as the source of life, the Son as the course of life, and the Spirit as the flow of life, flowing within us with the Son and the Father (1 John 5:11-12; John 7:38-39; Rev. 22:1). All believers are heirs of this grace. See note 4² in ch. 1.

9¹ Not a noun as an object of "rendering," but a participle, meaning *be* blessing.

9² We have been called to bless others, so we, as a blessed people, should always bless others that we might inherit blessing. What we bless others with, we will inherit ourselves (Matt. 10:13).

10¹ Good days are days of good, referring to good things as blessing.

11 ^a	<i>Isa.</i>	11 ^b	<i>Heb.</i>	12 ^a	12 ^b	12 ^c
<i>Psa.</i>	1:	<i>Rom.</i>	12:14;	<i>Psa.</i>	2 Chron.	<i>Jer.</i>
37:27;	16:17	12:18;	2 Pet.	33:18;	7:15	44:11.
			3:14	2 Chron.		<i>cf.</i>
				16:9		<i>Num.</i>
						6:25

13 And who will harm you if you become zealots of ^agood?

13^a
1 Pet.
2:14

***B. Suffering for Righteousness
by the Will of God as Christ Did
3:14-22***

14^a
1 Pet.
3:17;
2:
19-20;
4:

14 But even if you ^asuffer because of ^brighteousness, you are ^cblessed; and do not be ^dafraid *with* fear from them, nor be ^etroubled,

13-16
14^b
Matt.
5:10

15 But ^{1a}sanctify Christ as ^bLord in your hearts, *being* always ready for a defense to everyone who asks of you an account concerning the ^{2c}hope in you, but with ^dmeekness and ^{3e}fear;

14^c
1 Pet.
3:9;
4:14
14^d
Isa.

16 Having a good ^{1a}conscience, that wherein you are ^bspoken against as evildoers, those who ^crevile your good ^dmanner of life ^{2e}in Christ may be put to ^fshame.

8:12;
1 Pet.
3:6;
Matt.
10:28

17 For *it is* better to ^asuffer *for* doing good, if the ^bwill of God should will *it*, than *for* doing evil.

14^e
John
14:27

18 Because Christ also has once died concerning ¹sins, *the* righteous ^{2a}on behalf of *the* unrighteous, that

15^a
Isa.
8:13;
29:23;
Matt.
6:9

15¹ If we are terrified and troubled by the persecutors (vv. 13-14), it appears that we do not have the Lord in our hearts. So, in suffering persecution we should show others that we have Christ within us as Lord. This is to sanctify Him, to separate Him, from the other gods, not degrading Him to be as the lifeless idols.

15^b
Acts
2:36;
10:36
15^c

15² The living hope of the inheritance of eternal life. See notes 3^b and 4² in ch. 1.

1 Pet.
1:3
15^d
2 Tim.

15³ A pious fear. See note 17⁴ in ch. 1.

16¹ Since the conscience is a part of our human spirit (Rom. 9:1; 8:16), to care for our conscience is to care for our spirit before God.

2:25
15^e
1 Pet.
1:17

16² The Christian good manner of life should be one that is in Christ. It is a living, a daily life, in the Spirit. This is higher than a life which is merely ethical and moral.

18¹ Sins here and in 2:24, 1 Cor. 15:3, and Heb. 9:28 refer to sins we commit in our outward conduct; whereas sin in 2 Cor. 5:21, John 1:29, and Heb. 9:26 refers to sin by birth in our nature. Christ died for our sins, carrying up our sins on the cross, that our sins might be forgiven by God. But He became sin and took away the sin of the world that the problem of our sin might be solved. Peter does not deal first with sin in our nature, but sins in our conduct, in our manner of life (v. 16). Christ's death, in this book, redeemed us from our inherited vain manner of life (1:18-19).

16^a
1 Tim.
1:5;
Heb.
13:18

16^c
1 Pet.
1:15;
James
3:15

16^c
1 Pet.
5;
10, 14

16^c
Titus
2:8

17^a
1 Pet.
3:14

17^b
1 Pet.
2:15;
4:19

18^a
1 Pet.
2:21

16^b
1 Pet.
2:12
16^c
1 Pet.
3:9

18^b
 Eph.
 2:18;
 John
 14:
 3, 16
 20^a
 Gen.
 6:
 13-14;
 7:1,
 7, 23;
 Heb.
 11:7;
 2 Pet.
 2:5
 20^b
 Matt.
 3:11;
 John
 3:5

He might bring us ^bto God, being put to death in flesh, but made alive in ³spirit;

19 In ¹which also having gone to the ²spirits in ³prison, He ⁴proclaimed

20 To ¹those once disobedient, when the longsuffering of God waited in *the* days of ^aNoah, *while the* ark was being prepared, in which a few, that is, eight souls, were ²brought safely through ³by ^bwater:

18² This indicates that Christ's death is for redemption, not for martyrdom. On the cross He was our Substitute, bearing our sins, the righteous One judged on behalf of us, the unrighteous, by the righteous God according to His righteousness, that He might remove the barrier of our sins and bring us to God. This was to redeem us from our sins back to God, from our unrighteous manner of life back to the righteous God.

18³ Not the Holy Spirit, but the spirit which is Christ's spiritual nature (Mark 2:8; Luke 23:46). The crucifixion only put Christ to death in His flesh, which He received through His incarnation (John 1:14), not in His spirit. His spirit did not die at the cross when His flesh did; His spirit was rather made alive, enlivened, with new power of life, so that in this empowered spirit He made a proclamation to the fallen angels after His death in the flesh and before His resurrection.

19¹ This refers to the spirit in v. 18, indicating and proving that in this spirit Christ, after dying in His flesh, was still active.

19² Throughout the centuries great teachers of different schools have had varying interpretations concerning "the spirits in prison." The most acceptable according to the Scriptures is as follows: the spirits here do not refer to the disembodied spirits of dead human beings held in Hades, but to the angels (angels are spirits—Heb. 1:14) who fell through disobedience at Noah's time (v. 20 and Life-study of Genesis Message 27, pp. 363-4) and are imprisoned in pits of gloom for the judgment of the great day (2 Pet. 2:4-5; Jude 6). After His death in the flesh, Christ in His living spirit went (probably to the abyss—Rom. 10:7) to these rebellious angels to proclaim, perhaps, God's victory through His incarnation in Christ and Christ's death in the flesh, over Satan's scheme to derange the divine plan.

19³ Referring to Tartarus, the deep and gloomy pits (2 Pet. 2:4 and Jude 6), where the fallen angels are kept.

19⁴ Not to preach the good news, but to proclaim the triumphant victory.

20¹ Not human but angelic beings, different from the eight souls.

20² "The Greek means 'arrive safe into a place of security through difficulty or danger,' as Acts 27:44"—Darby.

20³ Lit. through water. Water was the medium through which the saving was accomplished. The ark saved Noah and his family from God's judgment, the destruction of the world by the flood. But the water saved them from the corrupted generation and separated them unto a new age, just as the water of the Red Sea did to the children of Israel (Exo. 14:22, 29; 1 Cor. 10:1-2) and the water of baptism to the New Testament believers (v. 21).

21 ¹Which figure also now saves you, ²baptism, ³not a putting away of *the* filth of *the* flesh, but *the* ⁴appeal of a good ^aconscience unto God, through *the* ^bresurrection of Jesus Christ,

22 ¹Who is at *the* ^aright hand of God, having gone into ^bheaven, ^cangels and ^dauthorities and powers being ^esubjected to Him.

21¹ Referring to water in the preceding verse, which is a figure of the water of baptism. This indicates that Noah and his family's passing through the flood within the ark was a type of our going through baptism. The water of the flood delivered them out of the old manner of life into a new environment; in like manner the water of baptism delivers us out of the inherited vain manner of life into a manner of life in resurrection. This is the main emphasis of this book. Christ's redemption for us was for this (1:18-19). This was accomplished by His death and accepted and applied to us in baptism by the Spirit through His resurrection. Now our daily walk should be in the Spirit of the resurrected Christ, a walk that lives Christ in resurrection through the life power of His Spirit (Rom. 6:4-5). This is a new and excellent manner of life that glorifies God (2:12).

21² In apposition with "figure."

21³ Baptism itself does not and cannot put away the filth of our flesh—the dirt of our fallen nature and defilement of fleshly lust. The erroneous teaching concerning baptismal salvation based upon this verse and Mark 16:16 and Acts 22:16, is corrected here. Baptism is only a figure; its reality is Christ in resurrection as the life-giving Spirit, who applies to us all that Christ has passed through in His crucifixion and resurrection, making these things real in our daily life.

21⁴ Gk. *eperotema*, a question, an inquiry. Its meaning is very much disputed. The right meaning seems to be as Alford said, "the seeking after God of a good and pure conscience," which governs the proper Christian life. This kind of question, asking for something, may be considered an appeal or demand. Peter's thought here may be that baptism is the appeal to God of the baptized for a good conscience unto God. Baptism, as a symbol, a counterpart of our belief in all the accomplishments of Christ, testifies that all the problems we have before God and with God have been solved. Hence, it is also a testimony, witnessing that in our conscience there is no more offense, but rather we are full of peace and confidence that we have been baptized into the Triune God (Matt. 28:19) and organically united with Him through the resurrection of Christ, that is, by Christ in resurrection as the Spirit of life. Without the Spirit of Christ as its reality, baptism by water immediately becomes an empty and dead ritual.

22¹ This additional word not only unveils to us further, as the glorious result of Christ's suffering, His exaltation after resurrection and the high and honorable position He now holds in the heavens at the right hand of God, but also indicates how glorious and honorable is the organic union we have entered into with Him through baptism, for we have been baptized into Him (Rom. 6:3; Gal. 3:27).

21^a
1 Pet.
2:19;
3:16
21^b
1 Pet.
1:3;
Col.
2:12;
Rom.
6:5
22^a
Rom.
8:34;
Eph.
1:20;
Col.
3:1
22^b
Mark
16:19;
Acts
1:11;
Eph.
1:20
22^c
Rom.
8:38
22^d
1 Cor.
15:24
22^e
Eph.
1:
21-22

CHAPTER 4

**C. Arming Themselves
with the Mind of Christ for Suffering
4:1-6**

^{1a} 1 Christ, therefore, having ^asuffered ¹in *the* flesh, you also ^{2b}arm yourselves *with* the ³same mind, because he who has ⁴suffered in *the* flesh has ceased from ^{5c}sin,

^{1b} 2 ^{1a}No longer to ^blive the rest of the time in *the* flesh in *the* ^clusts of men, but in *the* ^dwill of God.

^{1c} 3 For the time which has passed *is* ^asufficient to have wrought the ¹desire of the ^bnations, having gone on ²in sensuality, lusts, debaucheries, carousings, drinking bouts, and unlawful idolatries,

^{1d} 4 In which they think it *is* ¹strange that you are not

^{2a} ¹ Some MSS add "for us."

^{2b} ¹² This indicates that the Christian life is a life of battle.

^{2c} ¹³ One main purpose of this book is to encourage and exhort the believers to follow the footsteps of Christ in their persecution (1:6-7; 2:18-25; 3:8-17; 4:12-19). They should have the same mind Christ had in His suffering (3:18-22). The main function of our mind is to understand and realize. To live a life that follows the footsteps of Christ, we need a renewed mind (Rom. 12:2) to understand and realize the way Christ lived to fulfill God's purpose.

^{2d} ¹⁴ Pleasure heats up the lusts of our flesh (v. 2); suffering cools them down. The purpose of Christ's redemption is to deliver us from our inherited vain manner of life (1:18-19). Suffering responds to Christ's redemption in this purpose, preserving us from the sinful manner of life, from the flood of dissipation (vv. 3-4). Such suffering, mostly from persecution, is God's discipline in His governmental dealing. To undergo such suffering is to be judged, dealt with, and disciplined by God in the flesh (v. 6). Hence, we should arm ourselves with a sober mind to endure such suffering.

^{3a} ¹⁵ Some MSS read, sins.

^{3b} ²¹ I.e. to live no longer in the vain manner of life handed down from the fathers (1:18), but in a holy and excellent manner of life (1:15; 2:12), pure in holy fear and good in Christ (3:2, 16), which is the will of God.

^{3c} ³¹ Lit. purpose, will; that is, intention, inclination; hence, desire.

^{3d} ³² I.e. in the vain manner of life (1:18).

^{4a} ⁴¹ Gk. *xenizo*, to be a host or a guest, to be foreign, alien; to entertain, to lodge, (to think it) strange. To live in the flesh in the lusts of men (v. 2) is common to the unbelieving Gentiles, who are running together into the flood of dissipation. But to live a holy life in the will of God, not running together in the indulgence of lusts, is

²running together with *them* into the same ³flood of ^adissipation, ⁴blaspheming;

5 ¹Who shall ^{2a}render an account to ^bHim who is ³ready to ⁴judge *the* living and *the* dead.

6 For unto this *end the* gospel was preached also to *the* ¹dead, that they might be ^{2a}judged according to men in *the* flesh, but live according to God in *the* ³spirit.

strange to them. It is a foreign thing, alien to them. They are surprised and astonished at it (cf. v. 12).

⁴² Lit. rushing on in a crowd like a band of revelers. This is to live in the flesh in the lusts of men (v. 2), to work out the desire of the nations (v. 3) in the vain manner of life (1:18).

⁴³ Gk. *anachusis*, meaning, a pouring forth, a pouring out upon (as in a tide); hence, a flood (ASV). It denotes here the overflowing indulgence of lusts, the excess of moral corruption and degradation like a flood, into which one sinks when running into it.

⁴⁴ I.e. speaking evil of (you), speaking injuriously of (you) (Acts 13:45; 1 Pet. 2:12; 3:16). The believers, whose behavior was thought strange, were then slandered unjustly and accused of all manner of crimes.

⁵¹ Referring to the nations (v. 3), who are astonished at the believers' different manner of life and speak evil of them (v. 4).

⁵² I.e. to relate to God all that one has done and spoken in his entire life. This reveals the government of God over all men. He is ready to judge all, both the living and the dead. His judgment is His governmental administration to deal with the situation among men.

⁵³ Lit. holding (Himself) ready.

⁵⁴ This must be firstly to judge those who are living of the nations at Christ's throne of glory before the millennium (Matt. 25:31-46), and then the dead at the great white throne after the millennium (Rev. 20:11-15). This will also be the judgment of God's government, but it differs from the judgment on the believers in v. 6, which begins from the house of God in this age (v. 17). See note 17² paragraph 2 in ch. 1.

⁶¹ The dead refers to the dead believers in Christ, who suffered persecution because of their Christian testimony, as referred to in 1:6; 2:18-21; 3:16-17; and 4:12-19. This kind of persecution is considered by Peter in this book as God's judgment, according to the government of God, which begins from the house of God (v. 17). The gospel was preached to these dead believers while they were living, in order that they might on one hand be judged, dealt with, by God through the opposers' persecution according to men in the flesh, but, on the other hand, live by believing in Christ according to God in the spirit. This shows how strict and serious is the judgment of God in His governmental administration. If the believers, who have been obedient to the gospel, are dealt with by God's governmental judgment, how much more will those who oppose the gospel and blaspheme the believers be judged by God's dealing (vv. 17-18)!

⁶² See note 17² paragraph 2 in ch. 1.

^{4a}

Eph.
5:18;
Titus
1:6

^{5a}
Matt.
12:36
^{5b}

Acts
10:42;
17:31;
2 Tim.
4:1

^{6a}
1 Pet.
4:17;
1:17;
2:23

^{7a}
cf.
Rom.
13:12;
James

5:8
^{7b}
1 Pet.
1:13;
5:8

^{7c}
Eph.
6:18;
Col.
4:2

**D. Ministering as Good Stewards
of the Varied Grace of God
4:7-11**

8^a1 Pet.
1:228^b1 Cor.
13:4-78^cProv.
10:12;
James
5:209^aRom.
12:139^bPhil.
2:1410^aMatt.
25:15;
Rom.
12:6-810^bLuke
12:42;1 Cor.
4:1-2;Titus
1:710^cEph.
4:7;Rom.
12:311^aActs
7:38;Rom.
3:2;Heb.
5:1211^bRom.
12:3, 611^c1 Pet.
4:16;

2:12;

1 Cor.
10:3111^d1 Pet.
5:11;Rom.
11:36;Jude
25;Rev.
1:6

7 But the ¹end of all things has drawn ^anear; therefore, be ²soberminded and be ^{3b}sober unto ^cprayers,

8 Before all things having ^afervent love ¹among yourselves, because ^blove ^ccovers a multitude of sins.

9 Be ^ahospitable to one another without ^bmurmuring,

10 ^aEach one according as he has received a gift, ministering it ¹among yourselves as good ^bstewards of *the* ²varied ^cgrace of God.

11 If anyone speaks—as ^{1a}oracles of God; if anyone ministers—as out of *the* strength which God ^{2b}supplies; that in all things God may be ^cglorified ³through Jesus Christ, ^dto ⁴whom is the ⁵glory and the might unto the ages of the ages. Amen.

6³ The believers' spirit, regenerated and indwelt by the Spirit of God (John 3:6; Rom. 8:10-11), thus becoming a mingled spirit, in which the believers live and walk (Rom. 8:4).

7¹ All things on which the flesh rests will pass away, and the end of them, the apostle tells us here, has drawn near. This warns us that a life lived in the flesh in the lusts of men (v. 2) will soon be ended, for it is related to all things which will shortly pass away. Therefore, we should be soberminded and be sober unto prayers.

7² Lit. of a sound mind, with a mind of sobriety, able to understand things properly and thoroughly without being disturbed.

7³ I.e. sober to watch, vigilant. This is to be on guard; hence, sober unto prayer. This equals the Lord's word, "Watch and pray" (Matt. 26:41; Luke 21:36). See note 8¹ in ch. 5.

8¹ Lit. into.

10¹ Lit. into.

10² See notes 2⁸ in ch. 1 and 10² in ch. 5. The varied grace of God, as the all grace in ch. 5, is the rich supply of life, which is the Triune God ministered into us in many aspects (2 Cor. 13:14; 12:9). As good stewards, we should minister such grace, not merely doctrine or any vain thing, by the gift we have received to the church and the saints.

11¹ The divine speakings or utterances as revelations. In the ministry of grace, as mentioned in v. 10, our speaking should be God's speaking, God's utterance, that conveys divine revelation.

11² God supplies to us the serving strength of Christ's resurrection life through the Spirit of Christ (Phil. 1:19; 4:13).

11³ This indicates that all our ministry of grace, whether in speaking or in serving, should be full of Christ, so that God may be glorified through Christ in all things.

***E. Rejoicing in Sharing
the Sufferings of Christ
4:12-19***

12 Beloved, do not think the ^{1a}fiery ordeal among you is ²strange, *which* is coming to you for a ^{3b}trial, as a ²strange thing happening to you;

13 But according as you ¹share the ^asufferings of Christ, ^brejoice, that at the ^cunveiling of His glory you may also rejoice ^dexultingly.

14 If you are ^areproached in *the* ¹name of ^bChrist, *you are* ^cblessed, because ²the Spirit of glory and of God rests upon you.

15 For let none of you ^asuffer as a murderer, or a thief, or an evildoer, or as ^{1a} ^bmeddler into others' affairs;

11⁴ Referring to God.

11⁵ Glory is without and might is within. Might supplies the strength within us; glory is God glorified upon us. Hence, "glory" corresponds with "glorified," and "might" with "strength."

12¹ The Greek, *purosei*, for fiery ordeal means burning, signifying the burning of a smelting furnace for the purification of gold and silver (Prov. 27:21; Psa. 66:10), like the metaphor used in 1:7. Peter considered the persecution the believers suffered as such a burning furnace used by God to purify their life. This is God's way to deal with the believers in the judgment of His governmental administration, which begins from His own house (vv. 17-19).

12² See note 4¹. Fiery persecution is common to the believers; they should not think it is strange or alien to them and be surprised and astonished by it.

12³ Or, testing.

13¹ Or, participate in.

14¹ The name denotes the person. "In the name of Christ" is actually in the person of Christ, in Christ Himself. The believers, having believed into Christ (John 3:15), and having been baptized into His name (Acts 19:5), that is, into Himself (Gal. 3:27), are in Christ (1 Cor. 1:30) and one with Him (1 Cor. 6:17). When they are reproached in His name, they are reproached with Him, sharing His sufferings (v. 13), in the fellowship of His sufferings (Phil. 3:10).

14² Lit. the Spirit of glory and that of God. The Spirit of glory is the Spirit of God. The Spirit of glory is the One through whom Christ was glorified in His resurrection (Rom. 1:4). This very Spirit of glory, being the Spirit of God Himself, rests upon the suffering believers in their persecution for the glorification of the resurrected and exalted Christ, who is now in glory (v. 13).

15¹ Lit. an overseer of others' affairs. One who makes trouble by interfering in others' business.

12^a
1 Pet.
1:7
12^b
2 Pet.
2:9
13^a
1 Pet.
2:21;
5:1;
Rom.
8;
17-18;
Phil.
3;
10-11
13^b
Acts
5:41;
James
1:2
13^c
1 Pet.
1:5-7
13^d
1 Pet.
1:6, 8;
Jude
24
14^a
Matt.
5:11;
Luke
6:22;
Heb.
13:13;
11:26
14^b
2 Cor.
12:10
14^c
1 Pet.
3:14
15^a
1 Pet.
2;
19-20;
3;
14, 17
15^b
cf.
2 Thes.
3:11;
1 Tim.
5:13

16^a 16 But if as a ^{1a}Christian, let him not be ^bashamed, but let him ^{2c}glorify God in this name.

Acts
11:26;
26:28

16^b 17 Because *it is time for* the ^{1a}judgment to ^begin from the ²house of God; and if ^cfirst from us, ³what *will be* the end of those who ^ddisobey the gospel of God?

Mark
8:38;
2 Tim.
1:8, 12

16^c 18 And if ¹the righteous is ²saved with difficulty, ³where will the ^aungodly and sinner appear?

1 Pet.
4:11

17^a **16¹** Gk. *Christianos*, a word of Latin formation. The ending *ianos*, denoting an adherent of someone, was applied to slaves belonging to the great families in the Roman Empire. Those who worshipped the emperor, the Caesar—*Kaisar*, were called *Kaisarianos*, which means the adherents of *Kaisar*; the people belonging to *Kaisar*. When people believed in Christ and became His followers, this caused some in the Empire to consider Christ as a rival of their *Kaisar*. Then at Antioch (Acts 11:26) they began to call the followers of Christ *Christianos* (Christians), adherents of Christ, as a nickname, a term of reproach. Hence, in this verse it says “as a Christian, let him not be ashamed,” that is, if any believer suffers from the persecutors who contemptuously call him a Christian, he should not feel ashamed but glorify God in this name.

Jer.
25:29
17^c
Rom.
2:9

17^d Today the term Christian should bear a positive significance, that is, a man of Christ, one who is one with Christ, not only belonging to Him, but having His life and nature in an organic union with Him, and who is living by Him, even living Him, in his daily life. If we suffer for being such a person, we should not feel ashamed, but be bold to magnify Christ in our confession by our holy and excellent manner of life to glorify (express) God in this name.

2 Thes.
1:8

18^a
Jude
15;

1 Tim.
1:9

16² To glorify God is to express Him in glory.

17¹ This book shows the government of God especially in His dealings with His chosen people. The sufferings they undergo in fiery persecution are used by Him as a means to judge them that they might be disciplined, purified, and separated from the unbelievers and not have the same destiny as they. Hence, such disciplinary judgment begins from His own household. See note 17² paragraph 2 in ch. 1.

17² Or, household, that is, the church composed of the believers (2:5; Heb. 3:6; 1 Tim. 3:15; Eph. 2:19). From this house, as His own house, God begins His governmental administration by His disciplinary judgment over His own children, that He may have strong ground to judge, in His universal kingdom, those who are disobedient to His gospel and rebellious to His government. This is for the establishment of His kingdom, which is covered in the second book (1:11).

17³ This indicates that the unbelievers, who disobey the gospel of God, will undergo a judgment more severe than that which the believers have undergone.

18¹ Referring to the believers, who became righteous by being justified through their faith in Christ (Rom. 5:1) and by living a righteous life in Christ (Phil. 3:9; 2 Cor. 5:21; Rev. 19:8).

18² Saved, not from eternal perdition through the Lord's death, but from the coming destruction (1 Thes. 5:3, 8 and note 3), through

19 Wherefore, let those also who ^asuffer according to the ^{1b}will of God ^{2c}commit their ³souls in ^{4d}welldoing to a faithful ^{5e}Creator.

19^a
1 Pet.
2:20
19^b

the trials of persecution as God's disciplinary judgment. The believer, who has been disciplined by God through the sufferings of persecution to purify his life, is saved with the difficulty of persecution from the destruction by God's wrath toward the world, especially toward the unbelieving Jews; with the coming destruction of Jerusalem in view.

1 Pet.
4:2;
3:17
19^c
Psa.
31:5;
Acts
7:59
19^d

18¹ Among the early apostles there was a strong belief that the Lord Jesus would come back soon to judge the unbelieving sinners, who are ungodly and disobey His gospel (2 Thes. 1:6-9). Peter's word here should refer to this. In God's government, if the righteous, who has obeyed His gospel and lives a righteous life before Him, is saved with difficulty, suffering persecution as the means of His disciplinary punishment to purify his life, where will the ungodly, who disobeys His gospel and lives a sinful life against His government, stand when the destruction by His wrath comes?

1 Pet.
1:14
19^e
Gen.
1:1;
Eccl.
12:1;
Isa.
40:28;

19¹ The will of God here is that He wants us and has appointed us to suffer for Christ's sake (3:17; 2:15; 1 Thes. 3:3).

43:15;
Rom.
1:25

19² Lit. to give in charge as a deposit, as in Luke 12:48; Acts 20:32; 1 Tim. 1:18; and 2 Tim. 2:2. When the believers suffer persecution in their body, especially as in martyrdom, they should commit their souls as a deposit to God, the faithful Creator, as the Lord did with His spirit to the Father (Luke 23:46).

19³ The persecution could damage only the body of the suffering believers, not their souls (Matt. 10:28). Their souls are kept by the Lord as the faithful Creator. They should cooperate with the Lord by their faithful commitment.

19⁴ Or, doing right, good, and noble deeds.

19⁵ Not the Creator of the new creation in the new birth, but of the old. Persecution is a suffering in the old creation. God as our Creator can preserve our soul, which He created for us. He has even numbered our hairs (Matt. 10:30). He is loving and faithful. His loving and faithful care (5:7) accompanies His justice in His governmental administration. While He is judging us, as His household, in His government, His love cares for us faithfully. In suffering His just disciplinary judgment in our body, we should commit our souls to His faithful care.

CHAPTER 5

V. The Elders' Shepherding and Its Reward 5:1-4

A. The Shepherding Patterns vv. 1-3

^{1a} 1 ¹Therefore, *the* ^{2a}elders among you I entreat, who *am* a ³fellow elder and ^{4b}witness of the sufferings of Christ, who *am* also a ⁵partaker of the ^cglory about to be revealed:

Acts
11:30;
14:23;
15:2;
20:17;
1 Tim.
5;

17, 19;
Titus

1:5;
James
5:14

^{1b}
Luke
24:48

^{1c}
1 Pet.
4:13;
Titus

2:13;
Luke
9:26;
Jude
24

^{2a}
John
21:16

^{2b}
cf.
Isa.
40:11

^{2c}
Acts
20:28;
1 Tim.
3:1-2;
1 Pet.
2:25

2 ^{1a}Shepherd the ^{2b}flock of God among you, ^{3c}over-

¹ This indicates that vv. 1-11 are a concluding word to the preceding section (4:12-19) concerning suffering for Christ in nobly doing right. The exhortation is spread over the elders in the church in vv. 1-4, the younger members in v. 5, and all in common in vv. 6-11.

² Elders are the overseers of the church (see note 2¹ in 1 Tim. 3), who take the lead among the believers in spiritual things (Heb. 13:17). The apostle entreats them first, expecting that they will take the lead to suffer nobly for Christ.

³ Peter was the first of the initial twelve Apostles (Matt. 10:1-4; Acts 1:13), and, at the same time, he was one of the elders in the church at Jerusalem, as was the Apostle John (2 John 1; 3 John 1; Acts 15:6; 21:17-18). Here, in exhorting the elders in the other churches, he does not use his apostleship, but his eldership in order to speak with them on their level in an intimate way.

⁴ Peter and the early apostles were witnesses of Christ (Acts 1:8), not only as eyewitnesses testifying what they had seen of Christ's suffering (Acts 5:32; 10:39), but also as martyrs vindicating their testimony by suffering martyrdom for Him (Acts 22:20; 2 Cor. 1:8-9; 4:10-11; 11:23; 1 Cor. 15:31). This is to share the sufferings of Christ (4:13), to participate in the fellowship of His sufferings (Phil. 3:10).

⁵ Peter was firstly a witness, a martyr, a partaker of the sufferings of Christ, then a partaker of His glory (Rom. 8:17). Christ Himself had gone the same way (1:11; Luke 24:26).

² To shepherd the flock of God requires suffering for the Body of Christ as Christ did (Col. 1:24). This will be rewarded with the unfading crown of glory (v. 4).

² Lit. little flock, i.e. the church of God (Acts 20:28), which is little in number (Luke 12:32) compared with the world. It is a little herb for the supply of life, not a big tree for birds to lodge in (Matt. 13:31-32 and notes), not a huge religion like Christendom.

² Taking the oversight, looking diligently to be aware of the situation.

seeing not by way of compulsion, but ^dwillingly, according to ¹God; not ^eseeking gain by base means, but eagerly,

3 Nor as ^{1a}lording it over the ²allotments, but ³becoming ^bpatterns of the ⁴flock.

B. The Chief Shepherd's Reward

v. 4

4 And when the Chief ^aShepherd is manifested, you will receive the ^bunfading ^ccrown of glory.

VI. The Mighty Hand of God and Its Goal

5:5-11

A. Humbled under God's Mighty Hand

vv. 5-9

5 In like manner, ^ayounger men, be ^bsubject to

2^d I.e. according to God's nature, desire, way, and glory, not according to man's preference, interest, and purpose.

3¹ Exercising lordship over the ruled (Matt. 20:25). Among the believers, besides Christ there should be no other lord; all should be servants, even slaves (Matt. 20:26-27; 23:10-11). The elders in the church can only take the leadership (not the lordship), which all the believers should honor and follow (1 Thes. 5:12; 1 Tim. 5:17).

3² Lit. lots, portions; hence, allotments, portions entrusted, referring here to "the flock" in the following clause. The churches are God's possession, allotted to the elders as their allotments, their portions, entrusted to them by God for their care.

3³ I.e. taking the lead to serve and care for the church that the believers may follow.

3⁴ See note 2².

4¹ At the apostle's time, crowns were given to victors in athletic games and warfare (1 Cor. 9:25; 2 Tim. 4:8). Those were corruptible crowns, whose glory faded. The crown given by the Lord to the faithful elders will be a reward for their loyal service. The glory of this crown will never fade. It will be a portion of the glory for the overcomers' enjoyment in the manifestation of the kingdom of God and Christ (2 Pet. 1:11).

5^b

Eph.
5:21

2^d
1 Cor.
9:17;
Philem.
14
2^e
1 Tim.
3:3, 8;
Titus
1:7;
2 Pet.
2:15
3^a
Ezek.
34:4;
2 Cor.
1:24;
Mark
10:
42-44
3^b
2 Thes.
3:9;
1 Tim.
4:12;
Titus
2:7;
Phil.
3:17
4^a
1 Pet.
2:25;
Heb.
13:20;
John
10:
11, 14
4^b
1 Pet.
1:4
4^c
1 Cor.
9:25;
2 Tim.
4:8;
James
1:12;
Rev.
2:10;
3:11
5^a
1 Tim.
5:1;
Titus
2:6;
1 John
2:
13-14

⁵ *1 Pet.* 3:8; *Phil.* 2:3; *Eph.* 4:2
^{5a} *James* 4:6
^{5c} *Psa.* 138:6
⁵ⁱ *Prov.* 3:34
^{5o} *1 Pet.* 1:2; 4:10; 5:10
^{5b} *Isa.* 57:15
^{6a} *James* 4:7
^{6b} *Prov.* 29:23
^{6c} *Psa.* 89:13; 136:12; *Isa.* 5:25; 40:10
^{6d} *Luke* 14:11; 18:14
^{7a} *Psa.* 55:22
^{7b} *Matt.* 6:25; *Phil.* 4:6

¹elders, and all of you ²gird yourselves with ³humility toward one another, because God ^{3d}resists *the* ⁴proud, but ⁵gives ^{5a}grace to *the* ^{6b}humble.

6 Therefore, ^abe ^{1b}humbled under the mighty ³hand of God, that He may ^{2d}exalt you in due time,

7 ^{1a}Casting ²all your ^{3b}anxiety on Him, because ⁴it matters to Him concerning you.

⁵ⁱ Although the Greek word is the same as in v. 1, it should, in principle, refer to all older men.

⁵ⁱ The Greek word is derived from a noun meaning a slave's apron, which girds up his loose garments in the service. It is used here as a figure of speech, signifying to put on humility as a virtue in service. This figure comes evidently from Peter's impression of how the Lord girded Himself with a towel when He humbled Himself to wash the disciples' feet, especially Peter's (John 13:4-7). The thought of girding up has already been introduced by Peter in 1:13.

⁵ⁱ A strong word for an army preparing to resist the enemy.

⁵ⁱ Lit. showing above (others).

⁵ⁱ Referring, strictly speaking, to the Triune God Himself as the life supply being multiplied in the humble believer. See notes 2^a in ch. 1 and 10² in ch. 4.

⁵ⁱ Or, lowly, as in Matt. 11:29.

⁶ⁱ Passive voice, indicating to be made humble by God, mostly through the sufferings of persecution (v. 10). This, however, needs our cooperation with God's operation; we must be willing to be made humble, lowly, under the mighty hand of God. Hence, *be* humbled. "Humbled" is passive, but "be" is active. While God is acting to operate on us, we need to take the initiative to be operated on by Him. To take the initiative is active; to be operated on is passive. This is our willingness to be under the hand of God, which is mighty to do everything for us.

⁶ⁱ To be submissive to God's mighty hand, willing to be made lowly, is to take the God-honoring way that gives Him the ground to exalt us in His time. Willing to be made low by God's humbling hand in His discipline is a prerequisite to being made high by God's exalting hand in His glorification.

⁷ⁱ Or, throwing . . . upon, i.e. committing . . . to, giving up . . . to. The verb denotes a once-for-all act.

⁷ⁱ I.e. the whole lot of your anxiety throughout your entire life, the whole life with all its anxiety.

⁷ⁱ Or, worry, care. In persecution the believers' sufferings cause worry and anxiety to them. They need not only to be humbled, to be brought low from their pride, their haughtiness, but also to throw their life with its care upon God; for He is not only mighty and just, but also loving and faithful concerning them.

⁷ⁱ Or, He cares for you. The disciplining and judging God has a loving concern for the believers, especially the persecuted ones. He

8 Be ^{1a}sober; ^{2b}watch. Your ^{3c}adversary, *the* ^{4d}Devil, as a ⁵roaring ^elion ^{6f}walks about, ⁷seeking someone to devour;

9 Whom ^{1a}withstand, ^bfirm in the ²faith, knowing that the same ^{3c}sufferings are being accomplished in your ⁴brotherhood in the world.

***B. Perfected and Grounded
by the God of All Grace
vv. 10-11***

10 ^{1a}But the God of ²all grace, who ^bcalled you into cares for them faithfully. They can throw their care upon Him, especially in their persecution.

⁸¹ To be sober is to have a clear mind of sobriety and self-control, that we may know, especially as disclosed in this chapter, God's purpose in disciplining us and His enemy's scheme to destroy us. See note 7³ in ch. 4.

⁸² To watch is to be vigilant as in warfare, as soldiers on the frontier.

⁸³ Lit. an opponent (in a lawsuit), referring here to Satan, who is our accuser (Rev. 12:9-10 and note 9³).

⁸⁴ See note 1³ in Matt. 4.

⁸⁵ Howling in hunger.

⁸⁶ This indicates the Devil's constant and aggressive activity in seeking prey.

⁸⁷ Peter here warns the suffering believers in persecution. If they would not be humbled under God's mighty hand (v. 6) and cast their anxiety on God (v. 7), they will be devoured by the roaring lion, the Devil, their adversary. This teaches us that pride and anxiety make us delicious prey to fill the hunger of the roaring lion. In this respect Peter no doubt cannot forget the Lord's warning to him regarding the Devil's desire (Luke 22:31).

⁹¹ Not to resist nor to struggle against, but to stand firmly as a rock on the ground of our faith before the roaring Devil.

⁹² "The faith" here actually means "your faith," referring to the believers' subjective faith, their faith in God's protecting power and loving concern.

⁹³ I.e. sufferings in persecution, according to the context of this chapter and the preceding one.

⁹⁴ See note 17¹ in ch. 2.

10¹ "But," indicating a contrast, brings in comfort and encouragement to the suffering believers. You and your brotherhood are suffering your adversary's threatening, the Devil's lion-roar, only

10²
1 Pet.
1:15;

2 Pet.
1:3;

1 Thes.
2:12;

1 Tim.
6:12

8^a
1 Pet.
1:13;
1 Thes.
5:6, 8
8^b
Matt.
24:42;
26:41;
Luke
21:36;
Eph.
6:18
8^c
Matt.
13:25
8^d
Eph.
4:27;
6:11;
James
4:7;
Rev.
12:
9, 12;
cf.
Job
1:9-12;
Luke
22:31;
2 Cor.
2:11
8^e
Psa.
22:
13, 21
8^f
Job
1:7;
2:2
9^a
James
4:7;
Eph.
6:
11, 13
9^b
Col.
2:5
9^c
1 Pet.
4:19;
Acts
14:22;
1 Thes.
3:3
10^a
Jude
24

10^a His eternal glory ^{3d}in Christ, *after you have suffered*
 2 Tim. a little while, will ⁴Himself ^{5f}perfect, ^{6g}establish,
 2:10 ^{10^a} ^{7h}strengthen, and ⁸ⁱground you.

1 Pet. 11 ^aTo Him be the ¹glory and the might unto the ages
 5:14; of the ages. Amen.
 3:16

10^a

1 Pet.

1:6

10^a

Heb.

13:21

10^a

Rom.

16:25;

1 Thes.

3:2, 13;

2 Thes.

2:17

10^a

Eph.

3:16

10^a

Eph.

3:17

11^a

1 Pet.

4:11

for a little while, but the God of all grace, of the bountiful and gracious supply of life that exceeds all your need, will perfect, establish, strengthen, and ground you.

10² All grace refers to the riches of the bountiful supply of the divine life in many aspects ministered to us in many steps of the divine operation on and in us in God's economy. The initial step is to call us, and the consummate one is to glorify us, as mentioned here, "who called you into His eternal glory." Between these two steps are His loving care while He is disciplining us, and His perfecting, establishing, strengthening, and grounding work in us. In all these divine acts, the bountiful supply of the divine life is ministered to us as grace in varied experiences (see notes 2⁸ in ch. 1 and 10² in ch. 4). The God of such grace will perfect, establish, strengthen, and ground the persecuted believers after they suffer a little while.

10³ "In Christ" indicates that the God of all grace has gone through all the processes of incarnation, human living, crucifixion, resurrection, and ascension to accomplish the complete and full redemption, that He may bring His redeemed people into an organic union with Himself. Thus they may participate in the riches of the Triune God as their enjoyment. All the steps of the divine operation are in Christ, who is the embodiment of the Triune God becoming the all-inclusive life-giving Spirit as the bountiful life supply to us. It is in this Christ, through His all-inclusive redemption and based upon all His achievements, that God can be the God of all grace to call us into His eternal glory, and to perfect, establish, strengthen, and ground us in the Triune God (1:1-2) as the solid foundation, thus enabling us to attain unto His glorious goal. What a miracle that fallen sinners could be brought into God's eternal glory! And how excellent is His perfecting, establishing, strengthening, and grounding work in us! This is all accomplished through His "all grace," which is the "true grace" (v. 12).

10⁴ Indicating God's personal activity in the work of grace.

10⁵ See note 9² in 2 Cor. 13.

10⁶ Lit. to set fast, to confirm. The same word was used by the Lord in His charge to Peter in Luke 22:32.

10⁷ Its meaning is very close to "establish."

10⁸ Lit. to lay a basis for. It is a derivation of the word that means foundation. Hence, it is to ground solidly, as in Matt. 7:25, Eph. 3:17, and Heb. 1:10. There is a progress in the four divine acts of grace. Perfecting leads to establishing, establishing to strengthening, and strengthening to grounding in the God of all grace—the Triune God in His dispensing (1:1-2) as the solid foundation.

11¹ Some MSS omit glory.

VII. Conclusion

5:12-14

A. Testimony of the True Grace of God

v. 12

12 Through ^aSilvanus, the faithful brother, as I account *him*, I wrote to you briefly, ^bentreating and fully ^{1c}testifying *that* this is *the* ²true grace of God; in which ^dstand.

12^a
Acts
15:22;
2 Cor.
1:19;
1 Thes.
1:1;
2 Thes.
1:1
12^b

B. Greetings

vv. 13-14

13 The ¹co-^achosen in ²Babylon and ³Mark my son greet you.

Heb.
13:22
12^c
1 Thes.
2:11
12^d
Rom.
5:2;
1 Cor.
15:1

12¹ Peter was an eyewitness (v. 1), testifying what he had seen and experienced. He testifies that what he has written in his Epistle as an account of God's grace is true.

12² Referring to the "all grace" in v. 10, in which the apostle charged the believers to stand. This book is written mainly to show the persecuted believers God's governmental purpose in their sufferings. That they might pass through those sufferings, God will supply them with all the multiplied, varied, and true grace (v. 10; 1:2; 4:10), which is sufficient to enable them to participate in the suffering of and for Christ (2:21; 3:14-17; 4:12-16), and will perfect, establish, strengthen, and ground them in the Triune God, and bring them into His eternal glory (v. 10).

13^a
1 Pet.
1:1;
2:19;
2 John
1, 13;
Rom.
16:13;
8:33;
Eph.
1:14

13¹ The Greek word and its definite article are feminine. It may refer to Peter's wife, who traveled with him (1 Cor. 9:5), or a prominent sister in the Lord, who has been co-chosen by God not only with the receivers of this Epistle, but also with Peter and all other believers. Some suppose that it refers to the church.

13² Through the centuries the great teachers have held two different interpretations of this name: one is figurative, referring to Rome, the capital of the Roman Empire; the other literal, referring to Babylon, a large city on the Euphrates. The reasons for the latter are more logical than for the former. Firstly, it seems that Peter had no reason to use a figurative name to hide the city of his whereabouts. Secondly, all the names he used for the places in the address of his Epistle (1:1) were literal. Thirdly, in the New Testament the name Rome is always clearly mentioned (Acts 19:21; 28:14, 16; Rom. 1:7, 15), even up to the time when Paul's last Epistle, 2 Timothy, was written (2 Tim. 1:17), probably after 1 Peter. It is when John's Revelation, a book of figures, was written, about A.D. 90, that the figurative name Babylon the Great was used for the city of Rome (Rev. 17:5; 18:2).

13³ John Mark (Acts 12:12, 25), the writer of the Gospel of Mark.

14 14 Greet one another with a ^akiss of love. ^{1b}Peace to you all who are ^{2c}in Christ.

Rom.
16:16;

1 Cor.
16:20;

2 Cor.
13:12;

1 Thes.
5:26

14^b
1 Pet.

1:2;
Eph.

6:23

14^c
1 Pet.

5:10;
3:16

He, as Peter's spiritual son, was there with him. Later he was taken to Paul by Timothy (2 Tim. 4:11).

14¹ Peace results from grace, issuing from the enjoyment of the Triune God. Such enjoyment of God as the multiplying and multiplied grace (1:2), the varied grace (4:10), the all grace (5:10), and the true grace (5:12) as the reality of the contents of the Christian life under the government of God issues and results in a condition of peace with both God and man.

14² Peter stresses the fact that the believers are in Christ (3:16; 5:10). It is of God and through our faith and baptism that we are in Christ (1 Cor. 1:30; John 3:5; Gal. 3:27; Rom. 6:3). This results in an organic union with the Triune God (Matt. 28:19), and makes us one spirit with the Lord (1 Cor. 6:17).

THE SECOND EPISTLE OF PETER

Subject:

The Divine Provision and the Divine Government

CHAPTER 1

I. Introduction—to the Believers Allotted Like Precious Faith 1:1-2

1 ^{1a}Simon Peter, a ^{2b}slave and ^capostle of Jesus Christ, to ³those who have been ⁴allotted ⁵like precious ^{6d}faith with ⁷us ⁸in the ⁹righteousness of our ¹⁰God and Savior, Jesus Christ:

^{1a}
Acts
15:14;
Luke
5:8;
John
13:6;
20:2;
21:15

¹ Simon is Peter's old name, and Peter is his new name given by the Lord (John 1:41-42). Simon refers to his old man by birth; Peter, to his new man by regeneration. The two names are combined here as one, signifying that the old man Simon has now become the new man Peter.

^{1b}
Rom.
1:1

¹² Slave indicates Peter's submission to the Lord, and apostle, the Lord's commission to him.

^{1c}
2 Pet.
3:2

¹³ Referring to the Jewish believers in dispersion in the Gentile world (1 Pet. 1:1).

^{1d}
2 Pet.
1:5;

¹⁴ As the children of Israel were allotted a piece of the good land (Josh. 13:6; 14:1-5; 19:51). This implies that the all things which relate to life and godliness (v. 3), including the divine nature (v. 4) partaken of by the believers through the like precious faith according to the precious and exceedingly great promises, are the real inheritance given to the believers by God in the New Testament.

Jude
3;
Titus
1:4;
Rom.
1:12;

¹⁵ Lit. of equal value or honor; hence, equally precious. Not equal in measure, but in value and honor to all the receivers.

2 Tim.
4:7

¹⁶ Faith is the substantiation of the substance of the truth (Heb. 11:1), which is the reality of the contents of God's New Testament economy. The contents of God's New Testament economy are composed of the "all things which relate to life and godliness" (v. 3), that is, the Triune God dispensing Himself into us as life within and godliness without (see points 1, 2, 5, and the last paragraph of note 1¹ in 1 Tim. 1). The like precious faith, allotted to us by God through the word of God's New Testament economy and the Spirit, responds to the reality of such contents and ushers us into the reality, making its substance the very element of our Christian life and experience. Such a faith is allotted to all the believers in Christ as their portion, which is equally precious to all who have received it. As such a portion from God, this faith is objective to us in the divine truth. But it brings all the contents of its substantiation into us, thus making

2^a 2 ¹Grace to you and peace be ^{2a}multiplied ³in the full ^{4b}knowledge of God and of ⁵Jesus our Lord;

1 *Pet.*
1:2;
Jude

2

2^b

2 *Pet.*
1:3, 8;
2:20;
3:18;

John
17:3;
Phil.
3:8

them all with itself (faith) subjective to us in our experience. It is like the scenery (truth) and the seeing (faith) are objective to the camera (us). But when the light (the Spirit) brings the scenery to the film (our spirit) within the camera, both the seeing and the scenery become subjective to it.

1⁷ Referring to the Apostle Peter and all the other believers in the Jewish land. All the believers in the Gentile world share the same precious faith to substantiate the blessing of life of the New Testament with all those in the Jewish land as their common portion allotted to them by God.

1⁸ In the sphere of, by means of.

1⁹ Or, justice. Our God is righteous, just. In His justice, He has allotted the precious faith as a divine portion equally to all believers in Christ, both Jew and Gentile, without respect of person. And now He is not only our God but also our Savior. So His righteousness now is not the righteousness merely of God, nor merely of Christ, but the righteousness of both our God and our Savior, Jesus Christ. As our Savior, His righteousness is His righteous act, His death on the cross in absolute obedience (Phil. 2:8), accomplishing propitiation for the sins of the whole world (1 John 2:2), enabling us to be justified by God (Rom. 5:18). As our God, His righteousness is His justice in that, based upon the righteous act, the redemption of our Savior Jesus Christ (Rom. 3:24-25) justifies all the believers in Christ (Rom. 3:26), both Jew and Gentile (Rom. 3:30). In and by means of such a twofold righteousness, the righteousness of both our God and our Savior, Jesus Christ, the precious faith, the precious substantiation of the New Testament blessing, has been allotted equally to all believers among all nations.

1¹⁰ God and Savior are both Jesus Christ. This indicates Jesus Christ is God to be our Savior. He is the very God whom we worship, becoming our Savior to save us. This designated and separated, at Peter's time, the believers in Christ from the Jews, who did not believe that Jesus Christ was God, and from the Romans, who believed that Caesar, not Jesus Christ, was their God.

2¹ Or, grace and peace be multiplied to you.

2² Grace and peace came to us through the God-allotted faith, which substantiates the life-blessing of the New Testament (v. 1). This faith was infused into us through the word of God, which conveys to us the real knowledge of God and of Jesus our Lord. In the sphere of, by means of, the full knowledge, the increasing and increased knowledge, of God and of Jesus our Lord, the grace and peace which we have received will be multiplied.

2³ In the sphere of, by means of.

2⁴ The full knowledge of the Triune God is for our participation and enjoyment in His divine life and divine nature. It is in contrast with the killing knowledge of the human logic of philosophy, which invaded the church in its apostasy.

2⁵ Some MSS read, Jesus Christ our Lord.

II. The Divine Provision

1:3-21

A. The Impartation of the Divine Power

vv. 3-11

1. All Things Relating to Life and Godliness with the Divine Nature

vv. 3-4

3 As His ^{1a}divine power has ²granted to us ³all things which ⁴relate to ^{5b}life and ^{6c}godliness, ⁷through

³¹ Chapter two shows that this Epistle, like 2 Tim., 2 John, 3 John, and Jude, was written in the time of the church's degradation and apostasy. Hence, apostasy was the background of this book. The burden of the writer was to inoculate the believers against the poison of apostasy. God's salvation is to impart Himself in His Trinity into the believers to be their life and life supply. This is God's economy, God's dispensation. The apostasy distracted the believers from the economy of God by leading them into the human logic of puzzling philosophies. It was not the exercise of partaking of the tree of life that gives life, but of participating in the tree of knowledge that brings in death (Gen. 2:9, 16-17). Thus the serpent deceived and seduced Eve (Gen. 3:1-6). In order to inoculate against this death-poison in his healing Epistle, the apostle firstly prescribed the divine power as the strongest and the most effective antidote. This provides the believers with all things related to the generating and supplying divine life (not the killing knowledge) and the God-expressing godliness (not the show of human wisdom). This rich divine provision, which is covered in detail in the following verses (to v. 11), is more than sufficient for the believers to live a proper Christian life and overcome the satanic apostasy.

"Divine" denotes the eternal, unlimited, and almighty divinity of God. Hence, divine power is the power of the divine life related to the divine nature.

³² I.e. imparted, infused, and planted into us by the all-inclusive life-giving Spirit, who regenerates us and indwells us (2 Cor. 3:6, 17; John 3:6; Rom. 8:11).

³³ All things relating to life and godliness are the various aspects of the divine life, typified by the riches of the produce of the good land in the Old Testament. These are the substance of our faith's substantiation allotted to us by God as our portion for our inheritance.

³⁴ Lit. toward.

³⁵ Life is within for us to live, and godliness is without as the outward expression of the inward life. Life is the inward energy, inward strength, to bring forth the outward godliness, which leads to and results in glory.

³⁶ See note 2² in 1 Tim. 2.

³⁷ The impartation into us of all the things of life is through the

^{3a}
cf.
Rom.
1:20
^{3b}
Gen.
2:9;
Psa.
36:9;
John
1:4;
3:16;
10:10;
14:6;
1 John
1:2;
5:12;
Titus
1:2;
Acts
11:18;
Rom.
5:10;
17, 21;
6:4;
Col.
3:4;
1 Tim.
6;
12, 19;
Rev.
2:7, 10;
22:1-2,
14, 19
^{3c}
2 Pet.
1:6;
1 Tim.
2:2;
3:16;
4:6-7;
6:3;
2 Tim.
3:12;
Titus
1:1;
2:12

^{3a} the full ⁸knowledge of ⁹Him who has ^dcalled us ¹⁰to His own ^{11e}glory and ^{12f}virtue,

^{1 Pet.} 2:9;
^{3:9;} 4 ¹Through ²which He has granted to us precious and ³exceedingly great ^apromises, that through ⁴these you might become ^bpartakers of *the* divine nature, ^{2 Thes.} ⁵having ^cescaped *the* ⁶corruption which is in the ^dworld ⁷by ^elust.

^{1:9;} full knowledge of God, which is conveyed and revealed to us through ^{2 Pet.} His word. This becomes the faith (objective) in which our faith ^{1:10} (subjective) is produced.

^{3e} ^{Rom.} 3⁸ See note 2⁴.

^{1:23;} 3⁹ Referring to God who is our Savior and our Lord Jesus Christ ^{3:23;} (vv. 1, 2). He has called us to His glory and virtue by His glory and ^{5:2;} virtue. His disciples saw His glory and virtue (v. 16; John 1:14) and ^{6:4;} were attracted by them. Then through this glory and virtue they were ^{8:18;} called by Him to this glory and virtue. It is the same with all believers ^{9:23;} in Christ.

^{John} 17: 3¹⁰ Or, by, through.

^{22, 24;} 3¹¹ I.e. the expression of God, God expressed in splendor.

^{Eph.} 1:17: 3¹² Lit. excellency (see note 8⁷ in Phil. 4), denoting the energy of ^{3:16;} life to overcome all obstacles and to carry out all excellent attributes. ^{1 Cor.} Glory is the divine goal; virtue is the energy and strength of life to reach ^{2:7;} the goal. This virtue with all things relating to life has been given to us ^{2 Cor.} by the divine power, but it needs to be developed on the way to glory. ^{4:17;}

^{Col.} 1:27: 4¹ Or, on account of, on the basis of. Gk. *dia*, in the instrumental sense becoming causal.

^{3:4;} 4² Referring to glory and virtue in v. 3. Through and on the basis ^{Heb.} of the Lord's glory and virtue, by and to which we have been called. ^{2:10} He has given us His precious and exceedingly great promises, such as ^{3a} in Matt. 28:20; John 6:57; 7:38-39; 10:28-29; 14:19-20, 23; 15:5; and ^{1 Pet.} 16:13-15. All these are being carried out in His believers by His life- ^{2:9;} power, as the excellent virtue, unto His glory. ^{cf.}

^{2 Pet.} 1:5: 4³ Lit. greatest.

^{Phil} 4:8: 4⁴ Through the precious and exceedingly great promises we, the ^{2 Cor.} believers in Christ who is our God and Savior, have become ^{7:1;} partakers of His divine nature in an organic union with Him, which ^{cf.} we have entered through faith and baptism (John 3:15; Gal. 3:27; ^{2 Pet.} Matt. 28:19). The virtue (energy of life) of this divine nature carries us ^{3:13} into His glory (godliness becoming the full expression of the Triune ^{4b} God).

^{Heb.} 12:10; 4⁵ In his first Epistle the apostle told the believers that Christ ^{6:4;} redeemed them from their vain manner of life (1:18-19), so that they ^{3:1} should abstain from fleshly lusts (2:11) and no longer live in the flesh ^{4c} in the lusts of men (4:2). Now in his second Epistle he unveils to them ^{2 Pet.} the energy, the strength, by which they are enabled to escape the

^{4c}	^{4d}	^{1 John}	^{James}	^{4e}	^{1 Pet.}
^{2 Pet.}	^{2 Pet.}	^{2:}	^{4:4}	^{2 Pet.}	^{4:2}
^{2:}	^{2:20;}	^{15-17;}		^{2:}	
^{18, 20}		^{5:4, 19;}		^{10, 18;}	

**2. Development by Growth in Life
unto the Rich Entrance into the Eternal Kingdom
vv. 5-11**

5 And for this very reason also, ¹adding all ^adiligence, ²supply bountifully in your ^{3b}faith ^{4c}virtue, and in virtue ^{5d}knowledge,

6 And in knowledge ^{1a}self-control, and in self-control ^{2b}endurance, and in endurance ^{3c}godliness,

corruption in lust, and the result of this escape. The energy is the virtue of the divine life, and the result is to partake of the divine nature of God, to enjoy all the riches of what the Triune God is. In partaking of the divine nature and in the enjoyment of all that God is, all the riches of the divine nature will be fully developed, as described in vv. 5-7. Having escaped the corruption of lust in the world, the barriers to the growth of the divine life in us, we are freed to become partakers of the divine nature, enjoying its riches in its development to the fullest extent by the virtue of God unto His glory.

^{4e} See note 1⁶ point 3 in ch. 2.

^{4f} Or, in.

^{5f} Lit. bringing in beside. Beside, along with, the precious and exceedingly great promises given to us by God, we should bring in all diligence to cooperate with the enabling of the dynamic divine nature for the carrying out of God's promises.

^{5g} See note 19² in Phil. 1. What the divine power has given us in vv. 3-4 is developed in vv. 5-7. To supply virtue in faith is to develop virtue in the exercise of faith. The same applies to all the other items.

^{5h} This is the like precious faith allotted to us by God (v. 1) as the common portion of the New Testament blessing of life for the initiation of the Christian life. This faith needs to be exercised that the virtue of the divine life may be developed in the following steps to reach its maturity.

⁵ⁱ Lit. excellency (see note 8⁷ in Phil. 4), denoting the energy of the divine life issuing in vigorous action (cf. note 3¹²).

^{5j} Virtue, the vigorous action, needs the bountiful supply of the knowledge of God and of Jesus our Lord (vv. 2, 3, 8) regarding the all things relating to the divine life and godliness and the partaking of the divine nature (vv. 3-4) for our enjoyment in the following development.

^{6f} Or, temperance, the exercise of control and restraint over one's self in its passions, desires, and habits. This needs to be supplied and developed in knowledge for the proper growth in life.

^{6g} Self-control is to deal with ourselves; endurance is to bear with others and with circumstances.

^{6h} A living that is like God and expresses God. When we exercise control over our self and bear with others and with circumstances, godliness needs to be developed in our spiritual life that we may be like God and express Him.

^{5a}
2 Pet.
1:10
^{5b}
2 Pet.
1:1;
Gal.
5:6;
James
2:22
^{5c}
Phil.
4:8;
cf.
2 Pet.
1:3
^{5d}
2 Pet.
1:2, 3, 8;
3:18;
Phil.
1:9;
3:8
^{6a}
Acts
24:25;
Gal.
5:23;
1 Tim.
3:2, 11;
Titus
2:2
^{6b}
Rom.
5:3;
Heb.
10:36;
James
1:3
^{6c}
2 Pet.
1:3

7^a 7 And in godliness ^{1a}brotherly love, and in brotherly love ^{2b}love.

1 Pet.
1:22

7^b 8 For ¹these things, ²existing in you and ³abounding, ⁴constitute *you* neither ⁵idle nor ^{6a}unfruitful ⁷unto the full ^{8b}knowledge of our Lord Jesus Christ;

1 Thes.
3:12

8^a

Titus

3:14;

John

15:2-5;

Jude

12;

cf.

2 Cor.

9:10;

Rom.

1:13;

6:22;

7:4;

15:28;

Gal.

5:22;

Eph.

5:9;

Phil.

1:22;

4:17;

Col.

1:6, 10;

Heb.

12:11;

13:15;

James

3:18;

Rev.

22:2

8^b

2 Pet.

1:2

7¹ Gk. *philadelphia*, composed of *phileo*, to have affection for, and *adelphos*, a brother; hence, a brotherly affection, a love of delight and pleasure. In godliness, the expression of God, this love needs to be supplied for the brotherhood (1 Pet. 2:17; 3:8; Gal. 6:10), for our testimony to the world (John 13:34-35), and for the bearing of fruit (John 15:16-17).

7² Gk. *agape*, used in the New Testament for the divine love, which God is in His nature (1 John 4:8, 16). It is nobler than *phileo*. It adorns all the qualities of the Christian life (1 Cor. 13; Rom. 13:8-10; Gal. 5:13-14). It is stronger in ability and greater in capacity than human love (Matt. 5:44, 46), yet a believer who lives by the divine life (v. 3) and partakes of the divine nature (v. 4) can be saturated with it and express it in full. Such a love needs to be developed in brotherly love, to govern it and flow in it for the full expression of God, who is this love. Faith may be considered as the seed of life, and this nobler love, the fruit (v. 8) in its full development. The six developments in between are the stages of its growth unto maturity.

8¹ All the virtues covered in vv. 5-7, from faith to love.

8² Gk. *huparcho*, denoting the existence of certain things that belong to someone from the beginning, thus becoming his rightful possession to the present. This indicates that all the virtues mentioned above are the possession of the believers and exist in them forever through their experience of partaking of the divine nature in all its riches.

8³ The divine virtues are not only existing in and possessed by the believers, but also abounding and multiplying in them in the development and growth of the divine life.

8⁴ This indicates that the virtues of the divine life and divine nature are the constituents of our spiritual constitution, our spiritual being, making us persons without the elements of idleness and unfruitfulness.

8⁵ Lit. unworking; hence, idle. One may not be idle but still unfruitful. To be fruitful requires more growth in life and more supply of life. Idleness and unfruitfulness are constituents of our fallen being; working, the energizing of life, and fruitfulness are the constituents of our spiritual constitution.

8⁶ This indicates that what is covered in vv. 5-7 is the development of the growth of the divine life unto its maturity.

8⁷ The constitution with the spiritual virtues as its constituents advances in many steps toward the full knowledge of our Lord Jesus Christ, with a view to the full realization of the all-inclusive embodiment of the Triune God. In this section of the Word, three prepositions are used regarding the relationship of the experience of

9 For *he* in whom ¹these things are not present is ^ablind, being ²shortsighted, ³having forgotten the ^bcleansing of his past sins.

10 ¹Wherefore, brothers, be the more ^adiligent to ²make your ^bcalling and ^cselection ^dfirm, for doing ³these things you shall by no means ever ^estumble.

11 For so shall be richly *and* ^abountifully ¹supplied to you the ^bentrance into the ²eternal ^ckingdom of our Lord and Savior Jesus Christ.

life to spiritual knowledge: in, in v. 2, referring to the sphere of the knowledge; through, in v. 3, referring to the channel of the knowledge; and unto, in v. 8, referring to the knowledge in view as a goal.

8^a See note 2^d.

9¹ See note 8¹.

9² From the root word that means to close the eyes (due to strong light); hence, to be shortsighted. To be thus shortsighted is to be spiritually blind, unable to see something further in the divine life and divine nature of the Triune God dispensed into the believers as their bountiful supply.

9³ Lit. taking forgetfulness, i.e. willing to forget the experience of the cleansing of his past sins. That cleansing was for him to go on in the divine life by partaking of the divine nature to reach its maturity. This is not to deny the faithful profession he made when he believed in Christ and was baptized into Him, nor to lose the assurance of salvation which he received at that time, but to neglect what the initiation of salvation meant to him.

10¹ Or, Wherefore rather, brothers, be diligent. . . .

10² I.e. to develop the spiritual virtues in the divine life, to advance in the growth of the divine life. This makes God's calling and selection of us firm.

10³ See note 8¹.

11¹ The bountiful supply we enjoy in the development of the divine life and divine nature (vv. 3-7) will bountifully supply us a rich entrance into the eternal kingdom of our Lord. It will enable and qualify us to enter into the coming kingdom with all the riches of the divine life and divine nature as our excellent virtues unto the splendid glory of God. This is not merely to be saved to go to heaven.

11² Referring to the kingdom of God given to our Lord and Savior Jesus Christ (Dan. 7:13-14), which will be manifested at His coming back (Luke 19:11-12). It will be a reward to His faithful believers, who pursue the growth in His life unto maturity and the development of the virtues of His nature, that they may participate, in the millennium, in His kingship in God's glory (2 Tim. 2:12; Rev. 20:4, 6). To enter thus into the eternal kingdom of the Lord is related to the entrance into God's eternal glory, to which He has called us in Christ (1 Pet. 5:10; 1 Thes. 2:12 and note 3).

9^a
Deut.
28:
28-29:
Isa.
59:10;
Zeph.
1:17;
1 John
2:11;
Rev.
3:17
9^b
Titus
2:14
10^a
2 Pet.
1:5
10^b
2 Pet.
1:3;
Eph.
1:18;
4:1, 4;
Heb.
3:1
10^c
1 Pet.
1:1
10^d
2 Pet.
1:19;
3:17;
Heb.
3:6, 14
10^e
1 Pet.
2:8;
Jude
24
11^a
Phil.
1:19
11^b
Matt.
5:20;
7:21;
25;
21, 23
11^c
Acts
14:22;
1 Cor.
6:9-10;
Gal.
5:21;
Eph.
5:5

B. The Shining of the Divine Truth

vv. 12-21

1. By the Glory of the Apostles' Witnessing

vv. 12-18

12^a
 2 Pet.
 3:1;
 Jude
 5;
 Rom.
 15:15
 12^b
 1 Thes.
 3:2;
 Rom.
 1;
 11-12
 12^c
 1 Tim.
 2:4;
 4:3;
 6:5;
 2 Tim.
 2:18;
 Titus
 1:1, 14
 13^a
 Phil.
 1:7
 13^b
 2 Cor.
 5:1-4
 13^c
 2 Pet.
 3:1
 14^a
 cf.
 2 Tim.
 4:6
 15^a
 cf.
 Luke
 9:31
 15^b
 Jude
 17
 16^a
 2 Pet.
 2:3
 16^b
 1 Tim.
 1:4,
 and
 note 1;
 Titus
 1:14
 16^c
 Mark
 5:30;
 Luke
 6:19;
 8:46;
 24:19

12 Wherefore I shall be ready always to "remind you concerning these things, even though you know *them* and have been ^bestablished in the ¹present ^ctruth.

13 And I count *it* ^aright, as long as I am in this ^{1b}tabernacle, to ^cstir you up by a reminder,

14 Knowing that the ^{1a}putting off of my tabernacle is imminent, even as ²also our Lord Jesus Christ made clear to me.

15 And I will also be diligent, that after my ^{1a}exodus you may be able to have these things always in ^bremembrance;

16 For we did not ¹follow ^acleverly devised ^{2b}myths *when* we made known to you the ^cpower and ^{3d}coming of our Lord Jesus Christ, but we became ^{4e}eyewitnesses of that One's ⁵majesty.

12¹ I.e. the truth which is present with the believers, which they have already received and now possess. In the first section of this chapter, vv. 1-11, Peter uses the provision of the divine life for the proper Christian life to inoculate against the apostasy. In the second section, vv. 12-21, he uses the revelation of the divine truth, as the second antidote, to inoculate against the heresy in the apostasy, a heresy similar to today's Modernism.

13¹ The temporal body (2 Cor. 5:1).

14¹ I.e. to put off the body, to be unclothed of the body (2 Cor. 5:4), to leave the body, to die physically. Peter, like Paul (2 Tim. 4:6), knows he will leave the world by martyrdom, and he is now ready for it.

14² He remembers the Lord's word to him concerning his death, when He charged him to feed His sheep (John 21:15-19).

15¹ Or, departure (same in Luke 9:31), i.e. to leave the world.

16¹ Lit. follow out.

16² Myths were the superstitious stories cleverly devised in Greek philosophy, which was related to the apostasy.

16³ Gk. *parousia*, presence.

16⁴ "'Admitted into immediate vision of the glory,' a word used for full initiation into the mysteries" (Darby). Peter realizes that he, James, and John were admitted to the highest degree of initiation at the Lord's transfiguration, admitted to be the initiated spectators of

16^d
 2 Pet.
 3:4;

Matt.
 24:3,
 and
 note 3

16^e
 1 John
 1:1

17 For *He* received from God *the* Father honor and glory, such a ^avoice being ¹borne to Him by the ²magnificent glory: This is My beloved Son, in whom I delight.

18 And this voice we heard being ¹borne out of heaven, being together with Him in the ^aholy ^bmountain.

2. By the Light of the Prophetic Word vv. 19-21

19 ¹And we have the ^aprophetic word *made* more ^bfirm, to which you do well to give heed as to a ^{2c}lamp shining in a ³dark place, until *the* ^{4d}day dawns and *the* ^emorning star rises in your hearts;

His majesty. He considers the Lord's transfiguration as a figure of His second coming, even as the Lord did in Luke 9:26-36. The Lord's transfiguration in glory was a fact, and he was in it. The Lord's coming back in glory will also be a fact as real as His transfiguration, and he will also be in it. It is not a cleverly devised myth related to the believers by the apostles.

16^s I.e. magnificence, greatness in splendor, honor and glory, even magnificent glory (v. 17), as appeared to the eyes of Peter and the other two disciples in the Lord's transfiguration (Matt. 17:2; Luke 9:32).

17¹ Or, carried along.

17² The overshadowing cloud at the Lord's transfiguration (Luke 9:34-35), like the shekinah glory overshadowing the propitiation cover (Exo. 25:20; 40:34).

18¹ Or, carried along.

19¹ "And" indicates that in addition to the truth of the Lord's transfiguration, covered in the preceding verses as the inoculation against superstitious myths, the truth of the prophetic word is used for a more sure confirmation.

19² Peter likens the word of prophecy in the Scripture to a lamp shining in a dark place. This indicates that: 1) this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness; and 2) the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light to shine in their darkness (not merely knowledge in letters for mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns.

19³ Or, murky place, a place that is squalid, dry, and neglected. This is a metaphor, illustrating the darkness in the apostasy.

19⁴ A metaphor, illustrating a time coming which will be full of light, as a bright day dawning, with the morning star rising before its dawning in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of the prophecy of Scripture. In the time of apostasy the believers do well to give heed in

17^a
Matt.
17:5;

3:17;
Mark
9:7;

Luke
9:35

18^a
Exo.
3:5;

Josh.
5:15

18^b
Matt.
17:1;

Mark
9:2;

Luke
9:28

19^a
1 Pet.
1:10;

2 Pet.
3:2;

Luke
1:70

19^b
2 Pet.
1:10

19^c
Psa.
119:

105;

John
5:35

19^d
cf.

Rom.
13:12;

1 Thes.
5:4-5, 8

19^e
Rev.
2:28;

22:16

20 Knowing this first, that no prophecy of "Scripture is of ¹one's own ²interpretation;

2 Pet.
3:16;
Acts
1:16;
2 Tim.
3:16

21 ¹For no prophecy was ever ²borne by *the* will of man, but men spoke from God, being ²borne by *the* Holy "Spirit.

21^a
2 Sam.
23:2;
Ezek.
3;
12, 14;
8:3

this matter that the prophetic word, as a lamp, may shine through the darkness of apostasy until such a day dawns upon them. This will cause and encourage them to seek earnestly the Lord's presence and be watchful that they will not miss the Lord in the secret part of His *parousia*, when He comes as a thief (see notes 27¹ in Matt. 24 and 8² in 2 Thes. 2). Hence, this metaphor should allude to the coming age, the age of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord (v. 16) as the Sun of righteousness (Mal. 4:2), whose light will shine to break through the gloom of the dark night of this age. Preceding this, the Lord will appear as the morning star (Rev. 2:28; 22:16) in the darkest hour of the night to those who are watchful and looking for His dear appearing (2 Tim. 4:8). They have been enlightened by the shining of the prophetic word, which is able to lead them to the dawning day.

20¹ Referring to the prophet who spoke the prophecy or the writer who wrote the prophecy.

20² Lit. loosening, untying; hence, disclosure, exposition, solution. One's own interpretation means the prophet's or writer's own exposition or solution, which is not inspired by God through the Holy Spirit. Peter's thought here is that no prophecy of Scripture is of the prophet's or writer's own concept, idea, or understanding; no prophecy comes from that source, the source of man; no prophecy originates from any prophet's or writer's private and personal thought. This is confirmed and explained by the following verse.

21¹ "For" gives the explanation to the preceding verse. No prophecy of Scripture is of the prophet's or writer's solution, for no prophecy was ever borne or carried along by the will of man, but. . .

21² Or, carried along. In Greek the same as in vv. 17, 18. No prophecy was ever carried along by the will of man. Man's will, desire, and wish, with his thought and solution, are not the source from which any prophecy came; the source is God, by whose Holy Spirit men were carried along, as a ship by the wind, to speak out the will, desire, and wish of God.

CHAPTER 2

III. The Divine Government

2:1—3:16

A. God's Judgment on the False Teachers

2:1-3

1 ¹But there arose also ^afalse prophets among the people, as also among you there will be ^bfalse teachers, who will ^{2c}secretly bring in ³destructive ⁴heresies, even ^ddenying the ^{5e}Master who ^fbought them, bringing upon themselves swift ⁶destruction.

¹ After presenting to the believers (in ch. 1) the rich provision of the divine life and the shining enlightenment of the divine truth, thus providing for the maintenance of life and inoculating against the poison of the apostasy, the apostle faithfully indicates as a warning to them in this chapter the awful contents of the apostasy and its dreadful result. This warning is a close parallel to the warning given in Jude 4-19.

¹² Or, bring in by smuggling. Lit. to bring in alongside, to bring in sideways, to introduce a new subject for which the hearers are not prepared. Here it denotes the false teachers bringing in and introducing their false teachings alongside the true ones.

¹³ Lit. heresies of destruction.

¹⁴ An anglicized Greek word, *hairesis*, which means, choices of opinion (of doctrine) different from that usually accepted, "self-chosen doctrines alien from the truth" (Alford), thus causing division and producing sects. This word is also used in Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22; 1 Cor. 11:19; Gal. 5:20; and Titus 3:10 in the adjective form, *hairetikon*, heretical. Here it denotes the false and heretical doctrines brought in by the false teachers, the heretics, like the doctrines of today's Modernism.

¹⁵ This implies the Lord's Person and His redemptive work. The false teachers at Peter's time, like today's Modernists in their apostasy, denied both the Lord's Person as the Master and His redemption, by which the Lord purchased the believers.

¹⁶ In this Epistle, Peter uses three different Greek words concerning the consequence of the apostasy under God's governmental judgment:

1) *Apollumi* signifies to destroy utterly; in middle voice, to perish, as in 3:6, 9. The idea is not extinction, but ruin, loss, not of being, but of well-being. It unveils more of God's governmental judgment in Matt. 10:28; 22:7; Mark 12:9; Luke 17:27, 29; John 3:16; 10:28; 17:12; 1 Cor. 10:9, 10; 2 Cor. 2:15; 4:3; 2 Thes. 2:10; and Jude 5, 11.

2) *Apoleia*, akin to *apollumi*, indicates loss (of well-being, not of being), ruin, destruction, or perdition (physical, spiritual, or eternal). It is used for "destruction" in 2:1 (twice), 3; 3:7, 16. The same word denotes different results of God's varied judgments (see note 17² paragraph 2 in 1 Pet. 1). In cases such as those described in 2 Pet. 2:1,

^{1a}
Deut.
13:1;
1 Kings
18:19;
22, 40;
22;
6, 10,
20-23;
Jer.
14:14;
27;
9-10,
16;
Matt.
7:15;
24:11;
1 John
4:1
^{1b}
cf.
2 Cor.
11;
13, 26
^{1c}
Gal.
2:4;
Jude
4
^{1d}
Matt.
10:33;
26;
34-35;
69-75;
Luke
12:9;
2 Tim.
2:12;
1 John
2;
22-23
^{1e}
Jude
4;
2 Tim.
2:21;
Rev.
6:10
^{1f}
Acts
20:28;
1 Cor.
6:20;
7:23;
Rev.
5:9;
14:3-4

2^a 2 And many will ¹follow their ^alicentiousness, because of whom the ²way of the truth will be ^breviled.

2^b 3 And by ^acovetousness with ^bfabricated ^cwords they will ^dmake merchandise of you, for whom the ^{1e}judgment ²of old is not idle, and their ³destruction does not slumber.

**B. God's Judgment of Old
on Both Angels and Men
2:4-9**

3^a 4 For if God did not spare *the* ^{1a}angels who sinned,

3^b 3; 3:7; John 17:12; Rom. 9:22; Phil. 1:28; 3:19; 2 Thes. 2:3; and Rev. 17:8, 11, it denotes eternal perdition. In cases such as those described in 2 Pet. 3:16 (see note 4) and Heb. 10:39 (see note 2), it denotes the punishment of God's governmental discipline, not eternal perdition. In Matt. 7:13 and 1 Tim. 6:9, it denotes a principle for any case.

3^c 3) *Phthora*, denoting corruption unto destruction, destruction that comes with corruption, destroying by means of corrupting, of morality, soul, and body. It is used for "corruption" in 1:4; 2:12, 19, and for "corrupting" in 2:12; and its verb form, *phtheiro*, is used in future passive voice for "shall be corrupted" in 2:12, and in present passive voice for "are being corrupted" in Jude 10. Its significance can be further seen in Rom. 8:21; 1 Cor. 3:17 and notes 1 and 2; 15:33; 2 Cor. 7:2; 11:3; Gal. 6:8; Rev. 11:18; and 19:2.

4^a 2¹ Lit. follow out.

2² I.e. the path of the Christian life according to the truth, which is the reality of the contents of the New Testament (1 Tim. 2:4; 3:15; 4:3; 2 Tim. 2:15, 18; Titus 1:1). It is designated by other titles according to its various virtues, like the straight way (v. 15 and note; cf. Heb. 12:13), the way of righteousness (v. 21 and note; Matt. 21:32), the way of peace (Luke 1:79; Rom. 3:17), the way of salvation (Acts 16:17), the way of God (Matt. 22:16; Acts 18:26), the way of the Lord (John 1:23; Acts 18:25), and the way (Acts 9:2; 19:9, 23; 22:4; 24:22). It is slandered as the way of heresy (Acts 24:14).

3¹ The first Epistle stressed God's governmental judgment (4:17-18). This is continued in the second. Under God's government the fallen angels were caught and are being kept for judgment (v. 4), and the age of the deluge and the cities of Sodom and Gomorrah were all judged (vv. 5-9). But God will especially mete out serious judgment to the New Testament heretics (v. 10). And all the ungodly will be judged and destroyed at the day when the heavens and earth will be burned by fire (3:7). Because of this, the God of justice and holiness has begun His governmental judgment from His own household - the believers. See note 17² paragraph 2 in 1 Pet. 1.

3² I.e. from ancient times, as illustrated in vv. 4-9.

3³ See note 1⁶ point 2.

4¹ The fallen angels (see notes 19² in 1 Pet. 3 and 4¹ in Rev. 12), who were the first fallen ones in the universe in the sequence of historical facts recorded in this chapter.

2^a
2 Pet.
2:7, 18;
Jude
4
2^b
1 Pet.
3:9
3^a
2 Pet.
2:14;
Acts
20:33;
1 Thes.
2:5;
Titus
1:11
3^b
2 Pet.
1:16
3^c
Rom.
16:18;
Col.
2:4
3^d
Jude
16
3^e
Jude
4
4^a
Jude
6;
Matt.
25:41

but delivered *them* to gloomy ^bpits, having cast them down to ²Tartarus, being ^ckept ³for ⁴judgment,

5 And did not spare *the* ancient ^aworld, but guarded ^bNoah, *the* ¹eighth, a herald of ^{2c}righteousness, when He brought a flood upon *the* world of *the* ^dungodly;

6 And having reduced to ashes *the* cities of ^aSodom and Gomorrah, He condemned *them* to ¹ruin, having set an ^bexample to those who intend to ²live an ungodly life;

7 And rescued righteous ^aLot, oppressed by the ^blicentious ^{1c}manner of life of the ²lawless

8 (For that righteous man making his home among them, in seeing and hearing, ^atormented *his* righteous soul day after day with *their* lawless works);

9 *The* Lord knows *how* to deliver ¹*the* godly out of

⁴² A deep and gloomy pit, where the fallen angels are detained as in a prison. See note 19³ in 1 Pet. 3.

⁴³ Or, unto.

⁴⁴ The judgment of the great day (Jude 6), which will probably be the judgment of the great white throne, executed upon all the dead, upon the demons, and probably also upon the fallen angels (Rev. 20:11-15). It is logical for all the angels, demons, and men who have joined Satan in his rebellion to be judged at the same time, in the same way, and with the same result, immediately after their evil leader is judged and cast into the lake of fire (Rev. 20:10). Into that place they also will be cast. See note 17² paragraph 2 in 1 Pet. 1.

⁵¹ That is, one of eight.

⁵² To be righteous and godly or unrighteous and ungodly is crucial to God's governmental judgment (vv. 5-9). To be righteous is to be right with man before God, and to be godly is to express God before man. This was the manner of life Noah and Lot lived, which spared them from God's governmental judgment according to His righteousness.

⁶¹ Or, overthrow.

⁶² I.e. to live in the flesh in the lusts of men, not in the will of God; to work out the desire of the nations (1 Pet. 4:2-3) and to live in a vain, ungodly manner of life (1 Pet. 1:18).

⁷¹ See note 6².

⁷² Unprincipled, a different word in Greek from lawless in v. 8. The lawless here especially denotes those who violate the law of nature and conscience.

⁹¹ Those (like Noah and Lot—vv. 5, 7) who live a godly life in contrast to an ungodly life (v. 6).

^{7c}
1 Pet.
1:18

^{8a}
cf.
Psa.
119:
136;

Ezek.
9:4

^{4b}
cf.
Luke
8:31;
Rev.
9:
1, 2, 11;
20:1, 3;
Rom.
10:7,
and
note
^{4c}
2 Pet.
2:9;
3:7
^{5a}
2 Pet.
3:6
^{5b}
Gen.
7:
1, 7, 23;
1 Pet.
3:20;
Heb.
11:7
^{5c}
Gen.
6:9;
7:1
^{5d}
2 Pet.
3:7;
1 Tim.
1:9;
2 Tim.
2:16;
Titus
2:12
^{6a}
Gen.
19:24;
Deut.
29:23;
Jude
7
^{6b}
cf.
Num.
26:10
^{7a}
Gen.
19:
15-23,
29
^{7b}
2 Pet.
2:2

^{9a} ¹atrial, and to ^bkeep ²the unrighteous under punishment ³for the ^{4c}day of ⁵judgment;

¹ Pet.
4:12;
¹ Cor.
10:13;
Dan.
3:17

**C. Evils of the False Teachers
and Their Punishment under God's Judgment
2:10-22**

^{9b}
² Pet.
2:4;
3:7

10 And especially ¹those who go after *the* flesh in ^adefiling ^blust, and despise ²lordship. Darers, ^{3c}self-willed, they do not tremble while reviling ⁴dignities,

^{9c}
Matt.
10:15;
Acts
17:31;
Jude
6

11 Whereas ¹angels, being greater in strength and power, ²do not bring a reviling judgment against ¹them before *the* Lord.

^{10a}
Jude
8;

12 But ^athese, as ¹animals ²without reason, having

² Pet.
2:20;
² Cor.
7:1

⁹² The people who live an unrighteous life, in the licentious manner of the lawless, like those in Noah's time and those in Sodom and Gomorrah (vv. 5-7).

^{10b}
¹ Pet.
4:2;

⁹³ Or, unto.

⁹⁴ The day of the final judgment of the great white throne (see notes ⁷⁴ in ch. 3, ⁴⁴ in ch. 2, and ⁶⁴ in Jude).

Jude
16;
¹ John
2:16

⁹⁵ See note 17² paragraph 2 in 1 Pet. 1.

^{10c}
Titus
1:7

¹⁰¹ From here to the end of the chapter, the exposure returns to the false teachers and their followers, exposed in vv. 1-3. In God's governmental dealing, they will be especially kept under punishment for the day of judgment, because they go after the flesh, indulging in defiling lust and corrupting luxury for pleasure, and despise the Lord's government, rebelling against His authority (vv. 10, 13-14, 18). Thus, they become persons like:

^{12a}
Jude
10

- 1) Animals without reason (v. 12).
- 2) Spots and blemishes to the believers as God's treasure (v. 13).
- 3) Balaam, forsaking the straight way for unrighteous gain (v. 15).
- 4) Springs without water and mists driven by a storm (vv. 17-19).
- 5) Dogs and sows, becoming defiled both inwardly and outwardly (vv. 20-22).

¹⁰² This must refer to the lordship of Christ, which is the center of the divine government, dominion, and authority (Acts 2:36; Eph. 1:21; Col. 1:16).

¹⁰³ Self-pleasing, seeking pleasure for self.

¹⁰⁴ Lit. glories, referring probably to both angels and men in power and authority (v. 11; Jude 9; Titus 3:1-2).

¹¹¹ "Angels" and "them," referring to dignities in v. 10, are mentioned here in a general way, but in Jude 9 regarding the same case, the archangel Michael and the Devil are singled out.

¹¹² This is to keep the order of authority in God's government.

¹²¹ Lit. living creatures (including man), indicating men living as animals.

been born natural ³for capture and corruption, reviling in things of which they are ignorant, shall also in their ⁴corrupting be corrupted;

13 ¹Suffering ²unrighteousness as the ^awages of ²unrighteousness, counting luxury in *the* day to be ^bpleasure; ^{3c}spots and blemishes, reveling in their deceits, ^dfeasting together with you;

14 ¹Having eyes full of ^aadultery and not ^bceasing from sin, ^centicing ^dunstable souls, having a heart practiced in ^ecovetousness, ^fchildren of ^gcurse;

15 Forsaking *the* ¹straight way, they have ^agone astray, ²following the way of ^{3b}Balaam, the son of Beor, who loved *the* ^cwages of unrighteousness,

12² Or, irrational. having no sense of moral issues. The highest sense within man is his spirit with the conscience as its leading part. Conscience governs man under God's government after man's fall. Some "have ceased from feeling" (Eph. 4:19 and note) by giving up the consciousness of their conscience through their denial of God (Rom. 1:23-32). The first century heretics, like the Sadducees in ancient Judaism (Acts 23:8) and the Modernists in today's Christianity, are all in this category. They have denied the Lord to the uttermost so that their conscience is seared and has lost its consciousness (1 Tim. 4:2 and note 2), as if they do not even have a spirit (Jude 10 cf. 19). Thus, they become as animals without reason, as creatures of instinct, born natural to be captured, through their lust, by Satan the destroyer of man, that they might be corrupted unto destruction.

12³ Lit. unto, indicating that they are destined to be captured for corruption, to be made slaves of corruption (v. 19). By the supply of life through the divine provision (1:3-4) we are able to escape this corruption that brings in destruction. See note 1⁶, point 3.

12⁴ While they are corrupting others, they themselves will also be corrupted.

13¹ Some MSS read, Receiving the wages of unrighteousness.

13² I.e. unrighteous doing.

13³ The lust-indulging heretics are to genuine believers, who are God's treasure, like spots and blemishes to precious gems.

14¹ Or, having full eyes of an adulteress.

15¹ The straight way, as the way of the truth (v. 2 and note) and the way of righteousness (v. 21 and note), is to live an upright life without crookedness and bias, without unrighteousness.

15² Lit. following out.

15³ Balaam was a real Gentile prophet, not a false one, but one who loved the wages of unrighteousness (Num. 22:5, 7; Deut. 23:4; Neh. 13:2; Rev. 2:14).

13^a
2 Pet.
2:15;
Acts
1:18
13^b
Luke
8:14;
Titus
3:3;
James
4:3;
5:5
13^c
2 Pet.
3:14;
Eph.
5:27
13^d
Jude
12
14^a
James
4:4
14^b
1 Pet.
4:1;
cf.
Rom.
6:2
14^c
2 Pet.
2:18;
James
1:14
14^d
2 Pet.
3:16
14^e
2 Pet.
2:3
14^f
Eph.
2:3
14^g
Rom.
9:3;
1 Cor.
16:22;
Gal.
1:8-9
15^a
Ezek.
14:11
15^b
Num.
22:5, 7;
Deut.
23:4;

Neh.
13:2;

Jude
11;

Rev.
2:14

15^c
2 Pet.
2:13

16^a 16 But had reproof of *his* own transgression—a dumb
 Num. 22: 21-30 ^{1a}beast of burden, speaking with a man's voice, re-
 strained the madness of the prophet.

17^a 17 These are ^{1s}springs ^awithout water and mists
 Jude 12 driven by a storm, for whom the ^{2b}gloom of darkness
 17^b has been kept.

Jude 13 18 For uttering great ^aswelling *words* of ^bvanity, they
 18^a ^centice by fleshly ^dlusts, in ¹sensuality, those who are
 Jude 16 barely ^eescaping from them who ²live in error,

18^b 19 Promising ^afreedom to them, while they them-
 1 Pet. 1:18; selves are ^bslaves of ¹corruption; for by whom anyone
 Rom. 1:21 has been overcome, ²by this one he has been enslaved.

18^c 20 For if having ^aescaped the ^bdefilements of the
 2 Pet. 2:14 ^cworld by *the* full ^dknowledge of the Lord and Savior
 18^d Jesus Christ, and having again been ^eentangled in
 1 Pet. 2:11; these, they are overcome, the last *state* has become
 4:2; ^fworse for them *than* the first.

2 Pet. 2:10 21 For it were better for them not to have fully known
 18^e the ¹way of righteousness, than fully knowing *it* to
 2 Pet. 2:20; ^aturn back from the ^bholy commandment delivered to
 1:4; them.

19^a 16¹ I.e. donkey.

1 Pet. 2:16; 17¹ The dried up heretical teachers are springs without water and
 Gal. 5:1, 13; mists driven by a storm, that is, waterless clouds carried along by
 James 1:25 winds (Jude 12), having nothing of life to meet the need of the thirsty
 19^b ones.

John 8:34; 17² This is also God's governmental dealing.

Rom. 6:16 18¹ Or, licentiousness, as in v. 2.

20^a 18² Or, behave, conduct themselves.

2 Pet. 2:18 19¹ See note 16 point 3.

20^b 19² Or, to.

2 Pet. 2:10 21¹ The way of righteousness is to live a life which is right with
 20^c both God and man; it is another aspect of the way of the truth (v. 2
 1 Pet. 1:15; 3:16, 2; 2:12; 2 Pet. 3:11), not licentious and vain (v. 7;
 1 Pet. 1:18), in His straight way of righteousness and truth.

5:19; James 4:4	20 ^d 2 Pet. 1:2	20 ^e 2 Tim. 2:4;	Heb. 12:1	20 ^f Matt. 12:45	21 ^a cf. Ezek. 18:24	21 ^b Rom. 7:12
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22 It has happened to them according to the true proverb: *The* ^{1a}dog has turned ²to its own vomit, and the washed sow to wallowing in *the* mud. 22^a
Prov.
26:11

CHAPTER 3

D. God's Judgment on the Heretical Mockers 3:1-9

1 This is now, beloved, *the* second letter I am writing to you, in *both* of which I ^astir up your pure mind by a ^breminder,

2 To ^aremember the ^{1b}words spoken before by the holy ^cprophets, and the ¹commandment of the Lord and Savior by your ^dapostles;

3 Knowing this first, that in *the* ^{1a}last days ^{2b}mockers will come with mocking, going on according to their own ^clusts,

4 And saying, ^aWhere is the ^{1b}promise of His ^{2c}com-

22¹ Dogs and sows are unclean animals according to the ordinances of God's holiness (Lev. 11:4, 7; Matt. 7:6 and note 2). Dogs are used to eating filthy things. They vomit what they eat and turn to their own vomit to become filthied inwardly. Sows wallow in the mud to make themselves filthy outwardly. The God-denying heretics eventually become like these dirty animals, making themselves filthy both inwardly and outwardly. (What serious judgment they deserve according to God's righteousness in His governmental administration!) Hence, they are very contagious. The believers' contact with them is prohibited (2 John 9-11).

22² Lit. upon.

2¹ The words spoken by the prophets are the contents of the Old Testament, the Scriptures (v. 16; 1:20), and the commandments by the apostles are the contents of the New Testament, the apostles' teaching (Acts 2:42). Peter uses both to confirm and strengthen his writings as an inoculation against the heretical teachings in the apostasy. In his first Epistle, concerning the full salvation of God, he referred to both the prophets and the apostles (1:9-12). Then in the second Epistle, concerning the shining of the divine truth, he referred again to both (1:12-21). Here for the third time he does this.

3¹ See note 1² in 2 Tim. 3.

3² They may be the false teachers in 2:1. Their mocking was a part of the apostasy.

4¹ The promise of the Lord's coming was given to the fathers by

4^b
2 Pet.
3:

9, 13;
1:4

4^c
2 Pet.
1:16

1^a
2 Pet.
1:13
1^b
2 Pet.
1:12;
Jude
5;
Rom.
15:15
2^a
Jude
17;
2 Pet.
1:15
2^b
2 Pet.
3:5, 7
2^c
Luke
1:70;
Acts
3:21;
Heb.
1:1;
1 Pet.
1:10;
2 Pet.
1:
19-21
2^d
2 Pet.
1:1;
Jude
17
3^a
1 Pet.
1:5
3^b
Jude
18
3^c
1 Pet.
4:2;
2 Pet.
1:4;
James
1:
14-15;
4:1
4^a
cf.
Jer.
17:15

^{4d} ing? For since the ^dfathers fell ^easleep, all things continue as they were from *the* ^fbeginning of ^gcreation.

^{Rom.} 15:8;
^{9:5;}
^{Acts} 13:32;
^{26:6;}
^{Heb.} 1:1
^{4e} 5 For ¹this is hidden *from* them by their own willfulness, that by the ^{2a}word of God *the* ^{3b}heavens ^{4c}were of old, and *the* ³earth, ⁵subsisting out of water and through ^dwater,

^{1:1}
^{4e} 6 Through ¹which the ^{2a}world ³then, being ^{4b}flooded by water, ^{5c}perished.

^{4f} the holy prophets (v. 2) in the Old Testament (Psa. 72:6-17; 110:1-3; 118:26; Dan. 7:13-14; Zech. 14:3-9; Mal. 4:1-3).

^{4g} ⁴² Gk. *parousia*, presence.

^{Gen.} 1:1
⁵ ⁵¹ Lit. this escapes them by their own willfulness; i.e. they are willfully ignorant of this; hence, this escapes their notice. The heretical mockers ignore willfully and deny purposely the word of God spoken by the prophets in the Scriptures. So Peter reminds the believers to remember the holy words spoken by both the Old Testament prophets and the New Testament apostles (vv. 1-2).

^{2 Pet.} 3:2, 7
^{5b} ⁵² The promise concerning the Lord's coming (v. 4) is the word of God. The mockers should not ignore that it was by the word of God that the heavens and the earth came into existence (Heb. 11:3), and it is by the same word that the heavens and the earth are being kept (Heb. 1:3) for the day of judgment and destruction of ungodly men (v. 7). So the mockers should be assured that by the word of God all the material universe, including them, will be judged by the coming of the Lord.

^{John} 1:3
^{5d} ⁵³ In the beginning, that is, of old, the heavens and the earth were created by God (Gen. 1:1). By the word of God (Psa. 33:6) the heavens came into existence first, and then the earth (Job 38:4-7).

^{Psa.} 24:2;
^{136:6} ^{6a} ⁵⁴ I.e. existed from ancient time.

^{2 Pet.} 2:5
^{6b} ⁵⁵ Lit. as in Col. 1:17, standing together, standing with (in juxtaposition, side by side). The earth came firstly into existence in Gen. 1:1, and then from Gen. 1:9, also by the word (the speaking) of God (Psa. 33:9), the earth began to subsist out of water and through water, that is, to stand together with water in juxtaposition, partly emerging out of water and partly submerged under water.

^{7:} ⁵⁶ Referring to water in v. 5. The earth subsisted out of water and through water in an orderly condition. But through the same water it was judged and destroyed by the flood at Noah's time (Gen. 7:17-24), indicating that all things did not remain as they were from the beginning of creation.

¹⁸⁻¹⁹ ^{6c} ⁵⁷ Gk. *kosmos*, order, a system, the world with its inhabitants. The earth in the preceding verse became the world in this verse, not merely the earth, but the earth with its inhabitants in a system. This refers to the world in Noah's age, which was judged by God with the flood due to the sinfulness and ungodliness of that age (Gen. 6:5-7, 11-13, 17). This book is concerned mainly with the divine government and all its judgments. The first judgment on the world was the one executed by the flood in Noah's day, which cleared up that ungodly world. This thought must have been in Peter while he was writing this

^{cf.}
^{1 Pet.} 1:7

7 But the ^aheavens and the earth ¹now, by the ²same ^bword, have been ³reserved for ^{4c}fire, being ^dkept unto the ^eday of ⁵judgment and ^{6f}destruction of ^{7g}ungodly men.

7^a
Rev.
20:11;
21:1;
Heb.
1:

verse, implying that this age of apostasy will also be judged on the day of the Lord's appearing, as in the day of Noah (Matt. 24:37-39).

10-12;
Matt.
24:35

6³ "Then" refers to the age of Noah.

7^b
2 Pet.
3:2, 5
7^c

6⁴ Referring to the flood of Noah's time (2:5), that caused the earth to be destroyed (Gen. 6:13, 17; 9:11). The earth then did not remain the same but had a change, a cataclysm, by being flooded with water, and was destroyed. Here is Peter's strong argument with the heretical mockers. They said that "all things continue as they were from the beginning of creation." But actually a cataclysm came upon the earth because of the ungodliness of its inhabitants. This implies that the present world will not remain as it is, but will also have a cataclysm by the Lord's coming with His judgment upon the rebellious, including the false teachers and the heretical mockers in the apostasy.

2 Pet.
3:
10, 12
7^d

6⁵ I.e. was destroyed, demolished, laid waste (Gen. 6:13, 17). See note 1⁶ point 1 in ch. 2.

2 Pet.
2:4, 9
7^e

7¹ In contrast with "then" in v. 6, referring to the present heavens and earth, which remain by the word of God (Gen. 8:22), not to be destroyed again by water (Gen. 9:11), but to be burnt by fire on the day of judgment and destruction of ungodly men.

2 Pet.
2:9;
Acts
17:31
7^f

7² The false and heretical teachings in the apostasy are a deviation from the word of God spoken by the prophets in the Old Testament and the apostles in the New Testament. Hence, the antidote administered by Peter's inoculation against the poison of the apostate teachings is the holy word with the divine revelation, which he stresses repeatedly.

1 Thes.
5:3;
2 Thes.
1:9
7^g

7³ I.e. kept in store.

2 Pet.
2:5

7⁴ The fire that will burn up the heavens and the earth (v. 10) at the end of the millennium when the judgment of the great white throne is come (Rev. 20:11). God's initial judgment upon the universe was by water (v. 6), but His consummate judgment will be by fire. Water only washes away the filthiness from the surface, but fire changes the nature of the entire substance. This indicates further that the heavens and the earth will not remain the same as they are, but will be cleared up by fire, and that the ungodly false teachers (2:1) and mockers (v. 3) will be judged and destroyed under the divine government.

7⁵ The judgment of the great white throne, which will follow the millennium and precede the new heaven and new earth (Rev. 20:11—21:1). Through that judgment all the ungodly will be cast into the lake of fire for destruction (see note 3¹ in ch. 2). Since it will be the final judgment upon men and demons (Rev. 20:13 and note), it is of the greatest concern to the government of God in the universe. See note 17² paragraph 2 in 1 Pet. 1.

Here Peter skips over the millennium of one thousand years, from the Lord's coming to the judgment of the great white throne. To him, as to the Lord, that one thousand years will be as one day (v. 8), a

8 But do not let this one thing ¹be hidden *from* you, beloved, that ²one day *is* with *the* Lord as a thousand years, and a ^athousand years as one day.

9 *The* Lord ¹does not ^adelay regarding the ^bpromise, as ²some count ^{3c}delay, but is ^{4d}longsuffering toward you, not intending any ⁵to ^eperish, but ^{6f}all to come to ^{7R}repentance.

***E. God's Judgment on the Heavens
and the Earth
3:10-12***

10 But *the* ^{1a}day of *the* Lord will ²come as a ^bthief, in short time. He is dealing here with God's governmental judgment. The millennium will not be for this purpose in God's dispensation.

7⁶ See note 1⁶ point 2 in ch. 2.

7⁷ Including the false teachers (2:1) and the heretical mockers (v. 3).

8¹ Lit. escape you, i.e. escape your notice.

8² With the Lord God, who is eternal, the sense of time is reduced thousands of times compared with that of man. Hence, for the fulfillment of His word, especially the word of His promise, time is not the crucial matter; the fact is. Whatever He has promised will sooner or later become a fact. We should not be troubled by the sense of delay according to our reckoning of time.

9¹ Or, is not tardy.

9² They must be the mockers (v. 3).

9³ Or, tardiness.

9⁴ The Lord's heart is set not on the time of the fulfillment of His promise, but on His people whom He possesses peculiarly as a treasure (1 Pet. 2:9; Titus 2:14 and note 3), that none of us, His precious redeemed ones, would be punished by His governmental judgment, but have a prolonged season to repent that we may be spared from His punishment.

9⁵ I.e. to be destroyed. See note 1⁶ point 1 in ch. 2. Since "you" in this verse refers to the believers in Christ, "to perish" refers not to the eternal perdition of the unbelievers, but to the punishment of God's governmental discipline of the believers (1 Pet. 4:17-18 and note 18²; 1 Thes. 5:3, 8 and note 3).

9⁶ Referring to the believers.

9⁷ Repentance unto salvation (v. 15), repenting for not being watchful for the day of the Lord's coming (v. 10) and not living a life in the holy manner and godliness (v. 11).

10¹ Mostly in the sense of judgment (1 Thes. 5:2 and note 1) for God's government.

10² The day of the Lord for His judgment (1 Thes. 5:3-4) will come before the millennium (Rev. 18:1; 19:11; 20:4-6).

³which the ⁴heavens will pass away with a ⁵roar, and *the* ⁶elements burning with intense heat will be ^{7d}dissolved, and *the* ^eearth and the ⁸works in it will be ⁷burned up.

11 ¹All these things ²being thus dissolved, what kind of persons ought you to be ³in ^aholy manner of life and ^bgodliness,

12 ^{1a}Expecting and hastening the ²coming of the ³day

10³ Referring to the day of the Lord.

10⁴ This will transpire after the millennium (Rev. 20:7, 11). This indicates again that Peter skips over the one thousand years of the millennium (see note 7⁵).

10⁵ I.e. a rushing sound or noise. It may be a proclamation of a great change in the universe from the old to the new.

10⁶ The physical elements of which the heavens are composed.

10⁷ Compare "dissolved" and "burned up" with "roll up" and "changed" in Heb. 1:12, "fled away" and "no place found for them" in Rev. 20:11, and "passed away" in Rev. 21:1. The "burning with intense heat" to dissolve the heavens and the earth is the procedure God will use to roll up the heavens and the earth and put them away that they might be changed from the old to the new (v. 13; Rev. 21:1). This will be God's final and consummate dealing with His creation in His government. All the material things in God's final dealing will pass away, but His eternal word will abide forever (Matt. 24:35; 1 Pet. 1:25). The word of His prophecy will remain and be fulfilled at His appointed time for the accomplishment of His eternal will, regardless of the change that will occur in the physical universe.

10⁸ This may refer both to God's works of nature and man's works of art.

11¹ All things, both in the heavens and on the earth, have been defiled by the rebellion of Satan and fall of men. Although all things whether on the earth or in the heavens have been reconciled to God through Christ by His blood (Col. 1:20 and note 4), the heavenly things having even been purified by the blood of Christ (Heb. 9:23 and note 1), they still need to be cleared up by being burned up in God's governmental dealing, that they may become new in nature and appearance in God's new universe (v. 13). Thus, what kind of persons ought we, the children of the holy God, to be in holy manner of life and godliness; that is, what kind of transformation ought we to have to live a life in the manner of God's holy nature and godliness to express Him, that we may be qualified to match His holy government?

11² Some MSS read, therefore being.

11³ The divine power has provided us with all things that are needed to live such a life in the holy manner and godliness (1:3).

12¹ While we live a transformed life in a holy and godly manner, we are expecting, awaiting, and hastening the coming of the day of God.

12² Gk. *parousia*, presence.

10⁸
Psa.
102:
26;
Ezek.
34:4;
51:6;
Matt.
24:35;
Heb.
1:11;
Rev.
6:14;
20:11;
21:1
10⁴
cf.
Micah
1:4
10⁵
cf.
Nahum
1:5
11^a
1 Pet.
1:15;
Heb.
12:14
11^b
1 Tim.
2:2;
4:7-8
12^a
Rom.
8:19

12³ The day of God is the day of the Lord (v. 10), and the day of the Lord is the day of Jehovah to the children of Israel in the Old Testament (Isa. 2:12; Joel 1:15; 2:11, 31; 3:14; Amos 5:18, 20; Obad. 15; Zeph. 1:7, 14, 18, 2:2-3; Zech. 14:1; Mal. 4:1, 5). The "day," in such terms, is mainly used in the sense of judgment for governmental dealing. Before the Lord comes it is "man's day," in which man judges until the Lord comes (1 Cor. 4:3-5). Then it will be "the day of the Lord," which will begin from the Lord's *parousia* (presence—Matt. 24:3 and note 3) with all its judgments, and will end with the judgment upon men and demons at the great white throne (Rev. 20:11-15 and notes). The Lord's *parousia* (presence) will start when the overcoming saints will be raptured to the throne of God in the heavens before the great tribulation of three and a half years (Rev. 12:5-6; 14:1). Then, with the overcomers, His *parousia* will come to the air (Rev. 10:1). Along with that, all the natural calamities of the sixth seal and the first four trumpets will be meted out to smite the heavens with their heavenly bodies and the earth with the things on it (Rev. 6:12-17; 8:7-12). Then the great tribulation will begin and last for three and a half years with the woes and plagues of the last three trumpets and the seven bowls (Matt. 24:21-22, 29; Rev. 8:13—9:21; 11:14; 15:5—16:21). That will be a time of trial to the inhabitants of the whole earth (Rev. 3:10), including the Jews (Isa. 2:12; Zech. 14:1-2; Mal. 4:1, 5; Joel 1:15-20; 2:1, 11, 31) and the believers in Christ who will be left in the tribulation (Rev. 12:17). Before the end of the great tribulation, the dead saints will be resurrected and raptured together with the majority of the living believers, who will have passed through the great part of the tribulation, to meet with the Lord in the air (1 Cor. 15:52; 1 Thes. 4:16-17; Rev. 14:14-16). Following this, all the believers will be judged by the Lord at His judgment seat in the air (2 Cor. 5:10). About this time, the great Babylon will be destroyed on the earth (Rev. 17:1—19:3). Then the Lord will have His wedding feast with the overcoming saints (Rev. 19:7-8). Immediately after this, the Lord with His bride, composed of the overcoming saints as His army, will fight and defeat the Antichrist and his army, the army of Satan; they will seize the Antichrist and his false prophet and cast them alive into the lake of fire (Rev. 19:11-21). Following this, Satan will be bound and cast into the abyss, the bottomless pit (Rev. 20:1-3). Then the Lord will come with His saints to the earth (Zech. 14:4-5; Jude 14; 1 Thes. 3:13) and will judge the nations (the living—Matt. 25:31-46; Joel 3:2). After this will be the millennial kingdom (Rev. 20:4-6). Following the thousand years, Satan will be loosed from the abyss to instigate part of the nations, Gog and Magog in the north of the eastern hemisphere, to rebel the last time against God. They will be subdued and burned, and the deceiving Devil will be cast into the lake of fire (Rev. 20:7-10). Following this, the heavens and the earth will be fully cleared up by being burned up (vv. 7, 10). Then will come the final judgment upon men (the dead) and demons, and probably also the fallen angels (2:4 and note 4), at the great white throne (Rev. 20:11-15). That will be God's consummate dealing with His old creation in His universal government, in addition to so many judgments and dealings executed within the day of the Lord to clear up the old universe. Then a new universe will begin with the new heaven and new earth for eternity (Rev. 21:1), in which there will be no more judgment of God's

of God, on account of ^awhich *the* heavens, being set on ^bfire, will be dissolved, and *the* elements burning with intense heat are melted?

12^b
2 Pet.
3:7, 10

***F. Expectation of the New Heavens and
the New Earth Filled with God's Righteousness***
3:13

13^a
2 Pet.
3:4, 9
13^b
Isa.
65:17;
66:22;
Rev.
21:1

13 But according to His ^{1a}promise we are expecting ^{2b}new heavens and a new earth, in which ³righteousness ⁴dwells.

governmental dealing, for no unrighteousness will dwell there. Therefore, not counting the one thousand years, the day of the Lord will be very short, probably not more than seven years, of which the last week (seven years) of the seventy weeks in Daniel 9:24-27 will be the main part. It is unscriptural to consider the day of God and the day of the Lord as two different days: the day of the Lord ends with the millennial kingdom, and the day of God begins with the burning of the heavens and the earth followed by the judgment of the great white throne. Actually, since the judgment of the great white throne will still be executed by the Lord Jesus (Acts 10:42; 17:31; 2 Tim. 4:1), it will also be in the day of the Lord. God does not judge anyone; He has given all judgment to the Lord (John 5:22).

12^a Referring to the coming of the day of God, which is to execute judgment upon every part of the old creation to clear it up. On account of the coming of such a day, the heavens will no longer be able to stand and remain as they have been, but will be dissolved, their elements melting in the intense heat of the burning fire.

13¹ After all the material things are dissolved, God's promise as His everlasting word will still exist for His redeemed people to trust in and stand upon, with the expectation of a new universe. We should not set our hope on the visible elements, but on what the word of God promises for our destiny, that is, the new heavens and new earth, which have never come into our view.

13² New heavens and new earth are the old heavens and old earth renewed and transformed through the burning of God's judging fire, just as the new man is our old man renewed and transformed (Col. 3:9-10; 2 Cor. 3:18).

13³ Righteousness is the main factor based upon which God's governmental judgment is meted out to all creatures in His old creation. Hence, in these two books concerning God's government this matter is stressed repeatedly (1 Pet. 2:23, 24; 3:12, 14; 4:18; 2 Pet. 1:1; 2:5, 7-8, 21; 3:13). The main thing we see in John's writings is God's love expressed in His life; in Paul's writings, God's grace distributed in His dispensation; and in Peter's writings, God's righteousness maintained in His government. God's life, dispensation, and government are the basic structures of the three apostles' ministry. Life is of love, dispensation is by grace, and government is based upon righteousness. This righteousness will dwell in the new

G. Preparation for the Coming Judgment 3:14-16

1. To Be Found in Peace

v. 14

14 Wherefore, ^abeloved, *since* you expect these things, be diligent to be ^{1b}found by Him in ^cpeace, ²without spot and ^dwithout blemish;

2. To Be Saved from Destruction

vv. 15-16

15 And ¹count the ^{2a}longsuffering of our Lord *to be* ^{3b}salvation, even as ⁴also our beloved brother ^cPaul, according to the ^dwisdom given to him, wrote to you,

heavens and new earth, saturating God's new universe prevailingly to maintain it absolutely under God's righteous order, so that there will be no need ever of any judgment.

13^d Or, makes its home.

14¹ To be found by the Lord in peace is to be found right in His eyes with both God and man at His coming. Peace is the fruit of righteousness (Heb. 12:11 and note; Isa. 32:17). Since this book stresses righteousness for God's governmental dealing (see note 13³), it charges the believers who are walking in the way of righteousness (2:21) to pursue peace (Heb. 12:14), that they may be prepared for the Lord's coming with judgment.

14² The heretics, who forsake the straight way and follow the way of unrighteousness (2:15), are spots and blemishes among the believers (see note 13³ in ch. 2); but the believers, who are pursuing peace as the fruit of righteousness in God's government, should be without spot and without blemish, like the Lord, who is the Lamb without blemish and without spot (1 Pet. 1:19).

15¹ Or, consider. The mockers count the Lord's longsuffering toward the believers delay, tardiness, or slackness (v. 9). This is their twisting of the Lord's word spoken by the prophets in the Scriptures and the apostles in their teachings (v. 16). Hence, Peter charges the believers to count the Lord's longsuffering salvation instead of delay, not twisting the prophets' prophecies nor the apostles' teachings, including Peter's and also Paul's, that they may not be judged unto destruction, as the heretics will at the Lord's coming. It is to do this and be diligent to be found by the Lord in peace (v. 14) that the believers prepare themselves to meet the Lord's coming with judgment.

15² The Lord's longsuffering in the delay regarding His promise should be counted as prolonged opportunity for the believers to repent unto salvation (v. 9 and note 4).

15³ Not salvation in its initial stage, but salvation in its completing stage (see note 5⁵ in 1 Pet. 1). The Lord has delayed His coming with

14^a
2 Pet.
3:17;
1 Cor.
15:58
14^b
Phil.
3:9
14^c
1 Pet.
3:11;
5:14
14^d
Eph.
5:27;
Phil.
2:15
15^a
2 Pet.
3:9;
Rom.
2:4
15^b
1 Pet.
1:5, 9;
2:2
15^c
Acts
15:2,
12, 25
15^d
1 Cor.
2:6-8

16 As also in ¹all *his* letters, speaking in them concerning ²these things, in which some things are

the intention that many of His elect will not miss the topmost portion of His full salvation.

15⁴ Not only Peter as one of the apostles (v. 2) teaches that the Lord's longsuffering should be counted salvation instead of delay, with the confirmation of the prophets' prophecy (v. 2), but Paul as another of the apostles also teaches the same thing in his writings, based upon the prophetic word of the Old Testament. Peter refers to this fact to strengthen his writing.

16¹ Since Peter's antidote to inoculate against the heretical teachings of the apostasy is the holy word spoken by the Old Testament prophets and the New Testament apostles, he cannot miss the writings of the Apostle Paul, which are the greatest part of the apostles' teachings for constituting the New Testament. In his writing, which is also a part of the apostles' teachings and the constituents of the New Testament, Peter has repeatedly in both his Epistles referred to the Old Testament prophets and the New Testament apostles (1 Pet. 1:9-12; 2 Pet. 1:12-21; 3:2). Now he refers to the Apostle Paul in the strongest way, saying that Paul in all his writings speaks some things which are hard to understand, concerning the things of which Peter speaks in his writing, and that to twist Paul's writings is equivalent to twisting the Scriptures as the heretics do, resulting in destruction, that is, in being judged by the Lord at His coming back. This is a strong warning to both the believers and the heretics in the apostasy.

16² In his two Epistles of only eight chapters Peter has covered the entire economy of God, from eternity past before the foundation of the world (1 Pet. 1:2, 20) to the new heavens and new earth in eternity future (2 Pet. 3:13). He unveils the crucial things related to God's economy, which the prophets prophesied and the apostles preached (1 Pet. 1:10-12), from four sides as follows:

1) From the side of the Triune God:

God the Father has chosen a people in eternity according to His foreknowledge (1 Pet. 1:1-2; 2:9) and has called them to His glory (1 Pet. 5:10; 2 Pet. 1:3). Christ, foreknown by God before the foundation of the world, but manifested in the last times, has redeemed God's chosen people (1 Pet. 1:18-19, 2) by His vicarious death (1 Pet. 2:24; 3:18) through His resurrection in life and ascension in power (1 Pet. 1:3; 3:21-22). The Spirit, sent from heaven, has sanctified and purified those whom Christ has redeemed (1 Pet. 1:2, 12, 22; 4:14). (The angels long to look into these things—1 Pet. 1:12.) The Triune God's divine power has provided them with all things relating to life and godliness (2 Pet. 1:3-4), guarding them unto full salvation (1 Pet. 1:5). God also disciplines them (1 Pet. 5:6) by some of His varied governmental judgments (1 Pet. 1:17; 2:23; 4:5, 6, 17; 2 Pet. 2:3, 4, 9; 3:7), and He will perfect, establish, strengthen, and ground them by His all grace (1 Pet. 5:10). The Lord is longsuffering toward them that they all may have opportunity to repent unto salvation (2 Pet. 3:9, 15). Then, Christ will appear in glory with His full salvation for His lovers (1 Pet. 1:5, 7-9, 13; 4:13; 5:4).

2) From the side of the believers:

The believers, as God's possession, have been chosen by God (1 Pet. 1:1-2; 2:9), called by His glory and virtue (1 Pet. 2:9; 3:9; 2 Pet. 1:10), redeemed by Christ (1 Pet. 1:18-19), regenerated of God through His living word (1 Pet. 1:3, 23), and saved through the resurrection of Christ (1 Pet. 3:21). They are now being guarded by the power of God (1 Pet. 1:5), purified to love one another (1 Pet. 1:22), growing by feeding on the milk of the word (1 Pet. 2:2), developing in life the spiritual virtues (2 Pet. 1:5-8), and being transformed and built up into a spiritual house, a holy priesthood to serve God (1 Pet. 2:4-5, 9). They are God's chosen race, royal priesthood, holy nation, peculiar people for His private possession to express His virtues (1 Pet. 2:9), being disciplined by His governmental judgment (1 Pet. 1:17; 2:19-21; 3:9, 14, 17; 4:6, 12-19; 5:6, 9), living a holy life in an excellent manner and godliness to glorify Him (1 Pet. 1:15; 2:12; 3:1-2), ministering as good stewards of His varied grace for His glorification through Christ (1 Pet. 4:10-11) (under the elders' exemplary shepherding—1 Pet. 5:1-4), and expecting and hastening the coming of the Lord (1 Pet. 1:13; 2 Pet. 3:12) to be richly supplied with an entrance into the eternal kingdom of the Lord (2 Pet. 1:11). They are expecting further the new heavens and new earth with God's righteousness for their eternity (2 Pet. 3:13), and they are growing continually in grace and the knowledge of our Lord and Savior Jesus Christ (2 Pet. 3:18).

3) From the side of Satan:

Satan is the believers' adversary, the Devil, as a roaring lion walking about, seeking someone to devour (1 Pet. 5:8).

4) From the side of the universe:

The fallen angels were condemned for eternal judgment (2 Pet. 2:4); the ancient ungodly world was destroyed by a flood (2 Pet. 2:5; 3:6); the ungodly cities were reduced to ashes (2 Pet. 2:6); the false teachers and heretical mockers in the apostasy and the evil living mankind will all be judged unto destruction (2 Pet. 2:1, 3, 9-10, 12; 3:3-4, 7; 1 Pet. 4:5); the heavens and the earth will be burnt up (2 Pet. 3:7, 10, 11); and all the dead men and demons will be judged (1 Pet. 4:5). Then, the new heavens and new earth will come as a new universe, in which God's righteousness will dwell for eternity (2 Pet. 3:13).

Paul in his writings also speaks "these things" (except the new heavens and new earth). Hence, Peter refers to Paul's writings to strengthen his writings, especially concerning God's governmental and disciplinary judgment upon the believers. Paul also strongly and repeatedly emphasizes this matter in his writings (1 Cor. 11:30-32; Heb. 12:5-11; 2:3; 4:1; 6:8; 10:27-31, 39; 12:29; 1 Cor. 3:13-15; 4:4-5; 2 Cor. 5:10; Rom. 14:10). This should be the reason that Peter highly commends Paul's writings.

What beauty and excellency is in this commendation! Although the Corinthians attempted to divide Peter and Paul according to their divisive preference (1 Cor. 1:11-12), Peter commends Paul, saying that he teaches "these things" as he does, and that Paul's writings should not be twisted, but regarded as "the rest of the Scriptures" and receive the same respect as the Old Testament. For Peter to make such a commendation is a great thing, for it was he who was rebuked by Paul to his face regarding the New Testament faith (Gal. 2:11-21). This indicates that Peter was bold in admitting

^ahard to understand, which the unlearned and ^bunstable
³twist, as also the ²rest of *the* ^cScriptures, to their own
⁴destruction.

**IV. Conclusion—
 to Be on Guard and Grow
 in Grace and Knowledge of the Lord
 3:17-18**

17 You therefore, beloved, knowing *these things* before, be ¹on your guard lest being ²carried away by the error of the ³lawless, you ^{4a}fall from your own ^bsteadfastness.

18 But ^{1a}grow in ²grace and *the* ^{3b}knowledge of our that the early apostles, like John, Paul, and himself, although their style, terminology, utterance, aspects of their views, and presentations of their teachings differed one from another, participated in the same unique ministry, the ministry of the New Testament (2 Cor. 3:8-9; 4:1). Such a ministry ministers to people, as its focus, the all-inclusive Christ as the embodiment of the Triune God, who, after passing through the process of incarnation, human living, crucifixion, resurrection, and ascension, dispenses Himself through the redemption of Christ and by the operation of the Holy Spirit to His redeemed people as their unique portion of life, life supply, and everything, for the building up of the church as the Body of Christ, which will consummate in the full expression, the fullness, of the Triune God, according to the eternal purpose of the Father.

^{16³} This indicates that the mockers (v. 3) and their followers must have twisted, not only ignored (v. 5), the Scriptures and the apostles' teachings.

^{16⁴} See note ¹⁶ point 2 in ch. 2. According to the context, "destruction" here refers not to eternal perdition, but to the punishment of the divine governmental discipline. See notes ^{18²} in 1 Pet. 4 and ^{9⁵} in this chapter.

^{17¹} Be on your guard because of the apostasy, the heretical teachings, that may carry you away to destruction by twisting the apostles' writings or the Scriptures (v. 16).

^{17²} Same word as used in Gal. 2:13 concerning Peter, Barnabas, and other Jewish believers.

^{17³} See note ^{7²} in ch. 2. "The lawless" must refer to the false teachers and mockers (2:1; 3:3) as the early heretics.

^{17⁴} This is to become unstable (v. 16).

^{18¹} This indicates that what Peter has written in his two Epistles is a matter of life. To grow in grace is to grow by the bountiful supply of eternal life provided by the divine power (1:3-4), and to grow in the knowledge of the Lord is to grow by the realization of what Christ is. This is to grow by the enjoyment of grace and realization of truth (John 1:14 and note 5, 17 and note).

^{16^a}
 Heb.
 5:11

^{16^b}
 2 Pet.
 2:14

^{16^c}
 2 Pet.
 1:20;
 2 Tim.
 3:16

^{17^a}
 Gal.
 5:4

^{17^b}
 2 Pet.
 1:10

^{18^a}
 1 Pet.
 2:2;

Eph.
 4:15;
 Col.
 2:19

^{18^b}
 2 Pet.
 1:

2, 3, 5, 8

18^s
2 Tim.
4:18;
Rev.
1:6

Lord and Savior Jesus Christ. ⁴To Him *be* the ^cglory both now and unto *the* day of ⁵eternity. Amen.

18² See notes 14^s in John 1, 10¹ in 1 Cor. 15, and 14¹ in 2 Cor. 13.

18³ The realization of the knowledge of our Lord equals truth, the reality of all that He is, as in John 1:14, 17 (see note 17¹ there). Peter charges the believers to grow not only in grace but also in this truth.

18⁴ Referring to our Lord and Savior Jesus Christ. Since such a praise is one that is rendered to God (Rom. 11:36; 16:27), it indicates that our Lord and Savior Jesus Christ is God.

18⁵ Lit. age.

THE FIRST EPISTLE OF JOHN

Subject:
The Fellowship of the Divine Life

CHAPTER 1

I. The Fellowship of the Divine Life *1:1—2:11*

A. The Manifestation of the Divine Life *1:1-2*

1 ¹That which was ²from *the* beginning, which we have heard, which we have ^aseen with our ^beyes, which

^{1a}
1 John
4:14;
John
19:35
^{1b}
2 Pet.
1:16

¹ Paul's ministry is to complete the divine revelation (Col. 1:25-27) of God's New Testament economy, that is, the Triune God in Christ as the life-giving Spirit producing the members of Christ and building up the Body of Christ that the Triune God may have a full expression—the fullness of God (Eph. 1:23)—in the universe. Paul's writings were completed around A.D. 66. His completing ministry was damaged by the apostasy preceding and following his death. Then after a quarter of a century, around A.D. 90, John's writings came forth. His ministry was not only to mend the broken ministry of Paul, but also to consummate the entire divine revelation of both the Old Testament and New Testament, of both the Gospels and the Epistles. In such a ministry, the focus is the mysteries of the divine life. In his Gospel, as the consummation of the Gospels, the mysteries of the Person and work of the Lord Jesus Christ are unveiled. In his Epistles (especially the first), as the consummation of the Epistles, the mystery of the fellowship of the divine life, which is the fellowship of God's children with God the Father and with one another, is unfolded. Then in his Revelation, as the consummation of the New Testament and the Old Testament, the mystery of Christ being the life supply to God's children for His expression, and the center of the universal administration of the Triune God is revealed. Here he uses the expression "that which" to open his Epistle and unfold the mystery of the fellowship in the divine life. That he does not use personal pronouns in reference to the Lord implies that what he is going to unfold is mysterious.

¹² This differs from "in the beginning" in John's Gospel (1:1). In the beginning traces back to eternity past before creation; from the beginning proceeds forward from the creation. This indicates that John's Epistle is a continuation of his Gospel concerning the believers' experience of the divine life. In his Gospel he shows the way for sinners to receive the eternal life—by believing in the Son of God. In his Epistle he points out the way for the believers who have received the divine life to enjoy it in its fellowship—by abiding in the

^{1c} we ³beheld, and our hands ^{4c}handled concerning the ⁵Word of ⁶life;

Luke
24:39;

John
20:27

^{2a}

John
11:25;

14:6;

Col.

3:4

^{2b}

1 John

3:5, 8;

1 Tim.

3:16

2 And the ^{1a}life was ^{2b}manifested, and we have seen

Son of God. And in his Revelation he unveils the consummation of the eternal life as the believers' full enjoyment in eternity.

This phrase "from the beginning" is used twice in the Gospel of John, eight times in this Epistle, and two times in 2 John. In John 8:44; 1 John 1:1; 2:13, 14; and 3:8, it is used in the absolute sense; whereas in John 15:27; 1 John 2:7, 24 (twice); 3:11; and 2 John 5, 6, it is used in the relative sense.

¹³ Gazing with a purpose.

¹⁴ Firstly "have heard," then "have seen"; after having seen, "beheld," gazing with a purpose, and "handled," touched by hands. These expressions indicate that "the Word of life" is not only mysterious, but also tangible because of being incarnated. The mysterious Word of life in His humanity was touched by man, not only before His resurrection (Mark 3:10; 5:31), but also after His resurrection (John 20:17, 27) in His spiritual body (1 Cor. 15:44). At that time there was a heresy that denied the incarnation of the Son of God (4:1-3). Hence, such strong expressions to indicate the Lord's solid substance in His touchable humanity were needed.

¹⁵ This is the Word mentioned in John 1:1-4 and 14, who was with God and was God in eternity before creation, who became flesh in time, and in whom is life. This Word is the divine Person of Christ as an account, a definition, and an expression of all that God is. In Him is life, and He is life (John 11:25; 14:6). The phrase "the Word of life" in Greek indicates that the Word is life. The Person is the divine life, the eternal life, which we can touch. The "Word" mentioned here indicates that the Epistle is a continuation and development of John's Gospel (cf. John 1:1-2, 14).

¹⁶ The writings of John are books of mysteries. In this Epistle, life, that is, the divine life, the eternal life, the life of God imparted into the believers in Christ and abiding in them, is the first mystery (1:2; 2:25; 3:15; 5:11, 13, 20). Issuing out of this mystery is another mystery, the mystery of the fellowship of the divine life (1:3-7). Following this is the mystery of the anointing of the Triune God (2:20-27). Then we have the mystery of abiding in the Lord (2:27-28; 3:6, 24). The fifth is the mystery of the divine birth (2:29; 3:9; 4:7; 5:1, 4, 18). The sixth is the divine seed (3:9). And the last is the water, the blood, and the Spirit (5:6-12).

²¹ This indicates that "life" is a synonym for "the Word of life" in the preceding verse, both of which denote the divine Person of Christ, who was with the Father in eternity and was manifested in time through incarnation, and whom the apostles have seen and testify and report to the believers.

²² This manifestation of the eternal life was through Christ's incarnation, which John stressed strongly in his Gospel (1:14) as an antidote to inoculate the believers against the heresy of Christ not coming in the flesh. Such a manifestation, corresponding with being touchable, indicates again the substantial nature of the Lord's humanity, which is the manifestation of the divine life in the New Testament economy.

and ^ctestify and report to you ³the ^deternal life, which ²was ^{4e}with the ⁵Father and was ⁶manifested to us.

B. The Divine Fellowship

1:3-4

3 That which we have ¹seen and heard we report ²also to you, that you ²also may have ^{3a}fellowship with

²³ Lit. the life the eternal. The life is *zoe*, denoting the divine spiritual life, not *psuche*, denoting the human soulish life, nor *bios*, denoting the physical life (see note 17¹ in Rom. 5). Eternal denotes not only duration of time, which is everlasting, without end, but also the quality, which is absolutely perfect and complete, without any shortage or defect. Such an expression emphasizes the eternal nature of the divine life, the life of the eternal God. The apostles have seen this eternal life and testify and report it to people. Their experience was not of any doctrine, but of Christ the Son of God as the eternal life, and their testimony and preaching were not of theology or biblical knowledge, but of such a solid life.

²⁴ Gk. *pros*, with accusative, a preposition of motion, implying living, acting, in union and communion with. The eternal life which is the Son was not only with the Father, but living and acting in union and communion with the Father in eternity. This word corresponds with John 1:1-2.

²⁵ The Father is the source of the eternal life, from whom and with whom the Son was manifested as the expression of the eternal life for the people of the Father's choice to partake of and enjoy.

²⁶ The manifestation of the eternal life includes revelation and impartation of life to men, with a view to bringing man into the eternal life, into its union and communion with the Father.

³¹ In v. 1 it was firstly "have heard" and then "have seen"; here it is vice versa. In receiving revelation, hearing is the basic thing; in preaching, in reporting, seeing should be the base. What we preach should be our apprehension and experience of the things we have heard.

³² The apostles have heard and seen the eternal life. Then they report it to the believers that they may also hear and see it. By virtue of the eternal life, the apostles have enjoyed fellowship with the Father and with His Son, the Lord Jesus. They desire that the believers may also enjoy this fellowship.

³³ Gk. *koinonia*, meaning joint participation, common participation. It is the issue of the eternal life, and is actually the flow of the eternal life within all the believers who have received and possess the divine life. It is illustrated by the flow of the water of life in the New Jerusalem (Rev. 22:1). Hence, all genuine believers are in this fellowship (Acts 2:42). It is carried on by the Spirit in our regenerated spirit. Hence, it is called "the fellowship of the Holy Spirit" (2 Cor. 13:14) and "fellowship of (our) spirit" (Phil. 2:1). It is in this fellowship of the eternal life that we the believers participate in all the Father and the Son are and have done for us; that is, we enjoy the

2^c
1 John
4:14;
John
15:27
2^d
1 John
2:25;
3:15;
5:11,
13, 20;
John
3:
15-16,
36;
5:24;
10:28;
17:2-3
2^e
John
1:1-2
3^a
1 John
1:6-7;
1 Cor.
1:9

us, and indeed the fellowship which is ours *is* with the
⁴Father and with His Son Jesus Christ.

⁴
 2 John 12;
 John 15:11;
 16:24;
 17:13
 4 And these things we write that ¹our ^{2a}joy may be
 made full.

C. The Condition of the Divine Fellowship ***1:5—2:11***

1. The Confessing of Sins ***1:5—2:2***

⁵
 1 John 3:11
 5 ¹And this is the ^amessage which we have heard

love of the Father and the grace of the Son by virtue of the fellowship of the Spirit (2 Cor. 13:14). Such a fellowship was firstly the apostles' portion in enjoying the Father and the Son through the Spirit. Hence, it is called "the fellowship of the apostles" (Acts 2:42) and "the fellowship which is ours [the apostles']" in this verse, a fellowship with the Father and with His Son Jesus Christ. It is a divine mystery. This mysterious fellowship of the eternal life should be considered the subject of this Epistle.

This word here indicates the putting away of private interest and joining with others for a certain common purpose. Hence, to have fellowship with the apostles, to be in the fellowship of the apostles, and to have fellowship with the Triune God in the apostles' fellowship, is to put aside our private interest and join with the apostles and the Triune God for the carrying out of God's purpose. This purpose, according to John's following writings, is twofold: 1) that the believers may grow in the divine life by abiding in the Triune God (2:12-27) and, based upon the divine birth, live a life of the divine righteousness and the divine love (2:28—5:3) to overcome the world, death, sin, the Devil, and the idols (5:4-21); and 2) that the local churches may be built up as the lampstands for the testimony of Jesus (Rev. 1—3) and consummate in the New Jerusalem as the full expression of God for eternity (Rev. 21—22). Our participation in the apostles' enjoyment of the Triune God is our joining with them and with the Triune God for His divine purpose, which is common to God, the apostles, and all the believers.

³⁴ Only the Father and the Son are mentioned here, not the Spirit, because the Spirit is implied in the fellowship. Actually, the fellowship of the eternal life is the impartation of the Triune God—the Father, the Son, and the Spirit—into the believers as their unique portion for them to enjoy today and for eternity.

⁴¹ Some MSS read, your. The apostles' joy is also the believers', because the believers are in the fellowship of the apostles.

⁴² Fellowship is the issue of the eternal life, and joy, that is, the enjoyment of the Triune God, is the issue of this fellowship, the issue of participation in the Father's love and the Son's grace through the Spirit. By such a spiritual enjoyment of the divine life, our joy in our Triune God may be made full.

⁵¹ In addition to the three main things, life, fellowship, and joy, in the preceding verses, a further message, which the apostles have

from Him and announce to you, that ²God is ^{3b}light, ^{5b}and in Him is no ⁴darkness at all.

*5^b
1 John
2:8;
John
1:4-5, 9;
3;
19-21;
8:12;
9:5;
12;
35-36;
1 Tim.
6:16;
James
1:17*

6 If we say that we ¹have fellowship ²with Him and heard from the Lord, is to announce to the believers that God is light.

⁵² In the preceding verses the Father and the Son are mentioned with clear words, and the Spirit is implied in the fellowship of the eternal life. Here God is mentioned for the first time in this Epistle, and He is mentioned as the Triune God—the Father, the Son, and the Spirit. This God, as revealed in the light of the gospel, is light.

The message that John and the other early disciples heard was, undoubtedly, the word spoken by the Lord Jesus in John 8:12 and 9:5, that He is the light. However, John says here that the message was that God is light. This indicates that the Lord Jesus is God, implying the essence of the divine Trinity.

⁵³ Such an expression, like God is love in 4:8, 16, and God is Spirit in John 4:24, is used not in a metaphoric sense but in a predicative sense. They denote and describe the nature of God. In His nature God is Spirit, love, and light. Spirit denotes the nature of God's Person; love, the nature of God's essence; and light, the nature of God's expression. Both love and light are related to God as life, which life is of the Spirit (Rom. 8:2). God, Spirit, and life are actually one. God is Spirit, and Spirit is life. Within such a life are love and light. When this divine love appears to us, it becomes grace, and when this divine light shines upon us, it becomes truth. John's Gospel reveals that the Lord Jesus has brought grace and truth to us (John 1:14, 17) that we may have the divine life (John 3:14-16); whereas his Epistle unveils that the fellowship of the divine life brings us to the very sources of grace and truth, which are the divine love and the divine light. His Epistle is the continuation of his Gospel. In his Gospel it was God in the Son coming to us as grace and truth that we might become His children (John 1:12-13); in his Epistle it is we the children, in the fellowship of the Father's life, coming to the Father to participate in His love and light (see note 8² in ch. 4). The former was God coming out to the outer court to meet our need at the altar (Lev. 4:28-31); the latter is we entering into the Holy of Holies to contact Him at the ark (Exo. 25:22). This is further and deeper in the experience of the divine life. After receiving the divine life in John's Gospel by believing in the Son, we should go on to enjoy this life in his Epistle through the fellowship of this life. His entire Epistle discloses to us this one thing, that is, the enjoyment of the divine life by abiding in its fellowship.

⁵⁴ As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (3:8): Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The divine light is the divine life in the Son operating in us. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4, 5). When we follow this light, we shall by no means walk in darkness (John 8:12), the darkness of sin according to the context (vv. 7-10).

⁶¹ To have fellowship with God is to have an intimate and living contact with Him in the flow of the divine life according to the Spirit's anointing in our spirit (2:27). This keeps us in the

^{6a} ^{1 John} 2:11; ^{John} 1:5; ^{12:35;} ^{Acts} 26:18; ^{Col.} 1:13; ^{1 Pet.} 2:9; ^{6b} ^{1 John} 2:4; ^{4:20}

³walk in the ^adarkness, we ^{4b}lie and are not ⁵practicing the ⁶truth;

participation and enjoyment of the divine light and divine love.

⁶² According to the context, "with Him" is with God, equaling "with the Father and with His Son, Jesus Christ" (v. 3). This again implies the divine Trinity.

⁶³ See note 7¹. To walk habitually in the darkness is to live, behave, and have one's being in the nature of Satan's evil works. According to 2:11, to walk in the darkness equals to practice sin (3:4, 8).

⁶⁴ To lie is of Satan; he is the father of liars (John 8:44 and note 5). The satanic darkness is versus the divine light, and the satanic lie is versus the divine truth. As the divine truth is the expression of the divine light, so the satanic lie is the expression of the satanic darkness. If we say that we have fellowship with God, who is light, and walk in the darkness, we lie in the expression of the satanic darkness, and do not practice the truth in the expression of the divine light. This verse inoculates against the heretical teaching of the Antinomians, who teach freedom from the obligation of the moral law and say that a person may live in sin and at the same time have fellowship with God.

⁶⁵ This Greek verb *poieo* denotes doing (things) habitually and continually by abiding (in the things); hence, in the sense of practice. It is also used in 2:17, 29; 3:4 (twice), 7, 8, 9, 10, 22; 5:2; Rom. 1:32; etc. To practice the truth is to live the truth habitually, not to do it occasionally.

⁶⁶ Gk. *aletheia*, truth—reality (vs. vanity), verity, veracity, genuineness, and sincerity. It is John's highly individual terminology, and it is one of the profound words in the New Testament, denoting all the realities of the divine economy as the content of the divine revelation, conveyed and disclosed by the holy Word as follows:

1) God, who is light and love, incarnated to be the reality of the divine things—the divine life, the divine nature, the divine power, the divine glory, etc., for our possession, that we may enjoy Him as grace, as revealed in John's Gospel (John 1:1, 4, 14-17).

2) Christ, who is God incarnated, and in whom all the fullness of the Godhead dwells bodily (Col. 2:9), to be the reality of: a) God and man (John 1:18, 51; 1 Tim. 2:5); b) all the types, figures, and shadows of the Old Testament (Col. 2:16-17; John 4:23, 24 and note); and c) all the divine and spiritual things, such as the divine life and resurrection (John 11:25; 14:6), the divine light (John 8:12; 9:5), the divine way (John 14:6), wisdom, righteousness, sanctification, redemption (1 Cor. 1:30), etc.; hence, He is the reality (John 14:6; Eph. 4:21).

3) The Spirit, who is Christ transfigured (1 Cor. 15:45b; 2 Cor. 3:17), the reality of Christ (John 14:16-17; 15:26) and of the divine revelation (John 16:13-15); hence, He is the reality (1 John 5:6).

4) The Word of God as the divine revelation, which not only reveals but also conveys the reality of God and Christ and of all the divine and spiritual things; hence, it is also reality (John 17:17 and note 3).

5) The contents of the faith (belief), which is the substantial elements of what we believe as the reality of the full gospel (Eph. 1:13; Col. 1:5); this is revealed in the entire New Testament (2 Cor. 4:2; 13:8; Gal. 5:7; 1 Tim. 1:1 note 1, points 1 and 2; 2:4 and note 2; 2:7b; 3:15 and note 5; 4:3; 6:5; 2 Tim. 2:15, 18, 25; 3:7, 8; 4:4; Titus 1:1, 14; 2 Thes. 2:10, 12; Heb. 10:26; James 5:19; 1 Pet. 1:22; 2 Pet. 1:12).

6) The reality concerning God, the universe, man, man's relationship with God and with one another, and man's obligation to God, as revealed through creation and the Scripture (Rom. 1:18-20; 2:2, 8, 20).

7) The genuineness, truthfulness, sincerity, honesty, trustworthiness, and faithfulness of God as a divine virtue (Rom. 3:7; 15:8), and of man as a human virtue (Mark 12:14; 2 Cor. 11:10; Phil. 1:18; 1 John 3:18), and as an issue of the divine reality (John 4:23-24; 2 John 1a; 3 John 1).

8) Things that are true or real, the true or real state of affairs (facts), reality, veracity, as the opposite of falsehood, deception, dissimulation, hypocrisy, and error (Mark 5:33; 12:32; Luke 4:25; John 16:7; Acts 4:27; 10:34; 26:25; Rom. 1:25; 9:1; 2 Cor. 6:7; 7:14; 12:6; Col. 1:6; 1 Tim. 2:7a).

Of the eight points listed above, the first five refer to the same reality in essence. God, Christ, and the Spirit—the divine Trinity—are essentially one. Hence, these Three, being the basic elements of the substance of the divine reality, are actually one reality. This one divine reality is the substance of the Word of God as the divine revelation. Hence, it becomes the revealed divine reality in the divine Word, and makes the divine Word the reality. The divine Word conveys this one divine reality as the contents of the faith, and the contents of the faith are the substance of the gospel revealed in the entire New Testament as its reality, which is just the divine reality of the divine Trinity. When this divine reality is partaken of and enjoyed by us, it becomes our genuineness, sincerity, honesty, and trustworthiness as an excellent virtue in our behavior to express God, the God of reality, by whom we live; and we become persons living a life of truth, without any falsehood or hypocrisy, a life which corresponds with the truth revealed through creation and the Scripture.

The word *aletheia* is used in the New Testament more than one hundred times. Its denotation in each occurrence is determined by its context. For instance, in John 3:21, according to the context, it denotes uprightness (opposite to evil—vv. 19-20), which is the reality manifested in a man who lives in God according to what He is, and which corresponds with the divine light, which is God, as the source of the truth, manifested in Christ. In John 4:23-24, according to the context of this chapter and also to the entire revelation of John's Gospel, it denotes the divine reality becoming man's genuineness and sincerity (opposite to the hypocrisy of the immoral Samaritan worshipper—vv. 16-18) for the true worship of God. The divine reality is Christ, who is the truth (14:6) as the reality of all the offerings of the Old Testament for God's worship (John 1:29; 3:14), and as the fountain of living water, the life-giving Spirit (vv. 7-15), partaken of and drunk by His believers to be the reality within them, which eventually becomes their genuineness and sincerity in which they worship God with the worship He seeks. In John 5:33 and 18:37,

7^a But if we ^{1a}walk in the light as He ²is in the light, we ³have fellowship with one another, and the ^{4b}blood

1 John
2:6;

2 John

4, 6;

3 John

3, 4;

Isa.

2:5

7^b

John

19:34;

Matt.

26:28;

Eph.

1:7;

1 Pet.

1:19;

Rev.

1:5;

7:14

according to the entire revelation of the Gospel of John, it denotes the divine reality embodied, revealed, and expressed in Christ as the Son of God. In John 8:32, 40, 44-46, according to the context of the chapter, it denotes the reality of God revealed in His word (v. 47) and embodied in Christ the Son of God (v. 36), which sets us free from the bondage of sin (see note 32¹ in John 8).

In v. 6 here, *aletheia* denotes the revealed reality of God in its aspect of the divine light. It is the issue and realization of the divine light in v. 5. The divine light is the source in God; truth is its issue and realization in us (see note 8² in ch. 4; cf. John 3:19-21). When we abide in the divine light, which we enjoy in the fellowship of the divine life, we practice the truth—what we have realized in the divine light. When we abide in the source, its issue becomes our practice.

7¹ I.e. live, behave, and have our being.

7² We walk in the light, but God is in the light, because He is light. "The light is the element in which God dwells (cf. 1 Tim. (6:16)... this walking in the light, as He is in the light, is no mere imitation of God, ... but is an identity in the essential element of our daily walk with the essential element of God's eternal being: not imitation, but coincidence and identity of the very atmosphere of life" (Alford).

7³ When we walk and live in the light of God, we have jointly the co-enjoyment of the Triune God and the co-participation in His divine purpose. The fellowship of the divine life brings us the divine light, and the divine light keeps us in the fellowship, that is, in the joint enjoyment of God and joint participation in His purpose.

7⁴ When we live in the divine light, we are under its enlightenment, and it exposes, according to God's divine nature and through His nature in us, all our sins, trespasses, failures, and defects, which contradict His pure light, perfect love, absolute holiness, and excelling righteousness. At such a time we sense in our enlightened conscience the need of the cleansing of the redeeming blood of the Lord Jesus, and it cleanses us in our conscience from all sins, that our fellowship with God and with one another might be maintained. Our relationship with God is unbreakable, yet our fellowship with Him may be broken. The former is of life, whereas the latter is based upon our living, though it is also of life. One is unconditional; the other is conditional. This conditional one needs to be maintained by the constant cleansing of the Lord's blood.

In this section of the Word there is a cycle to our spiritual life formed of four crucial things—the eternal life, the fellowship of the eternal life, the divine light, and the blood of Jesus the Son of God. Eternal life issues in its fellowship, the fellowship of eternal life brings in the divine light, and the divine light increases the need of the blood of Jesus the Son of God, that we may have more eternal life. The more we have of eternal life, the more of its fellowship it brings to us. The more fellowship of the divine life we enjoy, the more divine light we receive. The more divine light we receive, the more we participate in the cleansing of the blood of Jesus. Such a cycle brings us onward in the growth of the divine life until we reach its maturity.

of ⁵Jesus His Son ⁶cleanses us from all ⁷sin.

8 If we say that we ¹do not have sin, ²we are

⁷⁵ The name Jesus denotes the Lord's humanity, which is needed for the shedding of the redeeming blood, and the title His Son denotes the Lord's divinity, which is needed for the eternal efficacy of the redeeming blood. Thus the blood of Jesus His Son indicates that this blood is the proper blood of a genuine man for redeeming God's fallen creatures with divine surety for its eternal efficacy, an efficacy which is all-prevailing in space and everlasting in time.

The title "Jesus His Son" is also used by John as an inoculation against the heresies concerning the Lord's Person. One of the heresies insisted on the divinity of the Lord by denying His humanity. The title Jesus as the name of a man inoculates against this heresy. Another heresy insisted on the humanity of the Lord by denying His divinity. The title "His Son" as a name of the Deity is an antidote to this heresy.

⁷⁶ The tense of this verb in Greek is present and continuous, indicating that the blood of Jesus the Son of God cleanses us all the time, continuously and constantly. Cleansing here refers to the instant cleansing of the Lord's blood in our conscience. Before God, the redeeming blood of the Lord has cleansed us once for all eternally (Heb. 9:12, 14), and the efficacy of that cleansing lasts forever before God, needing no repetition. However, in our conscience we need the instant application of the constant cleansing of the Lord's blood again and again whenever our conscience is enlightened by the divine light in our fellowship with God. This instant cleansing is typified by the purification of the ashes of the heifer for a water of separation (Num. 19:2-10).

⁷⁷ The New Testament deals with the problem of sin by using both the word sin in singular and the word sins in plural. "Sin" refers to the indwelling sin, which came through Adam into mankind from Satan (Rom. 5:12). It is dealt with in the second section of Romans, 5:12 to 8:13 (with the exception of 7:5, where "sins" is mentioned). "Sins" refers to the sinful deeds, the fruits of the indwelling sin, which are dealt with in the first section of Romans, 1:18 to 5:11. However, the singular sin in this verse with the adjective "all" does not denote the indwelling sin, but every single sin we have committed (v. 10), after we have been regenerated, which defiles our purged conscience and needs to be cleansed away by the blood of the Lord in our fellowship with God.

Our sin, the indwelling sin in our nature (Rom. 7:17), has been taken care of by Christ as our sin offering (Lev. 4; Isa. 53:10; Rom. 8:3; 2 Cor. 5:21; Heb. 9:26). Our sins, our trespasses, have been taken care of by Christ as our trespass offering (Lev. 5; Isa. 53:11; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28). After our regeneration we still need to take Christ as our sin offering as indicated in v. 8, and our trespass offering as indicated in v. 9.

⁸¹ I.e. do not have the indwelling sin (Rom. 7:17) within our nature. This is what the Gnostic heresy teaches. The apostle is inoculating the believers against this false teaching. This section, 1:7--2:2, deals with the believers' sinning after regeneration, which interrupts their fellowship with God. If after regeneration the

8^a **deceiving ourselves, and the ^{3b}truth is not in us.**

1 John
4:6

8^b **9 If we ^{1a}confess our sins, He is ^{2b}faithful and ^crighteous that He may ^dforgive us our ^esins and ^{3f}cleanse us from all ^{4g}unrighteousness.**

1 John
2:4;

John
8:44

9^a

Psa.

32:5;

Prov.

28:13

9^b

Heb.

10:23;

Deut.

7:9;

Psa.

143:1

9^c

1 John

2:29;

Rom.

1:17;

3;

21-22;

25-26;

Psa.

92:15

9^d

Matt.

26:28;

Heb.

9:22;

cf.

1 John

2:12

9^e

1 John

2:2;

1 Cor.

15:3;

Gal.

1:4;

Heb.

9:28;

1 Pet.

2:24

9^f

Psa.

51:2

9^g

1 John

5:17;

Rom.

6:13;

Heb.

8:12

believers do not have sin in their nature, how could they sin in their conduct? Even though they sin only occasionally, not habitually, their sinning is an adequate proof that they still have sin working within them. Otherwise, there would be no interruption to their fellowship with God. The apostle's teaching here also condemns today's teaching of perfectionism, that a state of freedom from sin is attainable or has been attained in the earthly life, and annuls today's wrong teaching of the eradication of the sinful nature, which, by misinterpreting the word in 3:9 and 5:18, says that the regenerated persons cannot sin because their sinful nature has been totally eradicated.

8² Or, we are leading ourselves astray. To say that we do not have sin, because we have been regenerated, is self-deceiving, denying the actual fact of our own experience, thus leading ourselves astray.

8³ Truth denotes the revealed reality of God, the real facts, conveyed in the gospel, such as the reality of God and all the divine things, which are all Christ (John 1:14, 17; 14:6); the reality of Christ and all the spiritual things, which are all the Spirit (John 14:17; 15:26; 16:13; 1 John 5:6), and the reality of man's condition (John 16:8-11). See note 6⁶. Here, it denotes especially our sinful condition after regeneration under the enlightenment of the divine light in our fellowship with God. If we say we do not have sin after being regenerated, such a reality, the truth, does not remain in us; that is, we deny our true postregeneration condition.

9¹ This denotes the confession of our sins, our failures, after regeneration, not the confession of our sins before it.

9² God is faithful in His word (v. 10) and righteous in the blood of Jesus His Son (v. 7). His word is the word of the truth of His gospel (Eph. 1:13), which tells us that He will forgive us our sins because of Christ (Acts 10:43); and the blood of Christ has fulfilled His righteous requirements that He might forgive us our sins (Matt. 26:28). If we confess our sins, He, according to His word and based upon the redemption through the blood of Jesus, forgives us, because He must be faithful in His word and righteous in the blood of Jesus; otherwise, He would be unfaithful and unrighteous. Our confession is needed for His forgiveness. Such forgiveness of God for the restoration of our fellowship with Him is conditional, depending on our confession.

9³ To forgive us is to release us from the offense of our sins, whereas to cleanse us is to wash us from the stain of our unrighteousness.

9⁴ "Unrighteousness" and "sins" are synonyms. All unrighteousness is sin (5:17). Both refer to our wrongdoings. "Sins" indicates the offense of our wrongdoings against God and men; "unrighteousness" indicates the stain of our wrongdoings that we are not right either with God or with men. The offense needs God's forgiveness, and the stain requires His cleansing. Both God's forgiveness and God's cleansing are needed for the restoration of our

10 If we say that we ¹have ^anot sinned, we make Him ^{10^a}
a ^bliar, and His ^{2c}word is not in us. ^{cf.}
1 John
2:1

CHAPTER 2

1 My ¹little children, ²these things I write to you
that you ³may not sin. And if anyone ⁴sins, we have
an ^{5a}Advocate ⁶with the ⁷Father, Jesus Christ *the*
^{8b}Righteous; ^{10^b}
1 John
5:10;
^{cf.}
Num.
23:19;
Heb.
6:18;
Titus
1:2;
1 John
1:6;
2:4;
4:20

broken fellowship with Him, that we may enjoy Him in uninterrupted fellowship with a good conscience void of offense (1 Tim. 1:5; Acts 24:16). ¹⁰
John
5:38;
8:37;
^{cf.}
1 John
2:14;
Col.
3:16

^{10¹} V. 8 proves that after regeneration we still have sin inwardly. V. 10 proves further that we even still sin outwardly, though not habitually. We still sin outwardly in our conduct because we still have sin inwardly in our nature. Both confirm our sinful condition after regeneration. In speaking of such a condition, the apostle uses the pronoun we, not excluding himself. ^{1^a}
^{cf.}
1 Tim.
2:5;
Heb.
8:6;
9:15

^{10²} The word of God's revelation, which is the word of reality (Eph. 1:13; John 17:17) and which conveys the contents of God's New Testament economy. It is synonymous with truth in v. 8. In this word God exposes our true sinful condition both before and after regeneration. If we say that we have not sinned after regeneration, we make Him a liar, denying the word of His revelation. ^{1^b}
1 John
3:7;
Acts
3:14;
7:52;
22:14;
1 Pet.
3:18

¹¹ Gk. *tekniā*, plural of *teknon*, little child, diminutive of *teknon*, child, often used in addresses from elder to younger persons. "It is a term of parental affection. It applies to Christians irrespective of growth. Used in vv. 12, 28; 3:7, 18; 4:4; 5:21; John 13:33; Gal. 4:19" (Darby). The aged apostle considered all the recipients of his Epistle his dear little children in the Lord. In vv. 13-27 he classified them into three groups: young children, young men, and fathers. Hence, vv. 1-12 and 28-29 are addressed to all the recipients in general; vv. 13-27 to the three groups respectively according to their growth in the divine life.

¹² The things mentioned in 1:5-10 regarding the committing of sin by the children of God, the regenerated believers, who have the divine life and participate in its fellowship (1:1-4).

¹³ This word and "if anyone sins" in the following sentence indicate that the regenerated believers may still sin. Though they possess the divine life, it is still possible for them to sin if they do not live by the divine life and abide in its fellowship.

¹⁴ Aorist subjunctive, denoting a single act, not habitual action.

¹⁵ Gk. *parakletos*, one who is called to another's side to aid him, hence, a helper; one who offers legal aid or one who intercedes on behalf of someone else, hence, an advocate, counsel, or intercessor. The word denotes consoling and consolation, hence, a consoler, a comforter. Paraclete is its anglicized form. It is used in the Gospel of John (14:16, 26; 15:26; 16:7) for the Spirit of reality as our Comforter within us, caring for our cause or affairs (see note 16¹ in John 14). It is

2^a 2 And He is a ^{1a}propitiation concerning our ^bsins, and not concerning ours only, but also concerning *the* ²whole ^cworld.

1 John
4:10;
Heb.
2:17;
cf.

2. The Loving of God and the Brothers 2:3-11

2^b
1 John
1:9
John
1:29;
3:16

3 ¹And in this we ²know that we ³have ^aknown Him, if we ^bkeep His commandments.

3^a
1 John
2:13;
John
17:3;
Heb.
8:11;
Phil.
3:8, 10;
cf.
Matt.
11:27
3^b
1 John
3:
22, 24;
5:3;
John
14:15;
21, 23;
15:10

used here for the Lord Jesus as our Advocate with the Father, caring for our case, interceding (Rom. 8:34), and pleading for us if we sin, based upon His propitiation.

¹⁶ See note 2⁴ in ch. 1. The Lord Jesus as our Advocate is living in communion with the Father.

¹⁷ This divine title indicates here that our case, which the Lord Jesus as our Advocate undertakes for us, is a family affair, a case between children and the Father. Through regeneration we have been born children of God. After regeneration, in case we sin, it is a matter of children sinning against their Father. Our Advocate, who is our propitiation, undertakes for our sinning to restore our interrupted fellowship with the Father, that we may abide in the enjoyment of the divine fellowship.

¹⁸ Our Lord Jesus is the only righteous Man among all men. His righteous act (Rom. 5:18) on the cross fulfilled the righteous requirement of the righteous God for us and all sinners. Only He is qualified to be our Advocate to care for us in our sinning condition and restore us to a righteous condition that our Father who is righteous might be appeased.

²¹ See note 25¹ in Rom. 3. The Lord Jesus Christ has offered Himself to God as a sacrifice for our sins (Heb. 9:28), not only for our redemption but also for God's satisfaction. In Him as our Substitute, through His vicarious death, God is satisfied and appeased. Hence, He is the propitiation between God and us.

²² The Lord Jesus as a propitiation concerning man's sins is for the sins of the whole world. However, this propitiation is conditional upon man's receiving it by believing in the Lord. The unbelievers do not experience its efficacy, not because it has any fault but due to their unbelief.

³¹ Vv. 1 and 2 are a conclusion to the word in 1:5-10 regarding our confession and God's forgiveness of our sins, which interrupt our fellowship with Him. That is the first condition of--the first requirement for--our enjoyment of the fellowship of the divine life. Vv. 3-11 deal with the second condition of--the second requirement for--our fellowship with God, that we keep the Lord's word and love the brothers.

³² Or, perceive, not doctrinally but experientially by keeping His commandments.

³³ More literally, have come to know Him, denoting we have begun to know Him and still continue knowing Him till the present

4 He who says, I have known Him, and is not keeping His commandments, is a ^{1a}liar, and the ^{2b}truth is not in this one;

5 But whoever ^akeeps His ^{1b}word, truly in this one the ^{2c}love of God has been ^{3d}perfected. In this we know that we are ^{4e}in Him.

6 He who says he ^{1a}abides in Him ought himself also to ^bwalk even ^cas ^dthat One walked.

7 Beloved, I am not writing a ^anew commandment

time. This refers to our experiential knowledge of God in our daily walk related to our intimate fellowship with Him.

4¹ See note 6⁴ in ch. 1.

4² Denoting the revealed reality of God as conveyed in the divine word (see note 6⁶ in ch. 1), which reveals that our keeping of the Lord's commandments should follow our knowing of Him. If we say we have known the Lord, yet we are not keeping His commandments, the truth (reality) is not in us, and we become a liar.

5¹ "Word" is synonymous with "commandments" in vv. 3-4, comprising all the commandments. "Commandments" emphasizes injunction: the "word" implies spirit and life as a supply to us (John 6:63).

5² Gk. *agape*, denoting the love which is higher and nobler than *phileo* (see notes 7¹ and 7² in 2 Pet. 1). Only this word with its verb forms is used in this Epistle for love. "The love of God" here denotes our love toward God, which is generated by His love within us. The love of God, the word of the Lord, and God Himself are all related to one another. If we keep the Lord's word, God's love has been perfected in us. It is altogether a matter of the divine life, which is God Himself. God's love is His inward essence, and the Lord's word supplies us with this divine essence with which we love the brothers. Hence, when we keep the divine word, the divine love is perfected through the divine life by which we live.

5³ See note 12⁴ in ch. 4.

5⁴ I.e. in the Lord Jesus Christ (v. 1). This is a strong expression, stressing that we are one with the Lord. Since we are one with the Lord, who is God, the loving essence of God becomes ours. It is supplied to us by the Lord's word of life for our walk of love, that we may enjoy the fellowship of the divine life and abide in the divine light (v. 10).

6¹ To be in Christ is the start of the Christian life. That was God's doing once for all (1 Cor. 1:30). To abide in Him is the continuation of the Christian life. This is our responsibility in our daily walk, a walk which is a copy of Christ's walk on earth. See note 27⁸.

6^a
1 John
3:
3, 5, 7;
4:17

7^a
John
13:34;
2 John
5

1 John
1:7
6^c
John
13:15

4^a
1 John
1:6;
4:20
4^b
1 John
1:8
5^a
John
14:23
5^b
Col.
3:16;
cf.
1 John
1:10
5^c
1 John
2:15;
3:17;
4:7
5^d
1 John
4:12,
17, 18
5^e
John
14:20;
1 Cor.
1:30;
cf.
1 John
3:24;
4:13
6^a
1 John
2:24,
27, 28;
3:6, 24;
4:13,
15, 16;
John
6:56;
15:
4, 5, 7;
cf.
1 John
2:10;
3:14;
2 John
9
6^b
1 John
1:7
6^c
John
13:15

to you, but an ¹old commandment, which you had ²from the beginning; the old commandment is the word which you ^bheard.

7^b

1 John

2:24;

3:11

8^a

1 John

1:6;

1 Thes.

5:4, 5

8^b

1 John

1:5

9^a

1 John

1:7

9^b

1 John

2:11;

3:15;

4:20

10^a

1 John

3:10.

11, 14.

18, 23;

4:7, 11.

20, 21;

1 Pet.

1:22;

2 Pet.

1:7

10^b

cf.

1 John

2:6

10^c

John

11:10;

Prov.

4:19

11^a

1 John

2:9

11^b

1 John

1:6;

John

12:35

11^c

John

12:40;

2 Pet.

1:9

8 Again, I am writing a ¹new commandment to you, ²which is true in Him and in you, because the ^{3a}darkness is passing away, and the true ^blight already shines.

9 He who says he is "in the ¹light and is ^bhating his brother, is in the darkness until now.

10 He who ^aloves his brother ^babides in the ²light, and there is no cause of ^cstumbling in him.

11 But he who ^ahates his brother is in the ^bdarkness and walks in the darkness, and does not know where he is ²going, because the darkness has ^{3b}blinded his eyes.

7¹ The commandment given by the Lord in John 13:34, which is the word the believers heard and had from the beginning.

7² This phrase is in the relative sense. See note 1², par. 2, in ch. 1.

8¹ The commandment of brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again.

8² This relative pronoun, in the neuter gender, does not refer to "commandment," which is in feminine gender. It should refer to the fact that the old commandment of brotherly love is new in the believers' Christian walk. This is true in the Lord, since He not only gave it to His believers, but also renews it in their daily walk all the time. This is true also in the believers, since they have not only received it once for all, but also are enlightened and refreshed by it repeatedly.

8³ The passing away of the darkness is its vanishing in the shining of the true light. The true light is the light of the Lord's commandment. Because this light shines, the commandment of brotherly love dawns in the darkness, making the old commandment new and fresh throughout the entire Christian life.

9¹ Light is the expression of God's essence and the source of truth (see note 5³ in ch. 1). The divine love is related to this divine light. It is versus the satanic hatred related to the satanic darkness. Hating a brother in the Lord is a sign of being in darkness (v. 11). Likewise, loving a brother is a sign of abiding in the light (v. 10).

10¹ Abiding in the light depends upon abiding in the Lord (v. 6), from which issues love toward the brothers.

10² See note 9¹.

11¹ See note 9¹.

11² Lit. to go slowly away.

11³ In John 12:35 and 40, darkness is the issue of blinding; here it is vice versa.

II. The Teaching of the Divine Anointing 2:12-27

A. Concerning the Divine Trinity according to the Growth in Life vv. 12-19

12 I write to you, ¹little children, because your sins have been ^{2a}forgiven you because of His ^bname.

12^a

13 I write to you, ¹fathers, because you have ^{2a}known ³Him *who is* ⁴from *the* beginning. I write to you, ⁵young men, because you have ^{6b}overcome the ^{7c}evil one. I ⁸write to you, ⁹young children, because you have ^dknown the ¹⁰Father.

cf.

1 John

1:9

12^b

Acts

4:12;

10:43;

Psa.

25:11

12¹ See note 1¹.

13^a

12² The forgiveness of sins is the basic element of God's gospel (Luke 24:47; Acts 5:31; 10:43; 13:38). Through this, the believers who receive Christ become the children of God (John 1:12-13).

1 John

2:3

13^b

1 John

4:4;

5:4-5;

Rev.

12:11

13^c

1 John

3:12;

5:18;

Matt.

6:13;

John

17:15

13^d

13¹ The believers who are mature in the divine life. They are classified by the apostle as the first group among his recipients.

13² In perfect tense, denoting that the state produced continues. You have known; therefore, you know all the time. Such living knowledge is the fruit of the experience of life.

13³ The eternal, preexisting Christ, who is the Word of life from the beginning (1:1; John 1:1). Knowing in the way of life such an eternal Christ is the characteristic of the mature and experienced fathers, who were not and could not be deceived by the heresies that indicated Christ was not eternal as the Father.

13⁴ In the absolute sense. See note 1², par. 2, in ch. 1.

13⁵ The believers who are grown up in the divine life. They are classified by the apostle as the second group of his recipients.

John

14:7;

cf.

Matt.

11:27

13⁶ Overcoming the evil one is the characteristic of the grown-up and strong young believers, who were nourished, strengthened, and sustained by the word of God which was abiding and operating in them against the Devil, the world, and its lust (vv. 14b-17).

13⁷ Satan, the Devil. See note 19⁴ in ch. 5.

13⁸ Gk. *egrapsa*, have written; in other MSS, *grapho*, write. Although *egrapsa*, according to more recent MSS discovery, is more authentic, *grapho*, which is taken by KJV and J. N. Darby's New Translation, is more logical according to the context. The apostle in this verse addresses his writing to each of the three classes of his recipients, all in the present tense. In the following verses, 14-27, he addresses each of the three classes again, but all in the aorist tense (v. 14 to the fathers and young men, v. 26, cf. v. 18, to the young children).

13⁹ The believers who have just received the divine life. They are classified by the apostle as the third group of recipients.

14^a
Eph.
6:10;
2 Tim.

14 I have ¹written to you, fathers, because you have known Him *who is from the* beginning. I have written to you, young men, because ²you are ^astrong, and the word of God ^babides in you, and you have overcome the ³evil one.

2:1
14^b
Col.
3:16;
cf.
1 John
3:9

15 ¹Do not love the ^{2a}world, neither the things in the world. If anyone ^bloves the ^cworld, the ^{3d}love of the ⁴Father is not in him;

15^a
John
17:16
Gal.
6:14;
Rom.
12:2

13¹⁰ The Father is the source of the divine life, of whom the believers have been reborn (John 1:12-13). To know the Father is the initial issue of being regenerated (John 17:3, 6). Hence, such an experiential knowledge in the youth of the divine life is the basic qualification of the young children, who are the youngest in John's classification.

15^b
2 Tim
4:10
15^c
James
4:4
15^d
1 John
2:5

14¹ Although the Greek here is aorist, it does not indicate that any previous epistle was written by the apostle to the recipients. It means that he repeats what he has written to them in the preceding verse to strengthen and develop what he has said.

14² This word, ending with "abides in you" strengthens the word "you have overcome," which was written in the previous verse to the young men.

14³ See note 19⁴ in ch. 5.

15¹ Vv. 15-17 are the development of the word written to the young men in v. 13.

15² Gk. *kosmos*, used for different things, as follows. In Matt. 25:34; John 17:5; Acts 17:24; Eph. 1:4; and Rev. 13:8, it denotes the material universe as a system created by God. In John 1:29; 3:16; and Rom. 5:12, it denotes the fallen human race corrupted and usurped by Satan as components for his evil world system. In 1 Pet. 3:3 it denotes adorning, ornament. Here, as in John 15:19; 17:14; and James 4:4, it denotes an order, a set form, an orderly arrangement, hence, an ordered system (set up by Satan, the adversary of God), not the earth. God created man to live on the earth for the fulfillment of His purpose. But His enemy Satan, in order to usurp the God-created man, has formed an anti-God world system on this earth by systematizing men with religion, culture, education, industry, commerce, entertainment, etc., through men's fallen nature in their lusts, pleasures, pursuits, and even in their indulgence in living necessities, such as food, clothing, housing, and transportation (see note 31² in John 12). The whole of such a satanic system lies in the evil one (5:19). Not loving such a world is the ground for overcoming the evil one. Loving it just a little gives the evil one the ground to defeat and occupy us.

15³ The love of the Father here is our love toward Him generated by His love within us. We love Him with the love by which He has loved us.

15⁴ The world is against the Father, the Devil is against the Son (3:8), and the flesh is against the Spirit (Gal. 5:17).

16 Because all that *is* in the world, the ^{1a}lust of the flesh, and the ¹lust of the ^beyes, and the ^{1c}vainglory of ^{2d}life, is not of the Father, but is of the world.

17 And the world is ^apassing away, and its ¹lust, but he who ²practices the ^{1b}will of God abides forever.

18 ¹Young children, it is *the* ^alast hour, and even as you heard that ^{2b}antichrist is coming, even now ³many antichrists have ^ccome; whereby we know that it is *the* last hour.

19 They ^awent out from us, but they were ¹not of us; for if they had been of us, they would have ²remained with us; but *they went out* that they might be ^bmanifested that they all are not of us.

16¹ The lust of the flesh is the passionate desire of the body; the lust of the eyes is the passionate desire of the soul through the eyes; and the vainglory of life is the empty pride, boast, confidence, assurance, and display of material things of the present life. These are the components of the world.

16² Gk. *bios*, physical life, referring to the present life, differing from *zoe* in 1:1-2, which refers to the divine life.

17¹ As the world is against God the Father, so the things in the world (v. 15), which are its lust, are against the will of God. The lust of the world with him who loves it is passing away, but he who does the will of God abides forever.

17² I.e. does the will of God habitually and continually, not occasionally. See note 6⁵ in ch. 1.

18¹ Referring to the young children in v. 13 as the third class of recipients. Vv. 18-27, stressing the knowledge in life (vv. 20-21), strengthens the word, "because you have known the Father," spoken to this class in v. 13.

18² An antichrist differs from a false Christ (Matt. 24:5, 24). A false Christ is one who pretends deceptively to be the Christ, whereas an antichrist is one who denies Christ's deity, denying that Jesus is the Christ, that is, denying the Father and the Son by denying that Jesus is the Son of God (v. 22 and note 2; v. 23), not confessing that He has come in the flesh through the divine conception of the Holy Spirit (4:2-3).

18³ At the apostle's time many heretics, like the Gnostics, Cerinthians, and Docetists, taught heresies concerning the Person of Christ, that is, concerning His divinity and humanity.

19¹ These antichrists were not born of God and were not in the fellowship of the apostles and the believers (1:3; Acts 2:42); hence, they were not of the church, that is, of the Body of Christ.

19² To remain with the apostles and the believers is to remain in the fellowship of the Body of Christ.

cf.
Deut.
13:13

19^b
cf.
1 Cor.
11:19

16^a
Rom.
13:14;
1 Pet.
2:11;
2 Pet.
1:4;
Mark
4:19
16^b
Prov.
27:20
Eccl.
4:8;
5:11
16^c
Gal.
5:26;
Phil.
2:3
16^d
Luke
21:34;
1 Cor.
6:3
17^a
1 Cor.
7:31;
James
1:10
17^b
Rom.
12:2
18^a
2 Tim.
3:1;
Jude
18
18^b
1 John
2:22;
4:3;
2 John
7;
cf.
2 Thes.
2:7
18^c
1 John
4:1;
2 John
7;
cf.
Matt.
24;
5, 24
19^a
Acts
20;
29, 30;

**B. For the Abiding in the Triune God
vv. 20-27**

20^a 20 And you have an ^{1a}anointing from the ^bHoly One, and ²you ^call ^dknow.

21 I have not written to you because you do not know the ¹truth, but because you ²know it, and because ³no ^alie is of the ¹truth.

22 Who is the ^aliar if not he who is ^{1b}denying that ^{2c}Jesus is the Christ? This is the ^dantichrist, who is denying the Father and the Son.

20¹ The anointing is the moving and working of the indwelling compound Spirit, which is fully typified by the anointing oil, the compound ointment in Exo. 30:23-25 (see Life-study of Exodus, Messages 157-163, and note 19³ in Phil. 1). This all-inclusive life-giving Spirit from the Holy One entered into us at the time of regeneration and abides in us forever (v. 27), by whom the young children have known the Father (v. 13) and know the truth (v. 21).

20² Some MSS read, you know all things.

21¹ Denoting the reality of the divine Trinity, especially of the Person of Christ (vv. 22-25), as taught by the divine anointing (vv. 20, 27). See note 6⁶ in ch. 1.

21² This knowing is by the anointing of the indwelling and life-giving Spirit. It is a knowledge in the divine life under the divine light, an inner knowledge initiated from our regenerated spirit indwelt by the compound Spirit, not mental knowledge exercised by stimulation from without.

21³ Lit. every lie is not of the truth.

22¹ This is the heresy of Cerinthus, a first century Syrian heresiarch of Jewish descent, educated at Alexandria. His heresy was a mixture of Judaism, Gnosticism, and Christianity. He distinguished the maker (creator) of the world from God, and represented that maker as a subordinate power. He taught adoptionist Christology (Adoptionism), saying that Jesus became Son of God by exaltation to a status that was not His by birth, thus denying the conception of Jesus by the Holy Spirit. In his heresy, he separated the earthly man Jesus, regarded as the son of Joseph and Mary, from the heavenly Christ, and taught that after Jesus was baptized, Christ as a dove descended upon Him, and then He announced the unknown Father and did miracles, but that at the end of His ministry Christ departed from Jesus, and Jesus suffered death on the cross and rose from the dead, while Christ remained separated as a spiritual being, and will rejoin the man Jesus at the coming of the Messianic kingdom of glory.

22² To confess that Jesus is the Christ is to confess that He is the Son of God (Matt. 16:16; John 20:31). Hence, to deny that Jesus is the Christ is to "deny the Father and the Son." Whoever so denies the divine Person of Christ "is the antichrist."

The fact that to deny Jesus being the Christ equals denying the Father and the Son implies the thought that Jesus, Christ, the Father,

23 Everyone who ¹denies the Son does not have the ^aFather either; he who confesses the ^bSon has the ^{23a}Father also.

24 As for you, ¹that which you heard ²from the beginning, let it abide in you. If that which you ^aheard ^{23b}from the beginning ^babides in you, you will ^{3c}abide both in the ^dSon and in the Father.

25 And this is the promise which ¹He ²promised us, the ^{3a}eternal life.

26 These things I have written to you ¹concerning those who are ^{2a}leading you astray.

and the Son are all one, all of whom are the elements, the ingredients, of the all-inclusive compound indwelling Spirit, who is now anointing the believers all the time (vv. 20; 27). In this anointing, Jesus, Christ, the Father, and the Son are all anointed into our inner being.

23¹ Since the Son and the Father are one (John 10:30; Isa. 9:6), to deny the Son is to be without the Father, and to confess the Son is to have the Father. To deny the Son here refers to the heresy that denies the deity of Christ, not confessing that the Man Jesus is God.

24¹ The Word of life—the eternal life which the believers heard from the beginning (1:1-2). Not to deny but confess that the Man Jesus is the Christ, the Son of God (v. 22), is to let the Word of the eternal life abide in us. In so doing we abide both in the Son and in the Father, and we are not led astray by the heretical teachings concerning Christ's Person (v. 26). This indicates that the Son and the Father are the eternal life for our regeneration and enjoyment. In this eternal life we have fellowship with God and with one another (1:2-3, 6-7), and have our being in our daily walk (v. 6; 1:7).

24² In the relative sense (see note 1², par. 2, in ch. 1).

24³ See note 27^a.

25¹ This singular pronoun, referring to both the Son and the Father in the preceding verse, indicates that the Son and the Father are one. As far as our experience of the divine life is concerned, the Son, the Father, Jesus, and Christ are all one. It is not that only the Son and not the Father is the eternal life to us. It is that Jesus being the Christ as the Son and the Father is the eternal divine life to us for our portion.

25² In the Gospel of John, as in 3:15; 4:14; 6:40, 47; 10:10; 11:25; and 17:2-3.

25³ According to the context of vv. 22-25, the eternal life is just Jesus, Christ, the Son, and the Father; all these are a composition of the eternal life. Hence, the eternal life is also an element of the all-inclusive compound indwelling Spirit who moves within us.

26¹ This indicates that this section of the Word is to inoculate the believers with the truth of the divine Trinity against the heresies concerning Christ's Person.

26² Or, deceiving you. To lead the believers astray is to distract them from the truth concerning Christ's deity and humanity by

23^a

John

15:23

23^b

2 John

9;

cf.

John

8:19;

14:7

24^a

1 John

2:7;

3:11

24^b

1 John

2:27;

2 John

2

24^c

1 John

2:6

24^d

John

14:23

25^a

1 John

1:2

26^a

1 John

3:7

27 And *as for* you, the ¹anointing which you received from ²Him ³abides in you, and you have ⁴no need that anyone should teach you; but as ⁵His anointing ⁶teaches you concerning ⁷all things, and is ⁸true, and is not a ⁹lie, and even as it has taught you, ¹⁰abide in ¹¹Him

27^a
Heb.
8:11;
John
6:45;
1 Thes
4:9
27^b
1 John
2:21

III. The Virtues of the Divine Birth **2:28—5:21**

A. To Practice the Divine Righteousness **2:28—3:10a**

28 And now, ¹little children, ²abide in Him, that if

deceiving them with heretical teachings concerning the mysteries of what Christ is.

27¹ See note 20¹.

27² See note 25¹.

27³ This is the indwelling of the all-inclusive compound life giving Spirit (Rom. 8:9, 11).

27⁴ Concerning the indwelling of the divine Trinity (John 14:17, 23), we do not need anyone to teach us; by the anointing of the all-inclusive compound Spirit, who is the composition of the divine Trinity, we know and enjoy the Father, the Son, and the Spirit as our life and life supply.

27⁵ It is not an outward teaching by words, but an inward teaching by anointing through our inner spiritual consciousness. This teaching by anointing adds the divine elements of the Trinity, which are the elements of the anointing compound Spirit, into our inner being. It is like the repeated painting of some article; the paint not only indicates the kind of color, but also by adding coat upon coat, the elements of the paint are added to the thing painted. It is in this way that the Triune God is transfused, infused, and added into all the inward parts of our being, that our inner man may grow in the divine life with the divine elements.

27⁶ According to the context, "all things" refers to all things concerning the Person of Christ related to the divine Trinity. The teaching of the anointing concerning these things keeps us that we might abide in Him (the divine Trinity), that is, in the Son and in the Father (v. 24).

27⁷ The anointing within us of the compound Spirit as the composition of the Triune God who is true (5:20), is a reality, not a falsehood. It can be proven by our actual and practical experience in our Christian life.

27⁸ Gk. *meno*, to stay (in a given place, state, relation, or expectancy); hence, abide, remain, and dwell. To abide in Him is to abide in the Son and in the Father (v. 24). This is to remain and dwell in the Lord (John 15:4-5). It is also to abide in the fellowship of the divine life and to walk in the divine light (1:2-3, 6-7), i.e. to abide in

³He is ^amanifested, we may have ^bboldness and not be ⁴put to ^cshame from Him ⁵at His ^dcoming.

29 If you have ¹known that ²He is ^{3a}righteous, ⁴you ⁵know also that everyone who ^{6b}practices ^crighteousness has been ⁷begotten of Him.

the divine light (v. 10). We should practice this abiding according to the teaching of the all-inclusive anointing, that our fellowship with God (1:3, 6) may be maintained.

28¹ See note 1¹. The word beginning in v. 13 to the three different classes of recipients ends in v. 27. V. 28 returns back to all the recipients. Hence, the address is again to the "little children," as in vv. 1 and 12.

28² The word addressed to the three groups of recipients in vv. 13-27 concludes in the charge "abide in Him" as the anointing has taught you. In this section, from v. 28 through 3:24, the apostle continues to describe the life that abides in the Lord. It begins (2:28), continues (3:6), and ends (3:24) with "abide in Him."

28³ Here the pronoun He refers definitely to Christ the Son, who is coming. This, with the preceding clause "abide in Him," which is a repetition of the clause in the preceding verse involving the Trinity, indicates that the Son is the embodiment of the Triune God, inseparable from the Father or the Spirit.

28⁴ This indicates that some believers who do not abide in the Lord (i.e. remain in the fellowship of the divine life according to pure faith in Christ's Person), but are led astray by the heretical teachings concerning Christ (v. 26), will be punished by being put to shame from Him, from His glorious *parousia*.

28⁵ Lit. in His presence (*parousia*).

29¹ Gk. *eidete* from *oida*, perceived with a conscious knowledge, a deeper inward seeing. This is for knowing the Lord.

29² "He" denotes here the Triune God, the Father, the Son, and the Spirit, all-inclusively, because it refers to "He" and "Him" in the preceding verse, which denote the coming Son, and it also denotes "Him" in this verse, referring to the Father who has begotten us. This indicates strongly that the Son and the Father are one (John 10:30).

29³ This refers to the righteous God in 1:9 and Jesus Christ the Righteous in v. 1. In this word to all the recipients, beginning from v. 28, the apostle turns his emphasis from the fellowship of the divine life in 1:3—2:11 and the anointing of the divine Trinity in vv. 12-27 to the righteousness of God. The fellowship of the divine life and the anointing of the divine Trinity should have an issue, that is, the expression of the righteous God.

29⁴ Or, know (imperative).

29⁵ Gk. *ginoskete* from *ginosko*, the outward, objective knowledge (see notes 55¹ in John 8, 17³ in John 21, and 11¹ in Heb. 8). This is for knowing man.

29⁶ See note 6⁵ in ch. 1. Not does righteousness occasionally and purposely as some particular act, but practices righteousness

28^a
1 John
3:2;
Col.
3:4
28^b
1 John
3:21;
4:17;
5:14
28^c
Mark
8:38
28^d
1 Thes.
2:19;
3:13
29^a
1 John
1:9
29^b
1 John
3:7
29^c
Phil.
4:8

CHAPTER 3

^{1a} ¹ See what manner of ^{2a} love the ³ Father has given to us, that we should be called ^{4b} children of God; and we are. ⁵ Because of this the world does not ⁶ know us, ⁷ because it did not ^c know Him.

¹
1 John
4:9-10;
John
3:16
^{1b}
1 John
3:10;
John
1:12;
Rom.
8:16
^{1c}
John
16:3;
17:25

habitually and unintentionally as a common daily life. It is the same in 3:7. This is an automatic living that issues from the divine life within us, with which we have been begotten of the righteous God. Hence, it is a living expression of God, who is righteous in all His deeds and acts. It is not just an outward behavior, but the manifestation of the inward life; not just an act of purpose, but the flow of life from within the divine nature we partake of. This is the first condition of the life that abides in the Lord. It is all due to the divine birth, which is indicated by the word "has been begotten of Him," and the title "children of God" in the following verse (3:1).

^{29f} John's writings on the mysteries of the eternal divine life stress very much the divine birth (3:9; 4:7; 5:1, 4, 18; John 1:12-13), which is our regeneration (John 3:3, 5). It is the greatest wonder in the entire universe that human beings could be begotten of God and sinners could be made children of God! Through such an amazing divine birth we have received the divine life, which is the eternal life (1:2), as the divine seed sown into our being (3:9). Out of this seed all the riches of the divine life grow from within us. It is by this that we abide in the Triune God and live the divine life in our human living, a life that does not practice sin (3:9), but practices righteousness (2:29), loves the brothers (5:1), overcomes the world (5:4), and is not touched by the evil one (5:18).

¹ The passage from 2:28 through 3:3 is one paragraph on the righteous living of God's children.

² See note ⁵² in ch. 2.

³ Of the Triune God implied in the preceding verse (2:29), the Father is particularly mentioned. He is the source of the divine life, the One of whom we have been born with this life. The love of God is manifested by sending His Son to die for us that we may have His life and thus become His children (4:9; John 3:16; 1:12-13). The sending of His Son is for begetting us. Hence, the love of God is a begetting love, particularly in the Father.

⁴ This word corresponds with "begotten of Him" in the preceding verse. We have been begotten of the Father, the source of life, to be the children of God—the Owner of the children. We partake of the Father's life to express the Triune God.

⁵ Or, on this account, for this reason. For the reason that we are the children of God by a mysterious birth with the divine life, the world does not know us.

⁶ Gk. *ginosko*. See note ²⁹⁵ in ch. 2.

⁷ The world is ignorant of our regeneration by God; it does not know us, because it did not know God Himself. It was ignorant of God, so it is also ignorant of our divine birth.

2 Beloved, now we are children of God, and ¹it has not yet been manifested what we shall be. We ²know that if ³He is ^amanifested, we shall be ^blike Him, because we shall ^csee Him even as ³He is.

3 And everyone who has ¹this ^ahope ²in Him ^{3b}purifies himself, even as ^cthat One is pure.

4 Everyone who ^{1a}practices sin practices also ²lawlessness, and ^bsin is lawlessness.

5 And you know that that One was ^amanifested that He might ¹take away ^bsins; and sin is not in ²Him.

²¹ Since we are the children of God, we shall be like Him in the maturity of life when He is manifested. To be like Him is "what we shall be." This has not yet been manifested. This indicates that the children of God have a great future with a more splendid blessing: we will not only have the divine nature, but also bear the divine likeness. To partake of the divine nature is already a great blessing and enjoyment, yet to be like God, bearing His likeness, will be a greater blessing and enjoyment.

²² Gk. *oida*. See note 29¹ in ch. 2.

²³ "He" refers to God in the previous sentence and denotes Christ, who is to be manifested. This not only indicates that Christ is God, but also implies the divine Trinity. When Christ will be manifested, the Triune God will be manifested; when we shall see Him, we shall see the Triune God; and when we shall be like Him, we shall be like the Triune God.

²⁴ By seeing Him we shall reflect His likeness (2 Cor. 3:18), thus causing us to be as He is.

³¹ The hope of being like the Lord, of bearing the likeness of the Triune God.

³² Lit. on.

³³ According to the context of this section, from 2:28 through 3:24, to purify ourselves is to practice righteousness (v. 7; 2:29), to live a righteous life that is the expression of the righteous God (1:9), the righteous One (2:1). This is to be pure without any stain of unrighteousness, even as that One is perfectly pure. This also describes the life that abides in the Lord.

⁴¹ See note 6⁵ in ch. 1. To practice sin is not merely to commit sin as occasional acts, but to live in sin (Rom. 6:2), to live a life which is not under the ruling principle of God over man.

⁴² I.e. no law, without law. It does not denote without the Mosaic law (cf. Rom. 5:13), because sin was already in the world before the Mosaic law was given. Without law here denotes without, or not under, the ruling principle of God over man. To practice lawlessness is to live a life outside of and not under God's ruling principle over man. Hence, lawlessness is sin, or reciprocally, sin is lawlessness.

⁵¹ The same Greek word as in John 1:29. There Christ as the

2^a
1 John
2:28;
cf.
1 John
3:5, 8
2^b
Rom.
8:29;
1 Cor.
15:49;
2 Cor.
3:18;
Phil.
3:21
2^c
cf.
John
17:24;
1 Cor.
13:12
3^a
Col.
1:27;
Rom.
8;
23-25;
1 Pet.
1:3
3^b
2 Cor.
7:1;
James
4:8;
Isa.
1:16
3^c
1 John
3:5, 7;
2:6;
4:17
4^a
1 John
3:8-9
4^b
1 John
5:17
5^a
1 John
1:2;
Heb.
9:26;
cf.
1 John
3:2
5^b
Isa.
53:5, 6,
11, 12;

6^a 6 Everyone who ^{1a}abides in Him ^{2b}does not sin; everyone who ³sins ⁴has ^cnot seen Him nor ^dknown Him.

1 John 2:6
6^b 7 ¹Little children, let no one ^alead you astray; he who ^{2b}practices righteousness is ^{3c}righteous, even as that One is ^drighteous;

1 John 5:18
6^c 8 He who ^{1a}practices sin is of the ^{2b}Devil, because the Devil ¹sins ³from *the* beginning. ⁴For this the Son of

6^d Lamb of God takes away the sin of the world, which came into the world through Adam (Rom. 5:12). Here He takes away sins, which are committed by all men. John 1 and Rom. 5 deal with sin itself that dwells in men (Rom. 7:17-18). This chapter deals with the fruits of sin, that is, the committing of sins in men's daily life. Both are taken away by Christ.

1 John 2:26
7^a 5² In that One who takes away both sin and sins, sin is not. Hence, He did not know sin (2 Cor. 5:21), He did no sin (1 Pet. 2:22), and He was without sin (Heb. 4:15). This qualified Him to take away both the indwelling sin and the sins committed in men's daily life.

1 John 3:12;
Rom. 2:13; 6^b 6¹ That is, to remain in the fellowship of the divine life and to walk in the divine light (1:2-3, 6-7). See note 27^a in ch. 2.

Ezek. 18:5-9; 2 Pet. 2:7
7^c 6² That is, not sinning habitually. This is also a condition of the life that abides in the Lord. It does not mean that the children of God do not commit sin at all; they might commit sin occasionally. It means the regenerated believers who have the divine life and live by it do not practice sin. Their character and habit is not to sin, but to abide in the Lord. Abiding in the Lord is a believer's living; sinning is a sinner's life.

1 John 2:1
8^a 6³ I.e. practices sin, living a sinful life.

1 John 3:4
8^b 6⁴ That is, has not received any vision of the Lord nor has any realization of Him. This is like the condition of an unbeliever.

1 John 3:10;
Matt. 13:39; 7¹ See note 1¹ in ch. 2.

John 8:44;
Rev. 2:10; 7² See note 6⁵ in ch. 1. To practice righteousness is to live a righteous life (see note 29⁶ in ch. 2), living rightly under God's ruling principle. This, according to the following verse, is not to practice sin, and according to verse 4, is not to practice lawlessness. All of these are to purify ourselves (v. 3).

12:9-10 7³ According to the context, righteous here equals pure in v. 3. To be righteous is to be pure, without any stain of sin, lawlessness, and unrighteousness, even as Christ is.

8¹ See note 6⁵ in ch. 1. This verse indicates that "practices sin" (see note 4¹) and "sins" (verb) in this book are synonymous, denoting to live in sin, to commit sin habitually. Such a life is of the Devil, whose life is one of sin and who sins continually from the beginning. Sin is his nature, and sinning is his character.

8² See note 10¹ in Rev. 2.

8³ In the absolute sense, that is, from the time when the Devil began to rebel against God, attempting to overthrow God's rule. See note 1², par. 2, in ch. 1.

God was ^cmanifested, that He might ^{5d}undo the works of the Devil.

9 Everyone who has been ¹begotten of God does ²not practice sin, because His ^{3a}seed ^babides in him, and he ⁴cannot sin, because he has been begotten of God.

10 ¹In this the ^achildren of God and the ^bchildren of the Devil are manifest;

B. To Practice the Divine Love ***3:10b—5:3***

1. By the Divine Life (as the Divine Seed) ***and the Divine Spirit*** ***3:10b-24***

everyone who does not ^cpractice righteousness is not out of God, and he who ^ddoes not ²love his brother.

8^d Lit. unto this, i.e. to this end, for this purpose. The Devil sins continually from ancient times, and begets sinners to practice sin with him. Hence, for this purpose the Son of God was manifested, that He might undo and destroy his sinful deeds, that is, condemn, through death on the cross in the flesh (Rom. 8:3), sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the Devil (Heb. 2:14); and take away both sin and sins (note 5¹).

8⁵ Or, loose, dissolve, destroy.

9¹ See note 29⁷ in ch. 2.

9² Not practice sin does not mean that we do not commit sin in occasional acts, but that we do not live in sin. See note 4¹.

9³ God's life, which we received of Him when we were begotten of Him. This life, as the divine seed, abides in every regenerated believer. Hence, such a one does not practice sin and cannot sin.

9⁴ I.e. cannot live in sin habitually. A regenerated believer may fall into sin occasionally, but the divine life as the divine seed in his regenerated nature will not allow him to live in sin. This is similar to a sheep who may fall into the mud, but whose clean life will not allow it to remain and wallow in the mud as a swine does.

10¹ To practice sin or not, that is, to live in sin or not, is not a matter of behavior, but of whose children we are, the children of God or the children of the Devil. Hence, it is a matter of life and nature. Men, as the fallen descendants of Adam, are born children of the Devil, the evil one (John 8:44), possessing his life, partaking of his nature, and living in sin automatically and habitually. Practicing sin is their life. But the believers, who are redeemed from their fallen state and reborn in their spirit, are the children of God, possessing His life, partaking of His nature, and not living in sin. Practicing righteousness is their life. Whether one is a child of God or a child of the Devil is manifested by what he practices, righteousness or sin. A reborn believer may commit sin, and an unsaved man may do

8^c
1 John
3:5
8^d
Heb.
2:14;
cf.
Gen.
3:15
9^a
cf.
Matt.
13:4;
1 Pet.
1:23
9^b
cf.
1 John
2:14

10^a
1 John
3:1
10^b
Matt.
13:38;
cf.
John
8:44
10^c
1 John
3:7
10^d
1 John
3:14;
4:8, 20

11^a 11 Because this is the ¹message which you ^aheard
 1 John 1:5; 2:7, 24 ²from *the* beginning, that we should ^{3b}love one another;

11^b 12 Not as ^aCain, *who* was ¹of the ^{2b}evil one and ^cslew
 1 John 3:14, 18, 23; 2:10; John 13:34; 15:12 his brother. And for what reason did he slay him?
 12^a Because his works were evil, and those of his brother
 12^a ^drighteous.

13 Do not marvel, brothers, if the ¹world ^ahates you.

14 We know that we have ^apassed out of ¹death into
 12^a life, because we ^blove the brothers. He who ^cdoes ²not
 Gen. 4:3; Heb. 11:4; Jude 11 love abides in death.

righteousness. Both are their outward behavior, not their outward living, thus not manifesting what they are in their inward life and nature.

12^b 10² Righteousness is the nature of God's acts; love is the nature of
 1 John 2:13 God's essence. What God is is love; what God does is righteousness. Love is inward; righteousness is outward. Hence, love is a stronger manifestation that we are the children of God than righteousness. Therefore, the apostle, from this verse through v. 24, proceeds further, from righteousness to love, in the manifestation of the children of God, as a further condition of the life that abides in the Lord.

12^a 11¹ See note 7¹ in ch. 2.

1 John 3:7 11² In the relative sense (see note 1², par. 2, in ch. 1).

13^a 11³ This is a higher condition of the life that abides in the Lord.

John 15; 18-19; 17:14 12¹ "Of the evil one" equals a child of the Devil; his brother Abel was of God, a child of God (v. 10).

12² See note 19⁴ in ch. 5.

14^a 13¹ That is, the people of the world, who, like Cain, are the children of the Devil (v. 10) and the components of Satan's cosmic system (the world—John 12:31). If the people of the world, who lie in the evil one, the Devil (5:19), hate the believers (the children of God), it is natural for them to do so; we do not need to marvel.

1 John 3:11 14¹ Death is of the Devil, God's enemy Satan, signified by the tree of knowledge of good and evil, which brings death; life is of God, the source of life, signified by the tree of life, which issues in life (Gen. 2:9, 16-17). Death and life are not only of these two sources, Satan and God; they are also two essences, two elements, and two spheres. To pass out of death into life is to pass out of the source, the essence, the element, and the sphere of death into the source, the essence, the element, and the sphere of life. This transpired in us at our regeneration. We know (*oida*), have the inner consciousness of, this because we love the brothers. Love (*agape*—the love of God) toward the brothers is strong evidence of this. Faith in the Lord is the way for us to pass out of death into life; love toward the brothers is the evidence that we have passed out of death into life. To have faith is to receive the eternal life; to love is to live by the eternal life and express it.

1 John 3:10 14² Not loving the brothers is evidence of not living by the essence and element of the divine love and remaining in its sphere; it is living

15 Everyone who ^{1a}hates his brother is a ^{2b}murderer, and you know that no murderer has ^ceternal life abiding in him.

16 In this we have known love, that ^athat One ^blaid down His ¹life on our behalf, and we ought to ^clay down our ²lives on behalf of the brothers.

17 But whoever has the livelihood of the world and beholds his brother having ^aneed and ^bshuts up his ¹affections from him, how does the ^{2c}love of God abide in him?

18 ¹Little children, let us not ^alove in word nor in tongue, but in ²deed and ^{3b}truth.

19 In this we shall know that we are of the ¹truth, and we shall ²persuade our heart before Him,

in the essence and element of the satanic death and abiding in its sphere.

15¹ To the divine attributes, hatred is versus love, death versus life, darkness versus light, and lie (falsehood) versus truth. All the opposites of these divine virtues are of the evil one, the Devil.

15² Murderer here does not denote an actual murderer, but indicates that in spiritual ethics hating equals murdering. No actual murderer, an unsaved person, as Cain was (v. 12), has eternal life abiding in him. Since you know this, you, who have passed out of death into life and have eternal life abiding in you, should not behave as an unsaved murderer by hating your brothers in the Lord. This section is concerning the life that abides in the Lord. A believer, who has eternal life but does not abide in the Lord and let the Lord who is the eternal life abide and work in him, might hate a brother and commit other sins occasionally. But this should not be habitual.

16¹ Lit. soul.

16² Lit. souls.

17¹ Lit. bowels.

17² See note 5² in ch. 2.

18¹ See note 1¹ in ch. 2.

18² Deed is versus word, and truth versus tongue. Tongue denotes the play of vain talk; truth denotes the reality of love.

18³ Denoting sincerity, in contrast with tongue, as deed with word. See note 6⁶ point 7 in ch. 1.

19¹ Denoting the reality of the eternal life which we have received of God in our divine birth, that we may love the brothers by the divine love (vv. 14-18). By loving the brothers with the divine love, we know that we are of this reality. See note 6⁶ in ch. 1.

19² Or, conciliate, convince, assure, tranquilize. To persuade our heart before God is to have a good conscience, void of offense (1 Tim. 1:5, 19; Acts 24:16), that our heart may be conciliated, convinced, assured, and tranquilized. This is also a condition of the life that abides in the Lord. To abide in the Lord requires a tranquil

15^a
1 John
2:9, 11;
cf.
Matt.
5:
22-23
15^b
John
8:44;
Rev.
21:8;
22:15
15^c
1 John
1:2
16^a
1 John
2:6
16^b
John
10:11,
17, 18;
15:13;
Eph.
5:2
16^c
Phil.
2:17;
1 Thes.
2:8
17^a
James
2:
15-16
17^b
Deut.
15:7
17^c
1 John
4:20
18^a
Rom.
12:9;
1 Pet.
1:22
18^b
2 John
1;
3 John
1

20^a Because if our ¹heart ^ablames *us*, God is ^bgreater *than* our heart and ^cknows all things.

21 Beloved, if our ^aheart does not blame *us*, we have ^{1b}boldness ^ctoward God,

22 And ¹whatever we ^aask we receive from Him, because we ^{2b}keep His commandments and ³practice the things which are ^cpleasing in His ⁴sight.

23 And this is His ^{1a}commandment, that we should ^bbelieve in the name of His Son Jesus Christ and ^clove one another, even as He gave a commandment to us.

heart with a conscience void of offense. This is also vital to our fellowship with God, which was covered in the first section of the Epistle. A heart disturbed by a conscience with offense frustrates our abiding in the Lord and breaks our fellowship with God.

20¹ Actually it is our conscience, which is a part not only of our spirit but also of our heart, that blames (condemns) us. The conscience in our heart is the representative of God's ruling within us. If our conscience condemns us, surely God, who is greater than His representative and knows all things, will condemn us. The consciousness of such condemnation in our conscience alerts us to the danger of breaking our fellowship with God. If we attend to this, it will be a help to our fellowship with God and will keep us abiding in the Lord.

21¹ Gk. *parresia*, boldness of speech, confidence. We have such boldness in tranquility to contact God, to fellowship with Him, and to ask of Him, because there is no condemnation of the conscience in our heart. This preserves us in abiding in the Lord.

22¹ Offenses in the conscience of a condemning heart are obstacles to our prayer. A conscience void of offense in a tranquil heart straightens and clears the way for our petition to God.

22² This is not to keep the commandments of the Mosaic law by one's own endeavor and strength; it is rather a part of the believers' living as the issue of the divine life that abides in them, by the habitual keeping of the Lord's New Testament commandments through the inner operation of the power of the divine life. This accompanies the practicing, the habitual doing, of the things which are pleasing in His sight, becoming the prerequisite to God's answer to our prayers, and constituting a condition of the life that abides in the Lord (v. 24).

22³ See note 6⁵ in ch. 1.

22⁴ Lit. seeing into.

23¹ This is a summary of the commandments in the preceding and following verses. All the commandments are summarized in two: one is to believe in the name of God's Son Jesus Christ, and the other is to love one another. The first is concerning faith; the second, love. To have faith is to receive the divine life in our relationship with the Lord; to love is to live the divine life in our relationship with the brothers. Faith touches the source of the divine life; love expresses

24 And he who ^akeeps His commandments ^{1b}abides ^{24a}
^cin Him, and ²He in him. And in this we know that He ^{1 John}
 abides in us, ³by the ^{4d}Spirit whom He gave to us. ^{2:5}
^{24b}

^{1 John}
^{2:6}
^{24c}
^{John}
^{14:20;}
^{17:21}
^{24d}
^{Rom.}
^{8:9, 11}

CHAPTER 4

2. *By the Proving of the Spirits* 4:1-6

1 Beloved, do ^anot believe ¹every ^bspirit, but ^{2c}prove

the essence of the divine life. Both are needed for the believers to live a life that abides in the Lord.

24¹ This verse is the conclusion of this section, which begins in 2:28, on our abiding in the Lord according to the teaching of the divine anointing, as unfolded in the preceding section (2:20-27). This section reveals that abiding in the Lord is the living of the children of God by His eternal life as the divine seed (vv. 15, 9, and note 29⁷ in ch. 2), which grows in practicing the righteousness of their begetting God (2:29; 3:7, 10) and the love of their begetting Father (3:10-11, 14-23). Such an abiding and its bases—the divine birth and the divine life as the divine seed—are mysterious yet real in the Spirit.

^{1a}
^{cf.}
^{Jer.}
^{29:8-9}
^{1b}
^{2 Thes.}
^{2:2}
^{1c}
^{Rev.}
^{2:2;}
^{cf.}
^{1 Cor.}
^{14:29}

24² We abide in the Lord; then He abides in us. Our abiding in Him is a condition for His abiding in us (John 15:4). We enjoy His abiding in us by our abiding in Him.

24³ Lit. out of. The phrase “by the Spirit . . .” modifies “we know.”

24⁴ Thus far in this Epistle the Spirit has not been referred to, though the Spirit is anonymously implied in the anointing in 2:20 and 27. Actually, the Spirit, that is, the all-inclusive compound life-giving Spirit (see note 19³ in Phil. 1) is the vital and crucial factor of all the mysteries unveiled in this Epistle: the divine life, the fellowship of the divine life, the divine anointing, the abiding in the Lord, the divine birth, and the divine seed. It is by this Spirit we are born of God, we receive the divine life as the divine seed in us, we have the fellowship of the divine life, we are anointed with the Triune God, and we abide in the Lord. This wonderful Spirit is given to us as the promised blessing of the New Testament (Gal. 3:14); He is given without measure by the Christ who is above all, who inherits all, and who is to be increased universally (John 3:31-35). This Spirit and the eternal life (v. 15) are the basic elements by which we live the life that abides in the Lord continuously. Hence, it is by this Spirit, who witnesses assuringly with our spirit, that we are the children of God (Rom. 8:16), and that we know that the Lord of all abides in us (4:13). It is through this Spirit that we are joined to the Lord as one spirit (1 Cor. 6:17). And it is by this Spirit that we enjoy the riches of the Triune God (2 Cor. 13:14).

1¹ Vv. 1-6 are parenthetical, warning the believers to discern the spirits (since the Spirit is mentioned in the preceding verse, 3:24, whereby we know that the Lord abides in us) that they may know the

¹the spirits whether they are out of God, because many ^{3d}false prophets have ^egone out into the ⁴world.

^{1d}

Matt.

24:24;

2 Pet.

2:1

1^e

1 John

2:18;

2 John

7

2 In this you know the ^aSpirit of God: every ¹spirit which confesses Jesus Christ having come ²in the ^bflesh is out of God,

2^a

1 Cor.

12:3

2^b

John

1:14;

Rom.

8:3;

1 Tim.

3:16

false prophets. A similar warning was given in 2:18-23. The expressions "every spirit" and "the spirits" refer to the spirits of the prophets (1 Cor. 14:32) motivated by the Spirit of truth, or the spirits of the false prophets actuated by the spirit of deception. Hence, there is the need to discern the spirits by proving them to see whether they are out of God.

3^a

1 John

2:

22-23;

2 John

7

¹² I.e. to discern the spirits (1 Cor. 12:10) by putting them on trial.

¹³ In Matt. 24:24 the false prophets differ from the false Christ. But here the false prophets are the antichrists (v. 3), those who teach heretically concerning the Person of Christ (2:18 and note 2; 2:22-23).

¹⁴ Referring not to the universe or the earth, but to the people, to human society on the earth, who are the components of the satanic world system. See note 15² in ch. 2.

²¹ The spirit of a genuine prophet motivated by the Holy Spirit of truth, which confesses the divine conception of Jesus, affirming that He was born as the Son of God. Every such spirit is surely out of God. In this we know the Spirit of God.

²² Jesus was conceived of the Spirit (Matt. 1:18). To confess Jesus coming in the flesh is to confess that He was divinely conceived to be born as the Son of God (Luke 1:31-35). Since He was conceived of the Spirit to be born in the flesh, the Spirit would never deny that He has come in the flesh through divine conception.

³¹ The spirit of a false prophet actuated by the spirit of deception, which does not confess Jesus coming in the flesh. This is the spirit of the errors of the Docetists (Docetes). This name was derived from the Greek *dokein*, "to seem," "appear to be." The heretical view of the Docetists was that Jesus Christ was not a real man, but simply appeared so; He was just a phantasm. Docetism was mixed up with Gnosticism which taught that all matter was essentially evil. Hence, Docetists taught that, since Christ is holy, He could never have had the defilement of human flesh; His body was not real flesh and blood, but merely a deceptive, transient phantom, so that He did not suffer, die, and resurrect. Such heresy undermines not only the Lord's incarnation, but also His redemption and resurrection. Docetism was a characteristic feature of the first antichristian errorists whom John had in view here and in 2 John 7. The spirit of such errorists is surely not out of God. This is the spirit of the antichrist.

³² See note 18² in ch. 2.

4 You are ¹out of God, ²little children, and you have ^aovercome ³them, because ^bgreater is ⁴He who is ^cin you than ⁵he who is in the ^dworld.

5 They are ¹out of the ^aworld; therefore they ¹speak out of the world, and the world hears them.

6 We are ^{1a}out of God: he who knows God ^bhears us; he who is ²not out of God does not hear us. ³From this we know the ⁴Spirit of ⁵truth and the ^{4c}spirit of ^ddeception.

⁴¹ The believers are out of God, because they have been begotten of God (v. 7; 2:29; 3:9).

⁴² See note 1¹ in ch. 2.

⁴³ The false prophets (v. 1), the antichrists (v. 3), who were the heretical teachers concerning Christ's Person. The believers have overcome them by abiding in the truth concerning Christ's deity and concerning His humanity through divine conception, according to the teaching of the divine anointing (2:27).

⁴⁴ The Triune God, who dwells in the believers as the all-inclusive, life-giving, anointing Spirit, and who strengthens us from within with all the rich elements of the Triune God (Eph. 3:16-19). Such a One is much greater and stronger than Satan, the evil spirit.

⁴⁵ Satan, the fallen angel, who usurps fallen mankind as the evil spirit, and who operates in evil persons, who are the components of his world system. Such a one is less and weaker than the Triune God.

⁵¹ Both the heretics and the heresies concerning Christ's Person are out of the satanic world system. Hence, the people who are the components of this evil system listen to them and follow them.

⁶¹ The apostles, the believers, and the truth which they believe and teach concerning Christ are out of God. Hence, the God-knowing people, who have been begotten of God (v. 7), listen to us and stay with us.

⁶² The worldlings are not out of God, because they have not been begotten of God. Hence, they do not listen to us.

⁶³ Lit. out of this. "This" refers to what has been mentioned in vv. 5 and 6. From the fact that the heretics and what they speak out of their spirit, actuated by the spirit of deception, are out of the world, and that we and what we speak out of our spirit, motivated by the Spirit of truth, are out of God, we know the Spirit of truth and the spirit of deception. This implies that the Holy Spirit of truth is one with our truth-speaking spirit, and that the evil spirit of deception is one with the heretics' deception-speaking spirit.

⁶⁴ The Spirit of truth is the Holy Spirit, the Spirit of reality (John 14:17; 15:26; 16:13); the spirit of deception is Satan, the evil spirit, the spirit of falsehood (Eph. 2:2).

⁶⁵ Denoting the divine reality revealed in the New Testament (see note 6⁶ in ch. 1), especially here concerning the divine incarnation of the Lord Jesus, which the Spirit of God testifies (v. 2). This reality is in contrast with the deception of the evil spirit, the spirit of the antichrist that denies the divine incarnation of Jesus (v. 3).

^{4a}
1 John
2:13
^{4b}
1 John
3:20;
Titus
2:13;
Psa.
48:1;
77:13;
95:3;
96:4;
99:2;
135:5;
145:3;
147:5
^{4c}
1 John
4:13;
3:24;
Eph.
4:6
^{4d}
1 John
5:19;
John
12:31;
17:15;
1 Cor.
2:12
^{5a}
John
8:23;
15:19
^{6a}
1 John
4:1, 4
^{6b}
cf.
John
8:47;
10;
3, 16;
18:37
^{6c}
1 Tim.
4:1;
1 Cor.
2:12
^{6d}
1 John
1:8;
2 John
7

**3. By God (as the Supreme Love)
and the Bountiful Spirit
4:7-5:3**

7 Beloved, let us ^{1a}love one another, because ²love is out of God, and everyone who ³loves has been ^{4b}begotten of God and ⁵knows God.

8 He who ^adoes not love has ¹not ^bknown God, because God is ^{2c}love.

9 In this the ^alove of God was manifested ¹to us, that God has ^bsent His Son, the ^conly begotten, into the ²world that we might ^{3d}live through Him.

7^a Vv. 7-21 are an extension of the section from 2:28 through 3:24, stressing further the brotherly love, already covered in 3:10-24, as a higher condition of the life that abides in the Lord.

7^b See note 5² in ch. 2.

7^c The believers, who have been begotten of God and know God, love one another habitually with the love which is out of God as the expression of God.

7^d The apostle's emphasis here is still the divine birth, through which the divine life has been imparted into the believers, the life that affords them the life ability to know God. This divine birth is the basic factor of brotherly love as a higher condition of the life that abides in the Lord. See note 29⁷ in ch. 2.

7^e Knowing by the divine life (John 17:3) received from the divine birth.

8¹ He who has not known God does not have the knowing ability of the divine life received from the divine birth. Such a one, who has not been begotten of God and does not have God as his life, does not love with God as love, since he does not know God as love.

8² See note 5² in ch. 2. This Epistle firstly says that God is light (1:5), and then that God is love. Love as the nature of God's essence is the source of grace, and light as the nature of God's expression is the source of truth. When the divine love appears to us it becomes grace, and when the divine light shines upon us it becomes truth (see note 6⁶ last par. in ch. 1). Both of these were manifested in this way in John's Gospel. We received both grace and truth there through the manifestation of the Son (John 1:14, 16-17). Now in his Epistle we come in the Son to the Father and touch the sources of both grace and truth. These sources, love and light, are God the Father Himself for our deeper and finer enjoyment in the fellowship of the divine life with the Father in the Son (1:3-7) by our abiding in Him (2:5, 27-28; 3:6, 24). See note 5¹ in ch. 1.

9¹ Lit. in us, that is, in our case, or, in regard to us. In that God has sent His Son into the world that we might live through Him, the higher and nobler love of God was manifested to us.

9² As in 1 Tim. 1:15, referring to fallen mankind, whom God so loved that, by making them alive through His Son with His own life (John 3:16), they might become His children (John 1:12-13).

10 In ¹this is ^alove, not that we have ^bloved God, but that He ^cloved us, and sent His Son a ²propitiation concerning our sins.

11 Beloved, if God has so loved us, we also ought to ^{1a}love one another.

12 No one has ever ^{1a}beheld God; if we ²love one another, God abides in us, and ³His love is ^{4b}perfected in us.

⁹ We, the fallen people, are not only sinful in nature and conduct (Rom. 7:17-18; 1:28-32), but also dead in our spirit (Eph. 2:1, 5; Col. 2:13). God sent His Son into the world not only to be a propitiation concerning our sins that we might be forgiven (v. 10), but also to be life to us that we may live through Him. In the love of God, the Son of God saves us, not only from our sins by His blood (Eph. 1:7; Rev. 1:5), but also from our death by His life (3:14-15; John 5:24). He is not only the Lamb of God who takes away our sin (John 1:29); He is also the Son of God who gives us eternal life (John 3:36). He died for our sins (1 Cor. 15:3) that we might have eternal life in Him (John 3:14-16) and live through Him (John 6:57; 14:19). In this the love of God, which is His essence, has been manifested.

¹⁰¹ Referring to the following fact: not that we have loved God, but that He loved us, and sent His Son a propitiation concerning our sins. In this fact is the higher and nobler love of God.

¹⁰² See note 2¹ in ch. 2.

¹¹¹ To love with the love of God as He loved us.

¹²¹ This indicates that if we love one another with the love of God as He loved us, we express Him in His essence, so that others may behold Him in us in what He essentially is.

¹²² To love one another is a condition of our abiding in God (v. 13), and our abiding in God is a condition of His abiding in us (John 15:4). Hence, when we love one another, God abides in us, and His love is perfectly manifested in us.

¹²³ "The love of God" in 2:5 is God's love within us toward Him, with which we love Him. "His love" here is God's love within us toward one another, with which we love one another. This indicates that we should take God's love as our love to love Him and to love one another.

¹²⁴ Gk. *teleioō*, to complete, to accomplish, to finish. The love of God itself is perfect and complete in Himself. However, in us it needs to be perfected and completed in its manifestation. It has been manifested to us in God's sending His Son to be both a propitiation and life to us (vv. 9-10). Yet, if we do not love one another with this love as it was manifested to us, that is, if we do not express it by loving one another with it as God did to us, it is not perfectly and completely manifested. It is perfected and completed in its manifestation when we express it in our living by habitually loving one another with it. Our living in the love of God toward one another is its perfection and completion in its manifestation in us. Thus, others can behold God manifested in His love essence in our living in His love.

¹⁰
1 John
3:1
¹⁰
1 John
4:
20-21
¹⁰
1 John
4:19;
cf.
John
15:16
¹¹
1 John
4:7
¹²
1 John
4:20;
John
1:18;
1 Tim.
6:16;
cf.
1 Pet.
1:8
¹²
1 John
2:5

13^a 13 In ¹this we know that we ^{2a}abide in Him and He in us, that He has given us ³of His Spirit.

1 John
2:6

14^a 14 And we have ^abeheld and ^btestify that the Father has ^{1c}sent the Son as ^dSavior of the ²world.

1 John
1:1-2;

15^a 15 Whoever shall ^{1a}confess that Jesus is the ^bSon of God, God ^cabides in him, and he in God.

John
1:14;
2 Pet.

16^a 16 And we have known and have ^abelieved the ¹love which God has ²in us. God is ³love, and he who ⁴abides

1:16

14^b

John

15:27

14^c

1 John

4:9

14^d

Luke

2:11;

John

4:42

15^b

1 John

4:2

(cf. 3);

2:23

(cf. 22);

Rom.

10:9

15^c

1 John

5:5;

Matt.

14:33

15^d

1 John

4:13;

3:24;

2:6

16^a

John

6:69

13¹ In the fact that God has given us of His Spirit, we know that we abide in Him and He in us. The Spirit whom God has given to dwell in us (James 4:5; Rom. 8:9, 11) is the witness in our spirit (Rom. 8:16) that we dwell in God and He in us. The abiding Spirit, that is, the indwelling Spirit, is the element and sphere of the mutual abiding, the mutual indwelling, of us and God. By Him we are assured that we and God are one, abiding in one another, indwelling each other mutually. This is evidenced by our living, a living that loves one another habitually with His love (v. 12).

13² Abiding in God is to dwell in Him, remaining in our fellowship with Him, that we may experience and enjoy His abiding in us. This is to practice our oneness with God according to the divine anointing (2:27) by a living that practices His righteousness and His love. It is all by the operation of the all-inclusive compound Spirit, who dwells in our spirit and who is the basic element of the divine anointing.

13³ Lit. out of. God has given us out of His Spirit. This closely resembles and repeats the word in 3:24, which proves that this does not mean that God has given us something, such as the various gifts in 1 Cor. 12:4, of His Spirit, but that His Spirit Himself is the all-inclusive gift (Acts 2:38). "Out of His Spirit" is an expression which implies that the Spirit of God, whom He has given to us, is bountiful and without measure (Phil. 1:19; John 3:34). By such a bountiful immeasurable Spirit we know with full assurance that we are one with God, and that we abide in one another.

14¹ The Father's sending of the Son to be our Savior is an external act, that through our confessing of the Son He may abide in us and we in Him (v. 15). The apostles have beheld and testify this. This is the outward testimony. In addition to this, God's internal act toward us is the sending of His Spirit to dwell in us as inward evidence that we abide in Him and He in us (v. 13).

14² Fallen mankind, as in v. 9 and John 3:16.

15¹ God the Father sent His Son to be the Savior of the world (v. 14) with the purpose that men may believe in Him by confessing that Jesus is the Son of God, so that God may abide in them and they in God. But the heretical Cerinthians did not confess this; hence, they did not have God abiding in them, nor did they abide in God. Whoever confesses this, God abides in him and he in God. He becomes one with God in the divine life and nature.

16¹ In sending the Son to be our Savior (v. 14).

16² See note 9¹.

in love ⁵abides in God, and ⁶God abides in him.

17 In ¹this has love been ²perfected with us, that we may have ³boldness in the day of the ⁴judgment, because even as ⁵that One is, so also are we in this ⁶world.

18 ¹There is no ²fear in love, but ²perfect love casts out fear, because fear has punishment, and he who fears has ³not been perfected in love.

19 We love, because He ¹first ²loved us.

20 If anyone says, I love God, and ^{1a}hates his

18^a
Rom.
8:15
19^a
1 John
4:10
20^a
1 John
2:9

16³ See note 8². That God is love has been manifested in His sending His Son to be our Savior and life (vv. 9-10, 14).

16⁴ To abide in love is to live a life that loves others habitually with the love which is God Himself, that He may be expressed in us.

16⁵ To abide in God is to live a life which is God Himself as our inward content and outward expression, that we may be absolutely one with Him.

16⁶ God abiding in us is to be our life inwardly and our living outwardly. Thus He might be practically one with us.

17¹ In our abiding in the love which is God Himself (v. 16), the love of God is perfected in us, that is, perfectly manifested in us, that we may have boldness without fear (v. 18) in the day of judgment.

17² See note 12⁴.

17³ See note 21¹ in ch. 3. There, the boldness is for us to contact God in fellowship with Him. Here, the boldness is for us to face the judgment at the judgment seat of Christ.

17⁴ The judgment at the judgment seat of Christ (2 Cor. 5:10) at His coming back (1 Cor. 3:13; 4:5; 2 Tim. 4:8).

17⁵ As in 3:3, 7, referring to Christ, who lived in this world a life of God as love, and who is now our life that we may live the same life of love in this world and be the same as He is now

17⁶ See note 14.

18¹ Lit. Fear is not in the love. "Fear" does not refer to the fear of offending God and being judged by Him (1 Pet. 1:17; Heb. 12:28), but to the fear that we *have* offended God and will be judged by Him. "Love" refers to the perfected love mentioned in the preceding verse, the love of God with which we love others.

18² Perfect love is the love that has been perfected (v. 17) in us by our loving others with the love of God. Such love casts out fear and has no fear of being punished by the Lord at His coming back (Luke 12:46-47).

18³ I.e. not lived in the love of God that it may be perfectly manifested in him. See note 12⁴.

19¹ God first loved us in that He has infused us with His love and generated within us the love with which we love Him and the brothers (v. 20).

20¹ He who hates a brother habitually proves that he is not abiding

20^a brother, he is a ^bliar; for he who ^cdoes not love his
1 John brother whom he has seen, cannot love God whom he
 2:4 has ^dnot seen.

20^a 21 And ¹this commandment we have from Him, that
1 John he who ^aloves God ^blove his brother also.
 4:8

20^a
1 John
 4:12

CHAPTER 5

21^a

1 John

4:10;

5:1-2;

Mark

12:30;

cf.

John

14:

21, 23;

21;

15-17

21^b

1 John

2:10

1 Everyone who ^{1a}believes that ^bJesus is the Christ has been begotten of God, and everyone who ^cloves Him who ^dbegets, ^eloves him who has been begotten of Him.

2 In this we ^aknow that we love the ^bchildren of God, whenever we ¹love God and ²practice His ^ccommandments.

3 For this is the ¹love of God, that we ^{2a}keep His commandments; and His commandments are not ^{3b}burdensome,

1^a

John

20:31

1^b

1 John

5:5;

2:22;

4:15;

Matt.

16:16

1^c

1 John

4:21

1^d

James

1:18;

cf.

1 Cor.

4:15

1^e

1 John

4:21

2^a

1 John

2:5;

3:24;

4:13

2^b

John

1:12;

Rom.

8:16

2^c

2 John

4, 6

3^a

1 John

2:3

3^b

cf.

Matt.

11:30

in the divine love nor in the divine light (2:9-11). When we abide in the Lord, we abide both in the divine love and the divine light; we do not hate the brothers but love them habitually, living the divine life in the divine light and the divine love.

21¹ The commandment of brotherly love (2:7-11; John 13:34).

1¹ The Gnostics and Cerinthians did not believe in the identity of Jesus and the Christ (see notes 22¹ in ch. 2 and 3¹ in ch. 4). Hence, they were not the children of God, begotten of God. But whoever believes that the Man Jesus is the Christ, who was God incarnated (John 1:1, 14; 20:31), has been begotten of God and has become a child of God (John 1:12-13). Such a one loves God the Father who begets him, and also loves the brother who has been begotten of the same Father. This explains, confirms, and strengthens the word in the preceding verses (4:20-21).

2¹ Loving God and practicing His commandments are the prerequisite of our loving the children of God. This is based upon the divine birth and the divine life.

2² See note 6⁵ in ch. 1.

3¹ See note 5² in ch. 2.

3² Keeping the commandments of God constitutes our love toward Him and is an evidence that we love Him.

3³ Lit. heavy. To the divine life with its capability, the commandments of God are not heavy.

**C. To Overcome the World, Death, Sin,
the Devil, and Idols
5:4-21**

**1. By the Eternal Life in the Son
vv. 4-13**

4 Because ¹everything that has been ²begotten of God ^{3a}overcomes the ⁴world; and this is the ^bvictory which overcame the world—our ⁵faith.

5 And who is he who overcomes the world but he who ¹believes that ^aJesus is the Son of God?

6 This is ¹He who came through ^awater and ^bblood²,

⁴¹ Referring to every person who has been begotten of God. Yet such an expression should refer especially to the part, that is, the spirit of the regenerated person, that has been regenerated with the divine life (John 3:6). The regenerated spirit of the regenerated believer does not practice sin (3:9) and overcomes the world. His divine birth with the divine life is the basic factor of such victorious living.

⁴² Both John's Gospel and Epistle stress the divine birth (John 1:13; 3:3, 5; 1 John 2:29 and note 7; 3:9; 4:7; 5:1, 4, 18), through which the divine life is imparted into the believers in Christ (John 3:15-16, 36; 1 John 5:11-12). This divine birth that brings in the divine life is the basic factor of all the mysteries concerning the divine life, such as the fellowship of the divine life (1:3-7), the anointing of the divine Trinity (2:20-27), the abiding in the Lord (2:28—3:24), and the divine living that practices the divine truth (1:6), the divine will (2:17), the divine righteousness (2:29; 3:7), and the divine love (3:10, 22-23; 5:1-3) to express the divine Person (4:12). The divine birth with the divine life is also the basic factor of this section, from v. 4 through v. 21. It assures the God-begotten believers, giving them confidence in the ability and virtue of the divine life.

⁴³ Since regenerated believers have the capability of the divine life to overcome the world, the powerful satanic world system, the commandments of God are not heavy or burdensome to them (v. 3).

⁴⁴ See note 15² in ch. 2.

⁴⁵ The faith that brings us into the organic union with the Triune God and that believes that Jesus is the Son of God (v. 5) that we may be begotten of God and have His divine life, by which we are enabled to overcome the Satan-organized-and-usurped world.

⁵¹ Such a believer is one who has been begotten of God and received the divine life (John 1:12-13; 3:16). The divine life empowers him to overcome the evil world energized by Satan. The Gnostics and Cerinthians, who were not this kind of believer, remained the pitiful victims of the evil satanic system.

⁶¹ He, Jesus Christ, came as the Son of God, that we may be born of God and have the divine life (John 10:10; 20:31). It is in His Son that God gives us eternal life (vv. 11-13). Jesus, the Man of Nazareth, was testified to be the Son of God by the water He went

^{4a}
1 John
2:13;
John
16:33;
Rom.
8:37
^{4b}
1 Cor.
15:
54, 57
^{5a}
1 John
5:1
^{6a}
Matt.
3:11
^{6b}
Matt.
26:28;
John
6:
53-55

Jesus Christ; not ³in the water only, but ³in the water and ³in the blood; and the ^cSpirit is He who ⁴testifies, because the Spirit is the ⁵truth.

7 Because there are three who testify,

8 The Spirit and the water and the blood, and the three are ¹for the one.

9 If we receive the ^atestimony of men, the ^{1b}testimony of God is greater; because this is the testimony of God that He has testified concerning His ^cSon.

10 He who ^{1a}believes in the Son of God has the ^btestimony in himself. He who does not believe God has made Him a ^cliar, because he has ^dnot believed in the testimony which God has testified concerning His Son.

11 And this is the ^atestimony, that God ¹gave to us ^beternal life, and this ^clife is in His Son.

through in His baptism (Matt. 3:16-17; John 1:31), by the blood He shed on the cross (John 19:31-35; Matt. 27:50-54), and also by the Spirit He gave not by measure (John 1:32-34; 3:34). By these three, God has testified that Jesus is His Son given to us (vv. 7-10), that in Him we may receive His eternal life by believing in His name (vv. 11-13; John 3:16, 36; 20:31). The water of baptism terminates people of the old creation by burying them; the blood shed on the cross redeems those whom God has chosen from among the old creation; and the Spirit, who is the truth, the reality in life (Rom. 8:2), germinates those whom God has redeemed out of the old creation by regenerating them with the divine life. Thus they are born of God and become His children (John 3:5, 15; 1:12-13) to live a life that practices the truth (1:6), the will of God (2:17), the righteousness of God (2:29), and the love of God (3:10-11) for His expression.

6² Some MSS add, and Spirit.

6³ Or, by.

6⁴ The Spirit who is the truth, the reality (John 14:16-17; 15:26), testifies that Jesus is the Son of God, in whom is the eternal life. By thus testifying, He imparts the Son of God into us to be our life (Col. 3:4).

6⁵ Denoting the reality of all that Christ as the Son of God is (John 16:12-15). See note 6⁶ in ch. 1.

8¹ Or, unto the one, i.e. unto the one thing, the one point or purpose in their testimony.

9¹ The testimony by water, blood, and Spirit that Jesus is the Son of God is the testimony of God, which is greater than that of men.

10¹ God testified concerning His Son that we might believe in His Son and have His divine life. If we believe in His Son we receive and have His testimony in ourselves; otherwise, we do not believe what He has testified and make Him a liar.

11¹ The testimony of God is not only that Jesus is His Son, but also that He gives to us eternal life, which is in His Son. His Son is

6⁶
Matt.
3:16;
Acts
5:32
9^a
John
1:6-7;
5:33
9^b
John
3:33;
5:34,
36-37;
8:16
9^c
Matt.
3:17;
17:5;
2 Pet.
1:
17-18
10^a
John
3:36
10^b
Rom.
8:16
10^c
1 John
1:10
10^d
John
5:38
11^a
1 John
5:9;
3 John
12
11^b
1 John
5:
13, 20;
1:2
11^c
John
1:4;
5:
24, 26;
11:25;
14:6

12 He who ¹has the Son has the ^alife; he who does not have the Son of God does not have the life.

12^a
John
3:36;
10:10;
Col.
3:4

13 I write ¹these things to you that you may know that you have eternal life, to you who ^abelieve in the name of the Son of God.

13^a
John
1:12;
20:31;
1 John
3:23
14^a
1 John
3:22

2. By the Life-giving Petition

vv. 14-17

14 And ¹this is the ²boldness which we have toward Him, that if we ^{3a}ask anything according to His will, He hears us.

15 And if we ¹know that He hears us *in* whatever we ²ask, we know that we have the requests which we have asked from Him.

16 If anyone sees his brother sinning a sin not ¹unto death, he shall ^{2a}ask and he ³will give ^{4b}life to him, to

16^a
Job
42:8
16^b
Rom.
8:11

the means to give us His eternal life, which is His goal with us.

12¹ Because the life is in the Son (John 1:4) and the Son is the life (John 11:25; 14:6; Col. 3:4), the Son and the life are one, inseparable.

13¹ The written words of the Scriptures are the assurance to the believers, who believe in the name of the Son of God, that they have eternal life. Our believing to receive eternal life is the fact; the words of the Holy Writings are the assurance concerning this fact; they are the title deed of our eternal salvation. We are assured and have the pledge by them that as long as we believe in the name of the Son of God we have eternal life.

14¹ Vv. 4-13 show us how we have received eternal life, as mentioned in 1:1-2. Then vv. 14-17 tell us how we pray in the fellowship of eternal life, as mentioned in 1:3-7.

14² Referring to the boldness we have for our prayer in fellowship with God. See note 21¹ in ch. 3.

14³ Based upon the fact that we have received eternal life through the divine birth by believing in the Son of God, we can pray, in the fellowship of eternal life by contacting God, in the boldness of a conscience void of offense (Acts 24:16), according to His will, assured that He will hear us.

15¹ This knowing is based upon the fact that after having received the divine life, we abide in the Lord and are one with Him in our prayer to God in His name (John 15:7, 16; 16:23-24).

15² Not in ourselves according to our mind, but in the Lord according to God's will.

16¹ Lit. toward.

16² This must be a prayer made when we are abiding in fellowship with God.

16³ The subject is still "he," the subject of the first predicate "shall

16^a those sinning not unto death. There is ⁵sin unto ^cdeath; I do not say that he should ^dmake request concerning that.

cf.
Matt.
12:31;
Mark
3:29;
Luke
12:10;
Heb.
10:
28-29

17 All ^{1a}unrighteousness is sin, and there is sin not unto death.

16^a
cf.
Deut.
3:26;
Jer.
7:16;
14:11
17^a
1 John
1:9;
John
7:18

ask," indicating that the asker will give life to the one asked for. This does not mean that the asker has life of himself and can give life by himself to others. It means such an asker, who is abiding in the Lord, who is one with the Lord, and who is asking in one spirit with the Lord (1 Cor. 6:17), becomes the means through which God's life-giving Spirit can give life to the ones he asks for. This is a matter of life imparting in the fellowship of the divine life. To be one that can give life to others, we must abide in the divine life, and walk, live, and have our being in the divine life. In James 5:14-16 the prayer is for healing; here the prayer is for life imparting.

16^a Undoubtedly this refers to spiritual life imparted into the one asked for through the prayer of the asker. However, according to the context, this spiritual life will also rescue the physical body of the one asked for from the danger of suffering death through his sinning (cf. James 5:15).

16^a Concerning "sin unto death," Bible teachers have different interpretations. Some say that it refers to the sin of the antichrists in denying that Jesus is the Christ (2:22), which keeps them in death forever. But, according to the context of this verse, sin unto death is related to a sinning brother, not to an antichrist or any other unbeliever. Since this section, vv. 14-17, is related to prayer in the fellowship of eternal life covered in 1:3—2:11, whatever it deals with must be related to the matter of the fellowship of the divine life. In the fellowship of the divine life there is the governmental dealing of God according to the spiritual condition of each of His children. In God's governmental dealing, some of His children may be destined to physical death in this age due to certain sin, and others may also be destined to physical death due to other sins. The situation is like that of Ananias and his wife Sapphira, who were dealt with by physical death because of their lying to the Holy Spirit (Acts 5:1-11), and of the Corinthian believers, who were dealt with by the same judgment because of their not discerning the body (1 Cor. 11:29-30). This was typified by God's dealing with the children of Israel in the wilderness (1 Cor. 10:5-11). All of them, except Caleb and Joshua, were judged by God with physical death due to certain sins. God's governmental dealing is severe. Miriam, Aaron, and even Moses were not spared from this kind of dealing due to certain failures of theirs (Num. 12:1-15; 20:1, 12, 22-29; Deut. 1:37; 3:26, 27; 32:48-52). The punishment of God's governmental dealing with His children is not at all related to eternal perdition; it is a dispensational dealing according to the divine government, which is related to our fellowship with God and with one another. Whether a sin is unto death or not depends on God's judgment according to each one's position and condition in the house of God. In any case, for the children of God to sin is a serious matter. It may be judged by God with physical death in this age! Concerning such a sin, the apostle does not say that we should make request.

3. By the True God as the Eternal Life

vv. 18-21

18 We know that everyone who has been ¹begotten of God ^adoes not sin, but ²he who is begotten of God ^{3b}keeps himself, and the ⁴evil one does not ⁵touch him.

18^a
1 John
3:6
18^b

19 We know that we are ¹of God, and the ²whole ^aworld ³lies in the ^{4b}evil one.

James
1:27;
cf.

17¹ Every wrongdoing, which is not just or righteous, is sin (cf. 3:4 and note 2).

John
17:11,
12, 15

18¹ In order to avoid sinning, which not only interrupts the fellowship of the divine life (1:6-10), but also may even bring in physical death (vv. 16-17), the apostle stresses here again, with the assurance of the capability of the divine life, our divine birth, which is the basis of the victorious life. This basic fact does not allow us, the regenerated ones, to practice sin (3:9 and note 2), that is, to live in sin (Rom. 6:2). See note 29⁷ in ch. 2.

19^a
1 John
4:4;
John
12:31;
17:15;
cf.

18² Some teachers say that "he" refers here to Christ, who was begotten of God and keeps the regenerated one, based upon John 17:15. But the phrase "begotten of God" in this clause, as a repetition of that in the preceding clause, should be the logical and determining factor that "he" refers still to the regenerated believer. A regenerated believer (especially his regenerated spirit, which is born of the Spirit of God, John 3:6), keeps himself from living in sin, and the evil one does not touch him (especially his regenerated spirit). His divine birth with the divine life in his spirit is the basic factor of such a safeguard (see note 4¹).

Luke
4:6

18³ I.e. to guard by watchful care.

18⁴ See note 19⁴.

19^b
1 John
2:13

18⁵ I.e. to grasp, to lay hold of, for doing harm and fulfilling evil purposes.

19¹ Lit. out of, out from. Since we have been begotten of God, we are out of Him, out from Him, possessing His life and partaking of His nature. By this we are separated unto God from the satanic world, which lies in the evil one.

19² The whole world comprises the satanic world system (2:15 and note 2) and the people of the world, the fallen human race (4:1 and note 4).

19³ I.e. remains passively in the sphere of the evil one's influence, under his usurpation and manipulation. While the believers are living and moving actively by the life of God, the whole world (especially the people of the world) is lying passively under the usurping and manipulating hand of Satan, the evil one.

19⁴ Gk. *poneros* (differing from *kakos*, which refers to an essentially worthless and wicked character, and differing as well from *sapros*, which indicates worthlessness and corruption, degeneracy from original virtue), pernicious, harmfully evil, affecting and influencing others to be evil and vicious. Such an evil one is Satan the Devil, in whom the whole world lies.

20^a 20 And we know that the Son of God has ^{1a}come, and
1 John has given us an ^{2b}understanding that we might ³know
5:6; ⁴Him who is ^{5c}true; and we are ⁶in Him who is true, ⁷in
John His Son Jesus Christ. ⁸This is the ^dtrue God and
10:10 ^eeternal life.
20^b

Luke 21 ¹Little children, ²guard yourselves from ^{3a}idols.
24:45

20^c 20¹ Through incarnation to bring God to us as grace and reality
John (John 1:14) that we may have the divine life, as revealed in John's
7:18; Gospel, to partake of God as love and light, as unveiled in this
8:26; Epistle.
Rev.

20^d 20² The faculty of our mind enlightened and empowered by the
John Spirit of reality (John 16:12-15) to apprehend the divine reality in our
17:3 regenerated spirit.
20^e

1 John 20³ This is the ability of the divine life to know the true God (John
5: 17:3) in our regenerated spirit (Eph. 1:17) through our renewed mind,
11, 13; enlightened by the Spirit of reality.
1:2

21^a 20⁴ The genuine and real God.

1 Cor. 20⁵ Gk. *alethinos*, genuine, real (an adjective akin to *aletheia*,
10: truth, verity, reality--John 1:14; 14:6, 17), opposite of false and
7, 14; counterfeit.

1 Thes. 20⁶ We not only know the true God; we are also in Him. We not
1:9 only have the knowledge of Him; we are in an organic union with
 Him. We are one with Him organically.

20⁷ To be in the true God is to be in His Son Jesus Christ. Since
 Jesus Christ as the Son of God is the very embodiment of God (Col.
 2:9), to be in Him is to be in the true God. This indicates that Jesus
 Christ the Son of God is the true God.

20⁸ "This" refers to the God who has come through incarnation
 and has given us the ability to know Him as the genuine God and be
 one with Him organically in His Son Jesus Christ. All this is the
 genuine and real God and eternal life to us. All that this genuine and
 real God is to us is eternal life to us, that we may partake of Him as
 everything to our regenerated being.

21¹ See note 1¹ in ch. 2.

21² I.e. garrison yourselves against attacks from without, like the
 assaults of the heresies.

21³ Referring to the heretical substitutes, brought in by the
 Gnostics and Cerinthians, for the true God, as revealed in this Epistle
 and in John's Gospel and just referred to in the preceding verse. Idols
 here also refer to anything that replaces the real God. We as genuine
 children of the genuine God should be on the alert to guard ourselves
 from these heretical substitutes and all vain replacements of our
 genuine and real God, with whom we are organically one and who is
 eternal life to us. This is the aged apostle's word of warning to all his
 little children as a conclusion of his Epistle.

The center of this Epistle's revelation is the divine fellowship of
 the divine life, the fellowship between the children of God and their
 Father God, who is not only the source of the divine life, but also
 light and love as the source of the enjoyment of the divine life (1:1-7).

To enjoy the divine life we need to abide in its fellowship according to the divine anointing (2:12-28; 3:24), based upon the divine birth with the divine seed for its development (2:29—3:10). This divine birth was carried out by three means: the terminating water, the redeeming blood, and the germinating Spirit (5:1-13). By these we have been born of God to be His children, possessing His divine life and partaking of His divine nature (2:29—3:1). He is now indwelling us through His Spirit (3:24; 4:4, 13) to be our life and life supply that we may grow with His divine element unto His likeness at His manifestation (3:1-2). To abide in the divine fellowship of the divine life, that is, to abide in the Lord (2:6; 3:6), is to enjoy all His divine riches. By such abiding, we walk in the divine light (1:5-7), and practice the truth, righteousness, love, will of God, and His commandments (1:6; 2:29; 2:5; 3:10-11; 2:17; 5:2) by the divine life received through the divine birth (2:29; 4:7). To preserve this abiding in the divine fellowship, three main negative things need to be dealt with. The first is sin, which is lawlessness and unrighteousness (1:7—2:6; 3:4-10; 5:16-18); the second is the world, which is composed of the lust of the flesh, the lust of the eyes, and the vainglory of this life (2:15-17; 4:3-5; 5:4-5, 19); and the last is idols, which are the heretical substitutes for the genuine God and the vain replacements of the real God (5:21). These three categories of exceedingly evil things are weapons used by the evil one, the Devil, to frustrate, harm, and even annihilate, if possible, our abiding in the divine fellowship. The safeguard against his evil doing is our divine birth with the divine life (5:18), and, based upon the fact that the Son of God has through His death on the cross destroyed the works of the Devil (3:8), we overcome him by the word of God that abides in us (2:14). In virtue of our divine birth, we also overcome his evil world by our faith in the Son of God (5:4-5). Moreover, our divine birth with the divine seed sown into our inner being enables us not to live habitually in sin (3:9; 5:18), because Christ has taken away sins through His death in the flesh (3:5). In case we sin occasionally, we have our Paraclete as our propitiation to care for our case before our Father God (2:1-2), and His everlasting efficacious blood cleanses us (1:7). Such a revelation is the basic and substantial element of the apostle's mending ministry.

THE SECOND EPISTLE OF JOHN

Subject:

Prohibition of the Participation in Heresy

I. Introduction

vv. 1-3

A. Loving in Truth for the Truth

vv. 1-2

^{1a} 1 The ^{1a}elder to the ^bchosen ²lady and to her
^{3 John} children, whom I ^clove in ^{3d}truth, and not only I, but
^{1;} also all those who have ⁴known the ⁵truth,

^{Acts}
^{11:30;}
^{14:23;}
^{20;}

^{17, 28;} ¹ The Apostle John, like Peter, was also an elder in the church at
^{1 Tim.} Jerusalem before its destruction in A.D. 70 (Gal. 2:9 and note ¹³ in
^{5:17} 1 Pet. 5). According to history, after returning from his exile, John
^{1b} stayed in Ephesus to care for the churches in Asia. Thus he was
^{2 John} probably also an elder in the church at Ephesus, where he wrote the
¹³ Epistle.

^{1c} ² Gk. *kuria*, the feminine form of *kurios*, lord, master. There are
^{3 John} different interpretations of the word here. The most preferable is as
¹ follows: it refers to a Christian sister of some prominence in the
^{1d} church, as "co-chosen" in 1 Pet. 5:13 does. *Kuria* might have been her
^{1 John} name, since it was a common name at that time. Some mention that
^{3:18} history tells us she lived near Ephesus, and that her sister (in v. 13)
lived in Ephesus, where the church was under John's care. There was
a church in her locality meeting in her home.

¹³ According to John's usage of the word truth, especially in his
Gospel, "truth" here denotes the revealed divine reality—the Triune
God dispensed into man in the Son Jesus Christ—becoming man's
genuineness and sincerity, to live a life that corresponds with the
divine light (John 3:19-21) and worship God, as God seeks, according
to what He is (John 4:23-24). This is the virtue of God (Rom. 3:7;
15:8) becoming our virtue, by which we love the believers (see note 6⁶,
point 7, in 1 John 1). In such truth, the Apostle John, who lived in
the divine reality of the Trinity, loved the one to whom he wrote.

¹⁴ Those who not only have received Christ by believing that He
is both God and man, but also who have fully known the truth
concerning the Person of Christ.

¹⁵ Denoting the divine reality of the gospel (see note 6⁶ in
1 John 1), especially concerning the Person of Christ as revealed in
John's Gospel and first Epistle, that is, that Christ is both God and
man, having both deity and humanity, possessing both the divine
nature and the human nature, to express God in human life and to
accomplish redemption with divine power in human flesh for fallen
human beings, that He may impart the divine life into them and bring

2 ¹Because of the ²truth which ^aabides in us and shall be ^bwith us forever.

^{2a}
1 John
2:
24, 27
^{2b}

B. Grace, Mercy, and Peace in Truth and Love
v. 3

John
14:16;
cf.
Matt.
1:23;
28:20

3 ^aGrace, mercy, ^bpeace shall be with ¹us from God *the* Father and from Jesus Christ, the Son of the Father, in ²truth and love.

^{3a}
1 Tim.
1:2;
2 Tim.
1:2;

II. The Walk in Truth and Love
vv. 4-6

John
1:14,
16, 17;
2 Cor.
13:14

A. In Truth
v. 4

^{3b}
1 Pet.
1:2;
Jude
2

4 I ¹rejoiced greatly that I have found *some* of your

them into organic union with God. The second and third Epistles of John stress this truth. The second warns the faithful believers against receiving those who do not abide in this truth—in the teaching concerning Christ. The third encourages the believers to receive and help those who work for this truth.

^{2¹} The Apostle John, in his Gospel and first Epistle, inoculated the believers with his mending ministry concerning the revelation of the Person of Christ against the heresies regarding Christ's deity and humanity. Because of such an inoculating truth, he and all those who have known this truth loved those who were faithful to this truth (v. 1).

^{2²} The divine reality, defined in note 1⁵. This divine reality, which actually is the Triune God, abides in us now and shall be with us for eternity.

^{3¹} Some MSS read, you.

^{3²} Truth refers to the divine reality of the gospel, as defined in note 1⁵, especially concerning the Person of Christ, who expressed God and accomplished His purpose; love refers to the expression of the believers in loving one another through receiving and knowing the truth. These two matters are the basic structure of the Epistle. In them grace, mercy, and peace shall be with us. The apostle greets and blesses the believers with grace, mercy, and peace based upon the existence among them of these two crucial things. When we walk in the truth (v. 4) and love one another (v. 5), we will enjoy the divine grace, mercy, and peace.

^{4¹} The truth concerning the Person of Christ is the basic and central element of John's mending ministry. When he found the children of the faithful believer walking in truth, he rejoiced greatly (3 John 3-4).

4^a children 2^awalking in 3^atruth, even as we received
 3 John 3, 4 ^bcommandment from the Father.

4^b

2 John

6;

1 John

5:2

5^a

1 John

2:7-8

5^b

2 John

3;

1 John

3:23

6^a

1 John

5:3

6^b

2 John

4

7^a

1 John

4:6

7^b

1 John

2:18;

4:1

7^c

1 John

2:22;

4:3

8^a

Mark

13:9

B. In Love

vv. 5-6

5 And now I ask you, lady, not as writing a ^anew commandment to you, but ¹that which we have had ²from *the* beginning, that we should ^blove one another.

6 And this is ^alove, that we ^bwalk according to His commandments. This is the commandment, even as you heard from *the* beginning, that you should walk in it;

III. Not Participating in Heresy

vv. 7-11

A. The Heretics

vv. 7-9

7 Because many ^{1a}deceivers ^bwent out into the world, who ²do ^cnot confess Jesus Christ coming ³in *the* flesh. This is the deceiver and the ⁴antichrist.

8 ^{1a}Look to yourselves that you do not ²lose *the* ³things which we wrought, but *that* you may receive a full ⁴reward.

4² See note 7¹ in 1 John 1.

4³ The divine reality, especially concerning the Person of Christ, as defined in note 1⁵. The Father commands us to walk in this reality, that is, in the realization of the divine fact that Jesus Christ is the Son of God (cf. Matt. 17:5), that we may honor the Son as the Father desires (John 5:23).

5¹ The commandment given by the Son that we should love one another (John 13:34). The Father commands us to walk in the truth to honor the Son, and the Son commands us to love one another to express Him.

5² See note 1², par. 2, in 1 John 1.

7¹ Heretics, like the Cerinthians, the false prophets (1 John 4:1).

7² That is, do not confess that Jesus is God incarnate, thus denying the deity of Christ.

7³ See note 2² in 1 John 4.

7⁴ See notes 18² and 22² in 1 John 2.

8¹ I.e. watch yourselves, watch for yourselves.

8² Or, destroy, ruin.

8³ The things which the apostles wrought are the things of the truth concerning Christ, which the apostles ministered and imparted

9 Everyone who ¹goes beyond and does not abide in the ²teaching of Christ, does ^anot have God; he who abides in the teaching, this one ³has both the Father and the Son. 9^a
1 John
2:23

B. Not Sharing in the Heretical Works
vv. 10-11

10 If anyone comes to you and does ^anot ¹bring this 10^a
Gal.
1:8-9

to the believers. To be influenced by the heresies regarding the Person of Christ is to lose, destroy, and ruin the precious things concerning the Person of Christ which the apostles had wrought into the believers. The apostle warns the believers to watch for themselves lest they be influenced by the heresies and lose the things of the truth.

⁸ According to the context, especially v. 9, the full reward must be the Father and the Son as the full enjoyment to the faithful believers, who abide in the truth concerning the Person of Christ and do not deviate from it by the influence of the heresies regarding Christ. This interpretation is justified by the fact that there is no indication this reward will be given in the future, as the rewards mentioned in Matt. 5:12; 16:27; 1 Cor. 3:8, 13-14; Heb. 10:35-36; Rev. 11:18; and 22:12. If we would not be led astray by the heresies, but abide faithfully in the truth concerning the wonderful and all-inclusive Christ, who is both God and man, both our Creator and Redeemer, we will enjoy in Him the Triune God to the fullest extent as our full reward, even today on earth.

⁹ Lit. to lead forward (in a negative sense), that is, to go further than what is right, to advance beyond the limit of orthodox teaching concerning Christ. This is contrasted with abiding in the teaching of Christ. The Cerinthian Gnostics, who boasted of their advanced thinking concerning the teaching of Christ, practiced this. They went beyond the teaching of the divine conception of Christ, thus denying the deity of Christ. Consequently they could not have God in salvation and in life.

⁹ Not the teaching by Christ but the teaching concerning Christ, that is, the truth concerning the deity of Christ, especially regarding His incarnation by divine conception.

⁹ To "have God" is to "have both the Father and the Son." It is through the process of incarnation that God has been dispensed to us in the Son with the Father (1 John 2:23) for our enjoyment and reality (John 1:1, 14). In the incarnated God we have the Son in His redemption and the Father in His life. We are thus redeemed and regenerated to be one with God organically, that we may partake of and enjoy Him in salvation and in life. Hence, to deny the incarnation is to reject this divine enjoyment; but to abide in the truth of incarnation is to have God, as the Father and the Son, for our portion in the eternal salvation and in the divine life.

¹⁰ Not only teach it as a theory, but bring it as a reality.

10^b teaching, do ^bnot receive ²him into *your* house, and do
 cf. not say to him, ³Rejoice!
 Rom. 11 For he who says to him, Rejoice, ^ashares in his
 16:17; ¹evil works.
 2 Thes. 3:14;
 Titus 3:10;
 1 Cor. 5:11

IV. Conclusion vv. 12-13

A. Hope of Closer Fellowship for More Joy v. 12

12 Having ^amany things to write to you, I do not
 cf. want to *do* so with paper and ink, but I am ^{1b}hoping to
 1 Tim. 5:22; be with you and to speak mouth to mouth, that our ^cjoy
 1 Cor. 5:6; may be made full.
 Lev. 13;
 45-46

B. Greeting in the Endearing Care v. 13

12^a 13 The ¹children of your ^achosen ²sister greet you.
 3 John 13
 12^b
 3 John 14

13^a 10² A heretic, an antichrist (v. 7; 1 John 2:22), a false prophet
 2 John 1; (1 John 4:1), who denies the divine conception and deity of Christ, as
 1 Pet. today's Modernists do. Such a one we must reject, not receiving him
 5:13 into our house nor greeting him. Thus we will not have any contact
 with him nor any share in his heresy, heresy which is blasphemous to
 God and contagious like leprosy.

10³ Gk. *chairein*, be happy, rejoice, hail, used for greeting or
 farewell.

11¹ Just as bringing to others the divine truth of the wonderful
 Christ is an excellent deed (Rom. 10:15), so spreading the satanic
 heresy, which defiles the glorious deity of Christ, is an evil work. It is
 a blasphemy and abomination to God! It is also a damage and curse
 to men. No believer in Christ and child of God should have any share
 in this evil! Even to greet such an evil one is prohibited! A severe and
 clear separation from this evil should be maintained!

12¹ The apostle expresses his desire for a deeper and richer
 fellowship with the church member for fullness of joy in the
 enjoyment of the divine life (1 John 1:2-4).

13¹ This indicates what an intimate fellowship with the church
 members and endearing care for them the aged elder had.

13² The absence of her joining in greeting may indicate her
 decease.

THE THIRD EPISTLE OF JOHN

Subject:

Encouragement to the Fellow Workers in the Truth

I. Introduction

vv. 1-4

A. Loving in Truth

v. 1

1 The ¹elder to ²Gaius the ^abeloved, whom I ^blove in ^{3c}truth. 1^a
3 John
2, 5, 11

B. Prospering in All Things and in Health

v. 2

2 Beloved, concerning ¹all things I ²wish that you may ³prosper and be in ⁴health, even as your ⁵soul ³prosper. 1^b
2 John
1
1^c
1 John
3:18

¹ See note 1¹ in 2 John.

¹² Not the Gaius of Macedonia in Acts 19:29, nor the Gaius of Derbe in Acts 20:4, neither the Gaius of Corinth in 1 Cor. 1:14 and Rom. 16:23, but another with the name of Gaius, a name which was very common at his time. According to the contents of the Epistle, he must have been an outstanding brother in the church.

¹³ See note 1³ in 2 John.

²¹ According to the context of the verse, this refers to external and material things.

²² Probably in the sense of prayer.

²³ Lit. to have a good journey, to go on well, i.e. to succeed in reaching a desired end; thus, to prosper.

²⁴ Bodily health, as in Luke 5:31; 7:10; and 15:27.

²⁵ Man is of three parts: spirit, soul, and body (1 Thes. 5:23 and note 5). The soul is the mediating organ between the body and the spirit, possessing self-consciousness, that man may have his personality. It is contained in the body and is the vessel to contain the spirit. With the believer, God as the Spirit dwells in his regenerated spirit (Rom. 8:9, 16) and spreads from his spirit to saturate his soul, that it might be transformed to express Him (Rom. 12:2; 2 Cor. 3:18). This is the prosperity of the believer's soul. When our soul is occupied and directed by the Spirit of God through our spirit to direct and use our body for God's purposes, it prospers. The apostle wishes that his recipient, who is a beloved brother, outstanding in such prosperity of his soul, may prosper in all things and in bodily health, just as his soul prospers in the divine life.

C. Walking in Truth**vv. 3-4**

3 For I ¹rejoiced greatly *at the* brothers coming and
^{3a} "testifying to ²your truth, even as you ³walk in ⁴truth.

³ John
 6, 12

^{4a} 4 I have no greater joy *than* these things, that I
 hear *that* my "children are ¹walking in the ^{2b}truth.

¹ Cor.

4:

14-15;

¹ Thes.

2:11;

¹ Tim.

1:2;

² Tim.

1:2;

Titus

1:4;

Philem.

10

^{4b}

cf.

Prov.

23:23

^{5a}

³ John

1

^{5b}

¹ Cor.

4:2

^{5c}

cf.

Matt.

25:35

^{6a}

³ John

3, 12

^{6b}

¹ Cor.

16:

6, 11

^{6c}

Col.

1:10;

¹ Thes.

2:12;

cf.

Eph.

4:1;

² Thes.

1:5, 11

II. Hospitality to the Traveling Workers **vv. 5-8**

A. Given Faithfully, in Love, and Worthily of God

vv. 5-6

5 "Beloved, you do ^bfaithfully *in* ¹whatever you may
 have wrought for the brothers, and this *for* ^{2c}strangers,

6 Who "testified to your ¹love before *the* ²church,
 whom you ³will do well to ^bsend forward ^{4c}worthily of
 God;

³¹ See note ⁴¹ in 2 John.

³² Your truth is the truth concerning Christ, especially His deity
 (see note ¹⁵ in 2 John), by the revelation of which the recipient's way
 of life is determined, and to which the recipient holds as his
 fundamental belief.

³³ See note ⁷¹ in 1 John 1. The recipient not only holds to the
 truth, but also walks and lives in the truth. The truth concerning the
 Person of Christ should not only be our belief but also our living, a
 living that testifies to our belief.

³⁴ See note ⁴³ in 2 John.

⁴¹ See note ³³.

⁴² See note ⁴³ in 2 John.

⁵¹ Referring to the hospitality afforded (as taught by Paul in
 Rom. 12:13 and Heb. 13:2), the receiving of the brothers (v. 10) who
 traveled for the gospel and the ministry of the word.

⁵² The recipients of the hospitality were mostly strangers,
 unacquainted with Gaius.

⁶¹ In the past.

⁶² The church in which the apostle was.

⁶³ In the future. The apostle on one hand praises Gaius for what
 he has done in receiving the traveling brothers in the past; on the
 other hand he encourages him to send them forward in the future.

⁶⁴ I.e. in a manner worthy of God, modifying "send forward."
 The sending forward should be in a manner that matches God, who is
 generous, indicating that the sending forward must be with
 generosity.

B. By the Fellow Workers in the Truth
vv. 7-8

7 For on behalf of the ^{1a}Name they went out, taking nothing from the ²Gentiles.

8 We therefore ought to ¹support such, that we may become ^afellow workers in the ²truth.

^{7a}
John
 15:21;
Acts
 4:10;
 9:29;
 16:18;
 19:17

III. Imitation Not of the Evil
but of the Good
vv. 9-12

^{8a}
Phil.
 2:25;
 4:3

A. The Self-exalting
and Domineering Diotrophes—
an Evil Example
vv. 9-11

9 I wrote something to the ¹church, but ²Diotrophes,

^{7a} The exalted and glorious Name of the wonderful Christ (Phil. 2:9 and note 2; Acts 5:41; James 2:7).

^{7b} The pagans, who have nothing to do with God's move on this earth to carry out His economy. It is a shame and even an insult to God for anyone who works for God's New Testament economy to receive help for God's work, especially financial support, from the unbelievers. In the apostle's time, the brothers who worked for God took nothing from the pagans.

^{8a} Gk. *hupolambano*, made up of two words: *hupo*, under, and *lambano*, to take; thus, to take up (from underneath), that is, to undertake, to sustain, to support. We, the believers including the apostle, ought to support and undertake for the need of the brothers who work for God in His divine truth, and who take nothing from the Gentiles.

^{8b} Denoting the revealed divine reality as the contents of the New Testament according to the apostles' teaching concerning the divine Trinity, especially the Person of the Lord Jesus, for God's economy. All the apostles and faithful brothers worked for this.

^{9a} Of which Gaius was a member.

^{9b} Gk. *Diotrophes*, made up of *Dios* (of Zeus, who was the chief of the gods in the Greek pantheon) and *trepho*, to nourish; hence, Zeus-nourished. This indicates that Diotrophes as a professing Christian never dropped his pagan name, contrary to the practice of the early believers, who took a Christian name at their baptism. According to history he advocated the Gnostic heresy, which blasphemes the Person of Christ.

9^a who loves ³to be ^afirst among them, does not ⁴receive us.

cf. Matt. 23:6; Mark 12:38-39; Luke 11:43; 20:46
10 Therefore, if I come, I will bring to remembrance his works which he does, ¹babbling against us with ²evil words; and not being satisfied with these, neither does he receive the brothers, and those intending to *do* so he forbids and ^acasts *them* out of the church.

11 Beloved, do not ^aimitate the ^{1b}evil, but the good. He who ²does ^cgood is ³of God; he who ⁴does evil has ^{5d}not seen God.

cf. John 9:

22, 34

B. The Well-reported Demetrius— a Good Example

v. 12

11^a

1 Cor.

4:16;

11:1

11^b

1 Pet.

3:11;

Psa.

34:14;

37:27;

Isa.

1:

16-17

11^c

John

5:29

11^d

1 John

3:6

12^a

3 John

3:6

12 To ¹Demetrius ^atestimony has been borne by ²all,

9^a This is against the words of the Lord in Matt. 20:25-27; 23:8-11, which keep all His believers on the same level, that of brothers. In 2 John 9 the Cerinthian Gnostics took the lead to advance in doctrine beyond the teaching concerning Christ. Here in 3 John 9 is one who was under the influence of Gnostic heretical doctrine, loving to be the first in the church. The former was of intellectual arrogance; the latter, of self-exaltation in action. These two evils are the sharp weapons used by God's enemy, Satan, to execute his evil plot against God's economy. One damages the believers' faith in the divine reality; the other frustrates their work in God's move.

9^a I.e. receive hospitably.

10¹ Gk. *phluareo*, from *phluo*, to boil over, to bubble up, to overflow with words, to talk idly; hence, babble, to talk folly or nonsense.

10² Gk. *poneros*, pernicious, same as in 1 John 5:19 (see note there).

11¹ Gk. *kakos*, worthless, wicked, depraved.

11² Gk. *agathopoieo* (of the root *agathos*, good), to be a well-doer (as a favor or a duty), practicing good; hence, to do good.

11³ Lit. out of (see note 19¹ in 1 John 5). God is the source of good. A well-doer, a doer of good, is one who is out of God.

11⁴ Gk. *kakopoieo* (of the root *kakos*, worthless), to be an evil-doer, practicing evil; hence, to do evil.

11⁵ An evildoer not only is not out of God, but has not even seen God.

12¹ Demetrius, who may have been one of the traveling brothers working for the Lord (vv. 5-8), may have been also the bearer of this Epistle to Gaius. Hence, a favorable and strong commendation of him by the writer was needed.

12² This indicates that Demetrius must have been a brother working among the churches, and thus was well known.

and by the ³truth itself; and ⁴we also testify, and you know that our testimony is ^{5b}true.

12^b
John
19:35;
21:24

IV. Conclusion

vv. 13-14

A. Hope of Closer Fellowship

vv. 13-14a

13 I had ^amany things to write to you, but I do not want to write to you with ink and pen;

13^a
2 John
12

14 But I ^{1a}hope to see you shortly, and we will speak mouth to mouth.

14^a
2 John
12

B. Mutual Greetings

v. 14b

Peace to you. The ^bfriends greet you. Greet the friends by ^cname.

14^b
John
11:11

12³ The revealed truth of God, as the reality of the essence of the Christian faith (see note 6⁶ in 1 John 1), which is the divine rule for the walk of all believers, and by which the believers' walk is determined. Thus, it gives good testimony to him who walks in it, as it did to Demetrius.

14^c
cf.
John
10:3

12⁴ The Apostle John and his associates.

12⁵ Gk. *alethes* (another adjective akin to *aletheia*—cf. note 20⁵ in 1 John 5). genuine, real; hence, true.

14¹ See note 12¹ in 2 John.

THE EPISTLE OF JUDE

Subject:
Contending for the Faith

I. Introduction— to Those Called, Beloved, and Kept vv. 1-2

1 ¹Jude, a slave of Jesus Christ, and brother of ¹James, to those who are ^acalled, ^bbeloved in God *the* Father and ^ckept ²by Jesus Christ:

2 ^{1a}Mercy to you and ^bpeace and ^clove be multiplied.

II. Contending for the Faith v. 3

3 Beloved, using all diligence to write to you concerning our ¹common salvation, I found it necessary to write to you, entreating *you* to ^acontend for ²the faith once for all delivered to the ^bsaints.

¹ Both Jude and James were brothers of the Lord Jesus in the flesh (Matt. 13:55). James was one of the apostles (Gal. 1:19) and one of the elders in Jerusalem (Acts 15:2, 13; 21:18), reputed with Peter and John to be pillars of the church (Gal. 2:9). He also wrote the Epistle of James (James 1:1).

¹ Or, for. "By" denotes the strength and means of keeping; "for" denotes the purpose and object of keeping. All the believers have been given to the Lord by the Father (John 17:6). They are being kept for Him and by Him.

² That mercy is mentioned instead of grace in the greeting may be due to the church's degradation and apostasy (cf. vv. 21, 22). See note ² in 2 Tim. 1.

³ General salvation, common to and held by all believers, like the common faith (Titus 1:4).

³ Not subjective as believing, but objective as belief, referring to the contents of the New Testament as our faith (Acts 6:7; 1 Tim. 1:19; 3:9; 4:1; 5:8; 6:10, 21; 2 Tim. 2:18; 3:8; 4:7; Titus 1:13), in which we believe for our common salvation. This faith, not any doctrine, has been delivered once for all to the saints. For this faith we should contend (1 Tim. 6:12).

^{1a}
Rom.
1:6;
1 Cor.
1:24;
1 Pet.
1:15
^{1b}
Rom.
1:7;
1 Thes.
1:4
^{1c}
Jude
24;
1 Pet.
1:5;
John
17;
12, 15;
1 Thes.
5:23
^{2a}
Matt.
9:13;
Rom.
9;
15-16,
18, 23;
2 Tim.
1:16
^{2b}
1 Pet.
1:2;
2 Pet.
1:2;
2 John
3
^{2c}
Eph.
6:23
^{3a}
1 Tim.
6:12
^{3b}
Rom.
1:7;
1 Cor.
1:2

III. Heresies of the Apostates **v. 4**

^{4a} 4 ¹For certain men have ^{2a}crept in unnoticed, who of old have been written of beforehand for ³this judgment, ^bungodly *men*, ⁴perverting the ^cgrace of our God into ^{5d}licentiousness, and ^{4e}denying ⁶our only Master and Lord, Jesus Christ.

Gal.
2:4
^{4b}
Jude
15, 18;
2 *Pet.*
2:5-6;
3:7
^{4c}

IV. Historical Examples of the Lord's Judgment upon Apostasy **vv. 5-7**

1 *Pet.*
1:
10, 13;
2 *Pet.*
3:18;
Acts
11:23;
Heb.
12:15
^{4d}

5 But I intend to ^aremind you, ¹though you know all things once for all, that ²*the* Lord, having saved a people ^bout of *the* land of Egypt, ³afterward ^{4c}destroyed those who did not believe.

2 *Pet.*
2:
2, 7, 18
^{4e}

6 And ^aangels who did not keep their own ¹prin-

2 *Pet.*
2:1
^{5a}

⁴¹ Verses 4-19 are in close parallel with 2 *Pet.* 2. This indicates that this Epistle was written in the time of the church's apostasy and degradation.

2 *Pet.*
1:
12-13;
3:1
^{5b}

⁴² Lit. to get in by the side, or to slip in by a side door (compare with "secretly bring in" in 2 *Pet.* 2:1 and its note).

Exo.
13:3, 9
^{5c}

⁴³ The judgment of this creeping in unnoticed of the apostates, which is unfolded in the following verses. Judgment here is the condemnation for punishment, i.e. condemned to be punished.

1 *Cor.*
10:
5-11;
Heb.
3:
16-18;
Jude
11

⁴⁴ The evil of the heretical apostates is: 1) perverting the grace of God into wantonness, into the abusing of freedom (cf. *Gal.* 5:13; 1 *Pet.* 2:16); and 2) denying the headship and lordship of the Lord. These two go together. Turning the grace of God into an abused freedom for wantonness requires denying the Lord's rule and authority.

2 *Pet.*
2:4
^{6a}

⁴⁵ Or, wantonness; same Greek word for sensuality in 1 *Pet.* 4:3 and licentiousness in 2 *Pet.* 2:2.

2 *Pet.*
2:4
^{6b}

⁴⁶ Or, the only Master and our Lord Jesus Christ.

⁵¹ Or, you who once knew all things (Darby).

⁵² Some MSS read, Jesus.

⁵³ Lit. secondly.

⁵⁴ See note 1⁶ point 1 in 2 *Pet.* 2.

⁶¹ Gk. *arche*, meaning the beginning of power, the first place of authority; hence, original dignity in a high position. The fallen angels did not keep their original dignity and position, but abandoned their own dwelling place, which is in heaven, to come to earth at Noah's time to commit fornication with the daughters of men (*Gen.* 6:2; 1 *Pet.* 3:19 and note 2).

cipality, but abandoned their ²own dwelling place, He has kept in eternal ^bbonds under ³gloom for *the* ^{4c}judgment of *the* great day;

7 ¹As ^aSodom and Gomorrah and the cities around them, ²who in ³like manner with ⁴these gave themselves over to fornication and went after ^{5b}other flesh, are set forth *as* an ^cexample, undergoing *the* ^dpenalty of eternal fire.

V. Evils of the Apostates and Their Punishment under the Lord's Judgment

vv. 8-19

8 Yet in like manner ¹these dreamers also ^adefile *the* flesh and despise ²lordship and revile ³dignities.

9 But ^{1a}Michael the ^barchangel, when disputing

⁶² I.e. heaven.

⁶³ In the gloomy pits of Tartarus (2 Pet. 2:4).

⁶⁴ Probably the final judgment of the great white throne (see note 4⁴ in 2 Pet. 2).

⁷¹ I.e. in the same manner as. This proves that the angels in the preceding verse are the sons of God in Gen. 6:2, who committed fornication with strange flesh and were condemned by God for the judgment of the great day, for immediately following that was the judgment on Sodom, Gomorrah, and the cities around them.

⁷² Referring to Sodom, Gomorrah, and the cities around them.

⁷³ In the manner of committing fornication with strange flesh, as the fallen angels did. The fallen angels committed fornication with another race, which to them was strange flesh. The Sodomites indulged their lust with males (Rom. 1:27; Lev. 18:22), with flesh different from and strange to what God ordained by the nature of His creation for human marriage (Gen. 2:18-24).

⁷⁴ Referring to the fornicating angels, mentioned in the preceding verse.

⁷⁵ Or, strange, different.

⁸¹ The ungodly men spoken of in v. 4 are dreamers, bearing the name of Christians yet doing things as in dreams, like perverting the grace of God into licentiousness to defile their flesh, and denying Jesus Christ as our only Master and Lord, despising His lordship and reviling the authorities in His heavenly government.

⁸² See note 10² in 2 Pet. 2.

⁸³ See note 10⁴ in 2 Pet. 2.

⁹¹ See note 11¹ in 2 Pet. 2.

6^b
cf.
Rev.
20:2
6^c
2 Pet.
2:9;
Rev.
20:
12-13
7^a
2 Pet.
2:6;
Gen.
19:24
7^b
Rom.
1:27;
Lev.
18:
22-23
7^c
cf.
Num.
26:10
7^d
2 Thes.
1:9
8^a
2 Pet.
2:
10, 20
9^a
Dan.
10:
13, 21;
12:1;
Rev.
12:7
9^b
1 Thes.
4:16

⁹ with the ^cDevil, arguing concerning the ²body of Moses, ³did not dare to bring a ^dreviling judgment against *him*, but said, *The Lord* ^erebuke you.

¹⁰ But ¹these revile whatever they do not ²know; and whatever they ²understand ³naturally, as ^{4a}animals ⁵without reason, ⁶in these they are being ⁷corrupted.

¹¹ ^aWoe to them! Because they have gone in the ¹way of ^bCain, and ²poured themselves out in the ³error of

^{10a} ² Pet. 2:12
^{11a} ^{Matt.} 23:13; ^{Rev.} 8:13; ^{12:12}
^{11b} ¹ John 3:12
⁹² The body of Moses was buried by the Lord in a valley in the land of Moab, known by no man (Deut. 34:6). It must have been purposely done in this manner by the Lord. When Moses and Elijah appeared with Christ on the mount of transfiguration (Matt. 17:3), Moses must have been manifested in his body, which was kept by the Lord and resurrected. Probably, in view of this, the Devil attempted to do something to his body, and the archangel argued with him concerning this. The reference in 2 Pet. 2:11 is general, but this is a definite case, concerning the body of Moses.

⁹³ See note 11² in 2 Pet. 2. This indicates that, in the Lord's heavenly government, the Devil, Satan, was even higher than the archangel Michael. God appointed and set him so (Ezek. 28:14). In any case, he was under the Lord, so Michael said to him, The Lord rebuke you. Michael kept his position in the order of divine authority.

¹⁰¹ Referring to the dreamers in v. 8.

¹⁰² In Greek, "know" denotes a deeper sensing of invisible things, and "understand" denotes a superficial realization of visible objects.

¹⁰³ Or, instinctively. These dreamers revile what they do not know, which they should know; and what they understand they understand naturally, instinctively, without reason, as animals of instinct. They do not exercise the deeper and higher knowledge of man with reason, including the consciousness of man's conscience. What they practice is the shallow and base instinctive understanding, like that of animals without human reason. By behaving this way they are being corrupted or destroyed.

¹⁰⁴ Lit. living creatures (including men), indicating men living as animals.

¹⁰⁵ See note 12² in 2 Pet. 2.

¹⁰⁶ Or, by.

¹⁰⁷ See note 1⁶ point 3 in 2 Pet. 2.

¹¹¹ The way of serving God religiously after one's own will, rejecting heretically the redemption by blood required and ordained by God, and according to the flesh envying God's true people because of their faithful testimony to God (Gen. 4:2-8).

¹¹² I.e. gave themselves up to, rushed headlong into, ran riotously in.

¹¹³ The error of teaching wrong doctrine for reward, while knowing it is contrary to the truth and against the people of God, and abusing the influence of certain gifts to lead the people of God astray

^cBalaam for reward, and ^{4d}perished in the ⁵rebellion of Korah. 11^c
2 Pet. 2:15

12 These are ¹hidden reefs in your ²love feasts, ^afeasting together with *you* without fear, shepherds that ^{3b}feed themselves, ^{4c}waterless clouds, carried along by ^dwinds, ⁵autumn trees ^ewithout fruit, having died twice, ^frooted up; 11^d
2 Pet. 3:6, 9
12^a
2 Pet. 2:13
12^b

13 ¹Wild ^awaves of *the* sea, foaming out their own ^bshames, ²wandering stars, for whom the ^cgloom of darkness has been kept for eternity. Ezek. 34:2, 8, 10
12^c

from the pure worship of the Lord to idolatrous worship (Num. 22:7, 21; 31:16; Rev. 2:14). Prov. 25:14
12^d

11⁴ I.e. were destroyed (v. 5). See note 1⁶ point 1 in 2 Pet. 2.

11⁵ Lit. contradiction, speaking against. Rebellion against God's deputy authority in His government and His word spoken by His deputy (like Moses). This brings in destruction (Num. 16:1-40). Eph. 4:14
12^e
Matt. 21:19
12^f

12¹ Gk. *spilades*, meaning originally a rock. It may allude here to a sunken rock with the sea over it (Darby); hence, hidden rocks. The Greek word *spiloi* for "spots" in 2 Pet. 2:13 is very close to *spilades*; hence, some translations render this spots. Actually, these two words refer to two different things. The spots are defects on the surface of precious stones; the hidden rocks are at the bottom of the water. The early heretics were not only spots on the surface but also hidden rocks at the bottom, both of which were a damage to the believers in Christ. Matt. 15:13;
cf. Luke 13:6-9
13^a
Isa. 57:20;
James 1:6
13^b
Rom. 6:21;
2 Cor. 4:2
13^c
2 Pet. 2:17

12² Feasts of love motivated by God's love (*agape*—1 John 4:10-11, 21). In early days the believers used to eat together in love for fellowship and worship (Acts 2:46). This kind of feasting was joined to the Lord's supper (1 Cor. 11:20-21, 33) and called a love feast.

12³ The pleasure-seeking heretics (2 Pet. 2:13) pretended to be shepherds, but at the love feasts they only fed themselves, having no concern for others. To others, they were waterless clouds, having no life supply to render.

12⁴ Compare with 2 Pet. 2:17 and note.

12⁵ Autumn is a season for reaping fruit. The self-seeking apostates seem to be fruit trees in season, but they have no fruit to satisfy others. They have died twice, not only outwardly in appearance as most trees do in autumn, but also inwardly in nature. They are thoroughly dead; they should be uprooted.

13¹ Shepherds, clouds, trees, and stars are positive figures in the biblical metaphor, but hidden reefs, waves, and the sea are negative. These apostates are false shepherds, empty clouds, dead trees, and wandering stars; but they are hidden reefs and wild, raging waves of the sea, foaming out, without restraint, their own shame.

13² The metaphor of wandering stars indicates that the erratic teachers, the apostates, are not solidly fixed in the unchanging truths of the heavenly revelation, but wandering about among God's star-like people (Dan. 12:3; Phil. 2:15). Their destiny will be the gloom of darkness, which has been kept for them for eternity.

14^a 14 And ^aEnoch, *the* seventh from Adam, ^bprophesied also of these, saying: Behold, *the* Lord ^{1c}came ²with ³myriads of His saints,

14^b ¹Pet. 1:10; ²Pet. 1:19; 3:2
14^c ^{cf.} Deut. 33:2
15 To execute ¹judgment against all, and to convict all the ^aungodly concerning all their ungodly works which they have done in an ungodly way, and concerning all the hard things which ungodly sinners have ^bspoken against Him.

^{15^a} 16 These are ^amurmurers, complainers, going on according to their ^blusts; and their mouth speaks ^cgreat swelling things, ^dadmiring ¹persons for the sake of ^eadvantage.

^{15^b} 17 But you, beloved, ^aremember the words spoken before by the ^bapostles of our Lord Jesus Christ,

^{15^c} 18 That they were saying to you, In the ^{1a}last time there will be ^bmockers, going on according to their own ^cungodly ^dlusts.

^{15^d} 19 These are those who make ^aseparations, ^{1b}soul-ish, not having ²spirit.

^{11. 41:} ^{14¹} This must be the appearing of the Lord's *parousia* (coming), as mentioned in 2 Thes. 2:8 and note 2; Matt. 24:27, 30; and Zech. 14:4-5.

^{106:} ²⁵ ^{14²} Lit. in, or among.

^{16^b} ^{14³} Or, His holy myriads, probably including, as in Zech. 14:5, the saints (1 Thes. 3:13) and the angels (Matt. 16:27; 25:31; Mark 8:38).

^{18:} ¹Pet. 4:2; ²Pet. 1:1
^{14¹} The Lord's coming is to carry out God's governmental judgment, dealing with all the ungodly ones. See note 17² paragraph 2 in 1 Pet. 1.

^{14:} ^{2:10} ^{16¹} Lit. faces.

^{16^c} ²Pet. 1:1
^{18¹} See note 3¹ in 2 Pet. 3.

²Pet. 2:18
^{16^d} ^{cf.} ¹Pet. 5:9; ¹Thes. 2:5
^{16^e} ²Pet. 2:3, 15
^{17^a} 19¹ Gk. *psychikos*, adjective form of *psyche*, which means soul. "The *psyche* (soul) is the center of the personal being, the 'I' of each individual. It is in each man bound to the spirit, man's higher part, and to the body, man's lower part; drawn upwards by the one, downwards by the other. He who gives himself up to the lower appetites, is *fleshy*; he who by communion of his *spirit* with God's Spirit is employed in the higher aims of his being, is *spiritual*. He who rests midway, thinking only of self and self's interest, whether animal or intellectual, is the *psychikos*, the selfish (*soul-ish*) man, the man in whom the spirit is sunk and degraded into subordination to the subordinate *psyche* (soul)"—Alford.

²Pet. 1:15; 3:2
^{18²} 19² The human spirit, not the Spirit of God. The apostates are devoid of spirit. They "have not indeed ceased to have a spirit, as a

^{17^b}	^{18^a}	^{18^b}	^{18^c}	^{18^d}	^{James}	^{19^a}	^{cf.}	^{19^b}
² Pet. 3:2;	¹ Pet. 1:5;	² Pet. 3:3	^{Jude} 4, 15	^{Jude} 16;	^{1:} 14-15;	^{Rom.} 16:17;	¹ Cor. 11:19	¹ Cor. 2:14
¹ Pet. 1:1	² Tim. 3:1				^{4:1}	^{2:8;}		

VI. Charges to the Believers **vv. 20-23**

A. Building Up Themselves in the Holy Faith and Living in the Triune God **vv. 20-21**

20 But you, beloved, ^abuilding up yourselves ¹in your most holy ²faith, praying in *the* Holy ^bSpirit,

21 ¹Keep yourselves in *the* ^alove of God, ^bawaiting the ²mercy of our ³Lord Jesus Christ ⁴unto ^ceternal life.

20^a
Col.
2:7;
1 Thes.
5:11
20^b
Rom.
8:26;
cf.
Eph.
6:18
21^a
John
15:10;
Rom.
5:5;
8:39;
2 Cor.
13:14
21^b
2 Pet.
3:12
21^c
John
3:
15, 36;
1 Tim.
6:
12, 19

B. Caring for Others with Mercy in Fear **vv. 22-23**

22 And ¹have mercy on some who are ²wavering;
part of their own tripartite nature (1 Thes. 5:23), but they have ceased to possess it in any worthy sense: it is degraded beneath and under the power of the *psyche* (soul), the personal life, so as to have no real vitality of its own"—Alford. They do not care for their spirit nor use it. They do not contact God by their spirit in communion with the Spirit of God, neither do they live and walk in their spirit. They have been drawn downward by their flesh and become fleshy, so that they have lost the consciousness of their conscience (see note 12¹ in 2 Pet. 2) and become animals without reason (v. 10).

20¹ Or, on.

20² Objective faith, referring to the precious things of the New Testament in which we believe for our salvation in Christ (see note 3²). On the foundation of this holy faith, and in the sphere of it, through praying in the Holy Spirit, we build up ourselves. The truth of the faith in our apprehension, and the Holy Spirit through our prayer, are necessary for our building up. Both the faith and the Spirit are holy.

21¹ We should keep ourselves in the love of God by building up ourselves in our holy faith and praying in the Holy Spirit (v. 20); thus we await and look for the mercy of our Lord, that we may not only enjoy eternal life in this age, but also inherit it for eternity (Matt. 19:29).

21² See note 2¹.

21³ The entire Blessed Trinity is employed and enjoyed by the believers in their praying in the Holy Spirit, keeping themselves in the love of God, and awaiting the mercy of our Lord unto eternal life.

21⁴ Issuing and resulting in. The enjoyment and inheritance of eternal life, the life of God, is the goal of our spiritual seeking. Because we aim at this goal, we want to be kept in the love of God and await the mercy of our Lord.

22¹ Or, convict some who are disputing.

23^a ^aSave *them*, ^{1b}snatching *them* out of *the* ²fire; on others have mercy ³in ^cfear, hating even the ⁴garment ^dspotted from the ^eflesh.

23^b
Zech.
3:2;

Amos
4:11

23^c
1 Pet.
3:2, 15;

Psa.
2:11

23^d
cf.
Rev.
3:4

23^e
Jude
8;

2 Pet.
2:10;

1 Pet.
4:2

24^a
1 Pet.
5:10

24^b
Rom.
16:25

24^c
1 Pet.
1:5;

John
17:

11-12,
15

24^d
2 Pet.
1:10;

1 Pet.
2:8

24^e
2 Pet.
3:14;

Eph.
1:4;

5:27;

Phil.
2:15;

Rev.
14:5;

cf.
1 Pet.
1:19

24^f
1 Pet.
1:6;

4:13

VII. Conclusion—Praise to Him Who Is Able to Guard and Set the Believers before His Glory vv. 24-25

24 ^{1a}But to Him who is ^bable to ^cguard you from ^dstumbling, and to set you before His ²glory ^ewithout blemish ³in ^{4f}exultation,

25 To *the* ^aonly ¹God our ^bSavior, through ¹Jesus Christ our Lord, *be* ^{2c}glory, majesty, might, and

22² Or, doubting.

23¹ This is probably adopted from Zech. 3:2.

23² The fire of God's holiness for His judgment (Matt. 3:10, 12; 5:22).

23³ While we are having mercy on others, we should be in fear of the awful contagion of sin, hating even the things spotted by the lust of the flesh. For fear, see note 17⁴ in 1 Pet. 1.

23⁴ Or, tunic.

24¹ In this concluding praise, the writer indicates clearly that although he has charged the believers to endeavor in the things mentioned in vv. 20-23, yet only God our Savior is able to guard them from stumbling and set them before His glory without blemish in exultation. To Him be glory . . . !

24² The glory of the great God and our Savior, Christ Jesus, which will be manifested at His appearing (Titus 2:13; 1 Pet. 4:13) and in which He will come (Luke 9:26).

24³ In the element of.

24⁴ "The word signifies the exuberance of triumphant joy"—Alford.

25¹ The only *God* is our Savior, and the *Man* Jesus Christ is our Lord. To such a Savior, through such a Lord, be glory, majesty, might, and authority throughout all ages.

25² Glory is the expression in splendor; majesty, the greatness in honor; might, the strength in power; and authority, the power in ruling.

25^a

John

5:44;

Rom.

16:27;

1 Tim.

1:17

25^b

Luke

1:47;

1 Tim.

1:1;

2:3;

Titus

2:13

25^c

Rom.

11:36

1 Pet.

4:11

authority ³before all time, and now, and unto all eternity. Amen.

25³ Before all time refers to eternity past; now, to the present age; and unto all eternity, to eternity future. Thus, it is from eternity past, through time, unto eternity future.

REVELATION

CHAPTER 1

I. Introduction *The Revelation of Christ* *and the Testimony of Jesus* *1:1-8*

1 *The* ^{1a}revelation of Jesus Christ which God gave to Him to ^bshow to His ^cslaves what must swiftly take place; and He made *it* known by ^{2d}signs, sending *it* by His ^eangel to His slave, John,

^{1a}
Gal.
1:12,
16;
Eph.
3:3;
1:17;
1 Pet.
1:7, 13
^{1b}
Rev.
4:1;
17:1;
21;
9-10;
22:1,
6, 8

¹ As the last book of the Bible, Revelation is the conclusion, completion, and consummation of the entire divine revelation, the whole Bible. The seeds of most of the truths of the divine revelation were sown in Genesis, the first book of the Bible. The growth of all these seeds is progressively developed in the following books, especially in the books of the New Testament, and the harvest is reaped in the book of Revelation. Hence, most of the things covered in this book are not absolutely new, but refer back to the foregoing books of the Bible.

This book is a book of prophecy, yet not prophecy merely in words, but in visions revealed to the seer. In the eyes of God, all the things prophesied in this book have already transpired. Thus, all have been shown to the seer, vision after vision.

The whole Bible reveals Christ; especially the book of Revelation, as the conclusion, completion, and consummation of the whole Bible, is "the revelation of Jesus Christ." Although this book also reveals many other things, the focus of its revelation is Christ. Several aspects concerning Christ, such as the vision of Christ as the High Priest in the midst of the churches, caring for them in love yet with a judging attitude (1:13-16), the vision of Him as the Lion-Lamb in the midst of God's throne and of the four living creatures and in the midst of the twenty-four elders of the universe, opening the seven seals of God's universal administration (5:1-6:1), and the vision of Him as another mighty Angel coming down from heaven to take possession of the earth (10:1-8; 18:1), etc., have never been unveiled as they are in this book.

^{1c}
Phil.
1:1;
2 Pet.
1:1
^{1d}
John
2:11,
23;
Rev.
12:1, 3,
15:1
^{1e}
Rev.
17:7;
19;
9-10;
21:9;
22:6,
16

¹² The revelation of this book is mainly composed of "signs," i.e., symbols with spiritual significance, such as the seven lampstands signifying the churches, the seven stars signifying the messengers of the churches (1:20), etc. Even the New Jerusalem is a sign, signifying the ultimate consummation of God's economy (ch. 21-22). This book, then, is a book of symbols through which the revelation is made known to us.

John's Gospel is a book of signs signifying how Christ came to be our life to produce the church, His bride. John's Revelation is a book of signs showing how Christ is now caring for the church, and how He is coming to judge and possess the earth, and bring the church, His bride, into God's full economy.

2^a **2** Who ^atestified the ^bword of God and the ^{1c}testimony of Jesus Christ, all things that he ^asaw.

2^b **3** ^aBlessed is he who reads and those who ^bhear the ^cwords of the ¹prophecy and ^dkeep what is written in it, for the time is ^enear.

2^c **4** John to the ^{1a}seven ^bchurches which *are* in ²Asia:

2^c **2¹** On one hand this book gives us "the revelation of Christ," and on the other hand it shows us "the testimony of Jesus," which is the church. It presents to us the revealed Christ and the testifying church. The lampstands in chapter 1, the great multitude of the redeemed in chapter 7, the bright woman with her man-child in chapter 12, the harvest with its firstfruits in chapter 14, the overcomers on the sea of glass in chapter 15, the bride ready for marriage in chapter 19, and the New Jerusalem in chapters 21 and 22 are all "the testimony of Jesus." This testimony of Jesus is the spirit—the substance, the disposition, and the characteristic—of the prophecy (19:10).

2^c Christ is the Witness (1:5), the testimony, the expression of God. The church is the testimony, the expression of Christ. As such, the church is the reproduction of the testimony, the expression of God in Christ.

2^c **3¹** The revelation in this book is in the nature of "prophecy." Most of the visions refer to things to come. Even the seven epistles to the seven churches in chapters 2 and 3, in the sense of signs, are prophecies concerning the church on earth until the Lord's coming back.

2^c **4¹** "Seven" is the number for completion in God's operation, such as seven days for God's creation (Gen. 1:31-2:3), seven seals (5:5), seven trumpets (8:2), and seven bowls (15:7) for God's move on the earth. Hence, the seven churches are for God's move in completion.

2^c **4²** Asia was a province of the ancient Roman Empire in which were the seven cities mentioned in verse 11. The seven churches were in those seven cities respectively, not all in one city. This book does not deal with the one universal church but with the local churches in many cities. The church is firstly revealed as universal in Matthew 16:18 and then as local in Matthew 18:17. In Acts the church was practiced in the way of local churches, such as the church at Jerusalem (8:1), the church at Antioch (13:1), the church at Ephesus (20:17), and the churches in the provinces of Syria and Cilicia (15:41). All the Epistles were written to the local churches, except for a few written to some individuals. Not one was written to the universal church. Without the local churches there is no practicality and actuality of the universal church. The universal church is realized in the local churches. Knowing the church universally must be consummated in knowing the church locally. It is a great advance for us to know and practice the local churches. The book of Revelation concerning the church is in the advanced stage. To know this book, we must advance from the understanding of the universal church to the realization and practice of the local churches, because this book is written to the local churches. Only

3:8, 10;	23-24;	3^a	4^a	4^b	16:16;	2 Cor.	Gal.
22:7;	17:6	Rev.	Rev.	Acts	1 Cor.	8:1.	1:2
John	22:10	1:11,	15:41;	11:16;	18, 23;		
14:21,		20	Rom.	16:19;	11:28;		

^cGrace to you and ^dpeace from ^{3e}Him who is, and who ^{4e}was, and who is coming, and from the ^{4f}seven Spirits who *are* before His throne,

5 And from Jesus Christ, the faithful ^aWitness, the ^bFirstborn of the dead, and the ^cRuler of the kings of the earth. To Him who ^dloves us and has ¹loosed us ²from our sins ³by His ^eblood,

those who are in the local churches are rightly positioned with the right angle and the proper perspective to see the visions in this book.

^{4j} He “who is and who was and who is coming” is God the eternal Father. “The seven Spirits” who are before God’s throne are the operating Spirit of God, God the Spirit. “Jesus Christ,” to God “the faithful Witness,” to the church “the Firstborn of the dead,” and to the world “the Ruler of the kings of the earth” (v. 5), is God the Son. This is the Triune God. As God the eternal Father, He was in the past, He is in the present, and He is coming in the future. As God the Spirit, He is the sevenfold intensified Spirit for God’s operation. (See note ⁴ⁱ.) As God the Son, He is: 1) “the Witness,” the testimony, the expression of God; 2) “the Firstborn of the dead” for the church, the new creation; and 3) “the Ruler of the kings of the earth” for the world. From such a Triune God, grace and peace are imparted to the churches.

^{4k} “The seven Spirits” are undoubtedly the Spirit of God, because They are ranked among the Triune God in verses 4 and 5. As seven is the number for completion in God’s operation, so “the seven Spirits” must be for God’s move on the earth. In substance and existence God’s Spirit is one; in the intensified function and work of God’s operation God’s Spirit is sevenfold. It is like the lampstand in Zechariah 4:2. In existence it is one lampstand, but in function it is seven lamps. At the time this book was written, the church had become degraded; the age was dark. Therefore the sevenfold intensified Spirit of God was needed for God’s move and work on the earth.

In Matthew 28:19 the sequence of the Triune God is: 1) the Father, 2) the Son, and 3) the Holy Spirit. Here the sequence is changed. The seven Spirits of God are listed in the second place instead of the third. This reveals the importance of the intensified function of the sevenfold Spirit of God. This point is confirmed by the repeated emphasis on the Spirit’s speaking in 2:7, 11, 17, 29; 3:6, 13, 22; 14:13; 22:17.

At the opening of the other Epistles, only the Father and the Son are mentioned, from whom grace and peace are given to the receivers. Here, however, the Spirit is also included, from whom “grace and peace” are imparted to the churches. This also signifies the crucial need of the Spirit for God’s move to counteract the degradation of the church.

^{5l} To “loose us from” sins means to wash us from sins.

^{5m} Lit. out of.

⁵ⁿ Lit. in.

^{4e} Rom. 1:7; 5:2; Rev. 22:21
^{4f} Rom. 5:1
^{4e} Rev. 1:8; 4:8; Exo. 3:14
⁴ⁱ Rev. 3:1; 4:5; 5:6
^{5a} Rev. 3:14
^{5b} Col. 1:18; Rom. 8:29; Heb. 1:6
^{5c} Rev. 17:14; 19:16; 1 Tim. 6:15
^{5d} John 15:9; Eph. 5:25
^{5e} 1 John 1:7; Rev. 5:9; 12:11

6^a 6 And made us a ^{1a}kingdom, ^{2b}priests to His God and Father, ^cto Him be the glory and the might ^{3c}forever and ever. Amen.

7 Behold, He ^{1a}comes with the ^{2b}clouds, and every eye shall see Him, those also who ^cpierced Him, and all the tribes of the ^{3l}land shall ^{4d}wail over Him. Yes, amen.

8 I am the ^{1a}Alpha and the Omega, says *the* Lord

6¹ The believers redeemed by the blood of Christ have not only been born of God into His kingdom (John 3:5), but have also been "made a kingdom" for God's economy, which is the church (Matt. 16:18-19). John, the writer of the book, was in this kingdom (v. 9), and all redeemed and reborn believers are also a part of this kingdom (Rom. 14:17).

One of the main aspects of this book is that God is recovering His right over the earth to make the whole earth His kingdom (11:15). When Christ came, He brought in the kingdom of God with Him (Luke 17:21; Matt. 12:28). This kingdom has been enlarged into the church (Matt. 16:18-19), which will bring in the consummation of the kingdom of God to the whole earth. On one hand the kingdom of God today is in the church, but on the other hand the kingdom of God is coming through the overcoming believers (12:10). Then Christ and the overcoming believers will reign over all the nations in the millennial kingdom (2:26-27; 12:5; 20:4, 6).

6² The redemption through Christ's blood has made us not only "a kingdom" to God but also "priests" to Him (1 Pet. 2:5). The "kingdom" is for God's dominion, while "priests" are those who express God's image. This is the kingly, royal priesthood (1 Pet. 2:9) for the fulfillment of God's original purpose in creating man (Gen. 1:26-28). This kingly priesthood is being exercised in today's church life (5:10). It will be intensively practiced in the millennial kingdom (20:6), and it will be ultimately consummated in the New Jerusalem (22:3, 5).

6³ Lit. to the ages of the ages.

7¹ In this book, the coming back of Christ is revealed in two aspects. In one aspect He will come secretly "as a thief" (3:3; 16:15), and in another aspect He will come openly "on the cloud" (1:7; 14:14). This corresponds with Matthew 24:43 and 30. The day and hour of His coming in the first aspect are unknown (Matt. 24:36); whereas the day of His coming in the second aspect is clearly revealed, that is, at the last trumpet (the seventh trumpet), at the end of the great tribulation (1 Thes. 4:16; 1 Cor. 15:52; 2 Thes. 2:1-3).

7² Christ went to heaven on a cloud. He will come back to earth in the same way (Acts 1:9, 11; Matt. 26:64; Rev. 14:14).

7³ Or, earth. Same word in Greek as in 6:8, 10, and 8:13.

7⁴ Lit. beat the breasts.

8¹ The eternal and Almighty God is "the Alpha," the beginning for the origination, and "the Omega," the ending for the completion of His eternal purpose. He was "the Alpha" in the book of Genesis. Now

8^a
 Rev. 21:6;
 22:13

Matt. 24:30;
 Zech. 12:
 10-12

God, ^bHe who is, and who was, and who is coming, the ^cAlmighty.

II. "The Things Which You Have Seen" 1:9-20

A. Seven Golden Lampstands— the Shining Churches

B. The Son of Man— the Living Christ

C. Seven Stars— the Bright Messengers of the Churches

9 I John, your brother and joint ^apartaker in the ^btribulation and ^ckingdom and ^dendurance in Jesus, was on the island called ¹Patmos because of the ^eword of God and the ^ftestimony of Jesus.

10 I ¹was in ^{2a}spirit on the ³Lord's day and heard behind me a ⁴loud voice like a ^btrumpet,

in this book He is "the Omega." Whatever He originated He will complete. Governmentally, He continues His universal operation, which He originated from ancient times and will bring to completion (21:6).

9¹ "The island Patmos" was where John was exiled for "the word of God and the testimony of Jesus" when he received the revelation of this book.

10¹ Lit. came to be.

10² This book not only stresses the Spirit of God as the sevenfold intensified Spirit for God's intensified move, but also our human "spirit" as the organ for us to realize and respond to God's move. Only (our) spirit can respond to (God's) Spirit. This book is composed of four major visions: 1) the vision of the churches (ch. 1-3); 2) the vision of the destiny of the world (ch. 4-16); 3) the vision of the great Babylon (ch. 17-20); and 4) the vision of the New Jerusalem (ch. 21-22). To see these four visions John was in his spirit (1:10; 4:2; 17:3; 21:10), as mentioned in Ephesians 3:5 ("by the Spirit" should be "in spirit," lit.) for the revelation of the mystery of Christ. We also need to be in our spirit to see the visions of this book. It is not merely a matter of mental understanding in our mind, but a spiritual realization in our spirit.

10³ "The Lord's day" here should be the first day of the week, the day the Lord was resurrected (John 20:1). The early church used to meet on this day (Acts 20:7; 1 Cor. 16:2). It was on this day that John was in spirit to see the visions of God's economy.

10⁴ Lit. great.

8^b
Rev.
1:4
8^c
Rev.
4:8;
11:17;
15:3;
16:7;
14;
19:15;
21:22;
Gen.
17:1;
Exo.
6:3;
Psa.
68:14;
91:1

9^a
2 Cor.
1:7;
Heb.
10:33
9^b
Acts
14:22;
John
16:33;
Phil.
3:10
9^c

Rev.
1:6
9^d
Rev.
3:10;
2 Thes.
3:5;
Rom.
5:3
9^e
Rev.
1:2
9^f
Rev.
1:2

10^a
Rev.
4:2;
17:3;
21:10;
Eph.
1:17;
John
4:24;
Rom.
1:9;
8:16

10^b cf. Isa.
Rev. Exo. 58:1
4:1; 19:16;

11^a 11 Saying, What you ^asee ^bwrite in a ^cbook and send it
 Rev. 1:2
 11^b ^dto the ^eseven ^fchurches: to Ephesus, and to Smyrna,
 Rev. 1:19
 and to Pergamos, and to Thyatira, and to Sardis, and to
 Philadelphia, and to Laodicea.

11^c 12 And I ¹turned to see the voice that spoke with me;
 Rev. 1:4, 20
 and having ¹turned I saw ^aseven ²golden ³lampstands,

11^d 13 And ¹in ^{the} ^amidst of the lampstands *One like the*

Rev. 1:4
 11^e Gk. scroll.

12^a 11² The sending of this book "to the seven churches" equals the
 Rev. 1:20;
 2:1
 12^b sending of it to the seven cities. This shows clearly that the practice of
 Exo. 25:
 31-39;
 Zech. 4:2-6
 the church life in the early days was that of one church for one city,
 one city with one church. In no city was there more than one church.
 This is the local church, local city-wise not street-wise or area-wise.
 The jurisdiction of a local church should cover the whole city in which
 the church is; it should not be greater or lesser than the boundary of
 the city. All the believers within that boundary should constitute the
 one unique local church within that city.

13^a 12¹ To see anything requires the right position with the right angle.
 Rev. 2:1
 The Apostle John firstly heard the voice (v. 10), and when he "turned
 to see" the voice, he saw the golden lampstands. He was rightly
 positioned, but he still needed the right angle to see the vision concern-
 ing the churches; so he turned. It is the same with us today. Many
 Christians need to be adjusted in their position and turned that they
 may see the vision of the churches.

12² In figure, gold signifies the divine nature of God. Here the
 "lampstands" are "golden," signifying that the churches are con-
 stituted with the divine nature of God.

12^a In the Bible, the lampstand is always related to God's building.
 The first time it was mentioned was in Exodus 25:31-40 when the
 tabernacle was built. The second instance was in the building of the
 temple in 1 Kings 7:49. The third instance had very much to do with
 the rebuilding of God's temple in Zechariah 4:2-10. Here in Revelation
 it is related to the building of the churches. In Exodus 25 the emphasis
 is on Christ being the lampstand as the divine light, shining as the
 seven lamps with the Spirit (the oil). In Zechariah 4 the emphasis is on
 the Spirit (v. 6) shining as the seven lamps which are the seven eyes of
 God (vv. 2, 10). The seven eyes of God are the seven Spirits of God
 (Rev. 5:6) for God's intensified move. This indicates that the lamp-
 stand in Zechariah is the reality of the lampstand in Exodus, and the
 lampstands in Revelation are the reproduction of the lampstand in
 Zechariah. Christ is realized as the Spirit, and the Spirit is expressed as
 the churches. The shining Spirit is the reality of the shining Christ, and
 the shining churches are the reproduction and expression of the shin-
 ing Spirit to accomplish God's eternal purpose that the New Jerusalem
 as the shining city may be consummated. Christ, the Spirit, and the
 churches are all of the same divine nature.

13¹ Christ today is "in the midst of" the churches. On one hand as
 the High Priest He is interceding in the heavens for the churches (Heb.
 9:24; 7:25-26; Rom. 8:34), and on the other hand He is moving in the
 churches to care for them. To participate in His move and enjoy His
 care, we must be in the churches.

^{2b}Son of Man, clothed with a ^{3c}garment reaching to the feet, and ^{4d}girded about at the breasts with a golden ^egirdle;

14 And His head and ^{1a}hair were white as ^bwhite ²wool, as ²snow; and His ^{3c}eyes as a flame of ^{4d}fire;

13² Christ is not only depicted here as the High Priest, as shown by His garments, but also unveiled "like the Son of Man." He is both divine and human. As our High Priest He is caring for the churches in His humanity.

13³ The "garment reaching to the feet" is the priestly robe (Exo. 28:33-35) and signifies the fullness of Christ's divine virtue and human attributes (cf. Isa. 6:1, 3).

13⁴ The priests in the Old Testament were girded at the loins for their ministry (Exo. 28:4). In Daniel 10:5 Christ is also girded with fine gold at His loins. But here Christ as our High Priest is "girded about at the breasts." The breasts signify love. To be girded at the loins is to be strengthened for the work, whereas to be "girded about at the breasts" signifies care in love. Christ's work in producing the churches has been accomplished. Now He no longer needs to be girded at His loins for the work. What He is doing now in the midst of the churches is to care for them in love. This requires Him to be "girded about at the breasts with a golden girdle." The "golden girdle" signifies the divine strength. He is moving in the churches to care for them in His humanity and with His divine strength.

14¹ White hair signifies great age (Job 15:10). Here it indicates the ancientness of the Lord. The black hair with which He is depicted in Song of Songs 5:11 signifies His unfading and everlasting strength.

14² "White wool" issues from the nature of life, and white "snow" comes from the sky, from heaven. Hence, white wool here and in Daniel 7:9 signifies that the ancientness of Christ is of His nature, not of His becoming old, while white snow signifies that His ancientness is heavenly, not earthly.

14³ The eyes of Christ are like doves in Song of Songs 5:12. That is for the expression of His love. Here "His eyes" are "as a flame of fire." This is for Him to observe and search for His judging by enlightening. In this book His eyes are not two but seven (5:6). Seven is the number of completion in God's move. Hence, His eyes in this book are for God's operation. These seven eyes of His are the "seven lamps of fire" (cf. Dan. 10:6) burning before the throne, which are the seven Spirits of God" (4:5). The "fire burning" equals the "flame of fire" and is for observing and searching. "The seven Spirits of God" which are "sent forth into all the earth" (5:6) are also for God's move on the earth. Thus the eyes of Christ in this book are the seven Spirits of God for God's move and operation on earth today.

14⁴ This book is one with the judging nature. "Fire" is for divine judgment (1 Cor. 3:13; Heb. 6:8; 10:27). "Our God is a consuming fire" (Heb. 12:29); His throne is like the fiery flame and its wheels as burning fire, and a fiery stream issues and comes forth from before Him (Dan. 7:9-10). All this is for judgment. The main significance of the Lord's eyes being as a flame of fire is for His judgment (2:18-23; 19:11-12). When He comes to take possession of the earth by exercis-

13^b
Acts
7:56;
Rev.
14:14;
Matt.
24:30;
John
1:51
13^c
Exo.
28:4,
31-35
13^d
cf.
Dan.
10:5
13^e
Exo.
28:39
14^a
Dan.
7:9;
cf.
S.S.
5:11
14^b
Isa.
1:18
14^c
Dan.
10:6;
Rev.
2:18;
19:12;
5:6
14^d
Heb.
12:29;
Dan.
7:10

15^a **Rev.** 2:18; **Ezek.** 1:7; **Dan.** 10:6
 15 And His ^{1a}feet *were* like shining ^{1b}brass, as having been ²fired in a furnace; and His voice as *the* ^{3b}sound of many waters;

16^a **Rev.** 14:2; **Ezek.** 43:2; **1:24**
 16 And He had in His right hand ^aseven ¹stars; and out of His ^{2b}mouth proceeded a sharp two-edged ^{2a}sword; and His ^{3a}face *was* as the sun shines in its power.

17^a **Rev.** 14:2; **Ezek.** 43:2; **1:24**
 17 And when I saw Him, I ^afell at His feet as dead; and He ^blaid His right *hand* on me, saying, 'Do not fear; I am the ^cFirst and the Last,

ing judgment over it, even His feet will be like pillars of fire (10:1).

15^a **Rev.** 1:20; **2:1**; **3:1**
 15^a "Feet" signify the walk. "Brass" in typology signifies divine judgment (Exo. 27:1-6). The "feet" of Christ are "like shining brass," as mentioned also in Ezekiel 1:7 and Daniel 10:6, signifying that His perfect and bright walk qualifies Him to exercise divine judgment. Hence, when He comes to possess the earth by judging it, His feet will be like pillars of fire (10:1).

15^a **Rev.** 19:15; **2 Thes.** 2:8; **cf. Luke** 4:22; **S.S.** 5:16
 15^a To be "fired in a furnace" is to be tried by being burned. Christ's walk was tried by His sufferings, even His death on the cross. Hence, His walk is bright as the shining brass, which qualifies Him to judge the unrighteous.

15^a **Rev.** 19:15; **2 Thes.** 2:8; **cf. Luke** 4:22; **S.S.** 5:16
 15^a "The sound of many waters," a tumultuous sound, is the sound of the voice of the Almighty God (Ezek. 1:24; 43:2). It signifies the seriousness and solemnity of His speaking (cf. 10:3).

16^a **Rev.** 2:12; **16**; **19:15**; **Heb.** 4:12; **Eph.** 6:17
 16^a Both lampstands and "stars" are for shining in the night. A lampstand representing a local church is a collective unit, whereas a star representing a messenger of a local church is an individual entity. In the dark night of the church's degradation, there is the need of the shining of both the collective churches and the individual messengers.

16^a **Rev.** 10:1; **Dan.** 10:6; **Matt.** 17:2
 16^a In Song of Songs 5:16, "His mouth is most sweet," and in the Gospels "gracious words . . . proceeded out of His mouth" (Luke 4:22); but here, "out of His mouth proceeded a sharp two-edged sword." This is His discerning, judging, and slaying word (Heb. 4:12; Eph. 6:17). The "gracious words" are for His supply of grace to His favored ones, whereas the "sharp two-edged sword" is for His dealing with negative persons and things.

16^a **Rev.** 10:1; **Dan.** 10:6; **Matt.** 17:2
 16^a In Song of Songs 5:10 and 13, His face appears lovely for His seeker's appreciation of Him, and in the Epistles, His face reflects God's glory (2 Cor. 4:6) for the imparting of life into His believers. Here, however, "His face" is "as the sun shines in its power," as in Daniel 10:6, for the judging enlightenment to bring in the kingdom. When He was transfigured and His face shone as the sun, that was His coming in the kingdom (Matt. 16:28-17:2). When He comes to take over the earth for the kingdom, His face will be as the sun (10:1).

17^a **Dan.** 10:10; **Matt.** 17:7
17^a **Matt.** 14:27; **17:7**
17^a **Rev.** 2:8; **22:13**
17^a **Isa.** 44:6; **48:12**

18 And the ^{1a}living One, and I became ^bdead, and behold, I am ^aliving ²forever and ever, and I have the ^ckeys of death and of Hades.

19 ^aWrite therefore the things which you have seen, and the things which are, and the things which are about to take place ^bafter these things.

20 The ¹mystery of the ^aseven stars which you have seen on My right *hand* and the ^bseven golden lampstands: the seven stars are ²messengers of the ^cseven churches, and the seven ^dlampstands are seven churches.

18¹ The very Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One. Hence, the churches as His Body should also be living.

18² Lit. to the ages of the ages.

20¹ When John saw "the seven stars" in the right hand of Christ and "the seven golden lampstands" in the midst of which was Christ, it was a mystery to him. He did not realize the significance of the seven heavenly stars and the seven golden lampstands. Hence, the Lord unveiled "the mystery" to him, saying that "the seven stars are messengers of the seven churches, and the seven lampstands are seven churches." The significance of this was not only a mystery to John, but also to believers today. All believers need the unveiling of this mystery to see the churches and their messengers.

The churches, signified by the golden lampstands, are "the testimony of Jesus" (1:2, 9) in the divine nature, shining in the dark night locally yet collectively. The churches should be of the divine nature—golden. They should be the stands, even the lampstands, that bear the lamp with the oil (Christ as the life-giving Spirit), shining in the darkness respectively and collectively. They are individual lampstands locally, yet at the same time they are a group, a collection, of lampstands universally. They are not only shining locally, but also bearing universally the same testimony both to the localities and to the universe. They are of the same nature and in the same shape. They bear the same lamp for the same purpose and are fully identified one with another, not having any individual distinctiveness. The differences of the seven churches recorded in chapters 2 and 3 are all of a negative nature, not positive. Negatively, in their failures, they are different and separate one from another; but positively, in their nature, shape, and purpose, they are absolutely identical and connected one to another. It is easy for believers to see the universal church, but it is difficult for them to see the churches. The revelation of the local churches is the Lord's ultimate unveiling concerning the church. It has been given here in the last book of the divine Word. To fully know the church, believers must follow the Lord from the Gospels through the Epistles to the book of Revelation until they are enabled to see the local churches as unveiled here. In Revelation the first vision is concerning the churches. The churches with Christ as

18^a
Luke
24:5;
John
14:19
Rom.
6:9-10
18^b
Rev.
2:8
18^c
Rev.
20:1,
cf.
Isa.
22:22;
Matt.
16:19;
Rev.
3:7
19^a
Rev.
1:11
19^b
Rev.
4:1
20^a
Rev.
1:16
20^b
Rev.
1:12
20^c
Rev.
1:4
20^d
Matt.
5:15

their one center are the focus in the divine administration for the accomplishment of God's eternal purpose.

The messengers are the spiritual ones in the churches bearing the responsibility of "the testimony of Jesus." They should be of the heavenly nature and in a heavenly position like stars. In the Acts and the Epistles the elders were the leading ones in the operation of the local churches (Acts 14:23; 20:17; Titus 1:5). The eldership is somewhat official, and at the time this book was written the offices in the churches had deteriorated in the degradation of the church. In this book the Lord calls our attention back to the spiritual reality. Hence, it emphasizes the messengers of the churches rather than the elders. The office of the elders is easily perceived, but the believers need to see the importance of the spiritual and heavenly reality of the messengers for the proper church life to bear "the testimony of Jesus" in the darkness of the church's degradation. In the first vision of this book, the vision concerning the churches, both Christ and the messengers of the churches are unveiled with the churches as never before, and this in a most particular way. For this the believers need a particular vision in their spirits.

20² Lit. angels. Same word as in verse 1.

CHAPTER 2

**III. "The Things Which Are"—
the Seven Local Churches
2:1 - 3:22**

**A. Church in Ephesus—
the Church at the Close
of the Initial Stage
2:1-7**

1 ¹To the ²messenger of the church in ^{3a}Ephesus ^{1a}write: These things says He who ⁴holds the ^bseven stars ^{Eph. 1:1} in His right *hand*, who ⁴walks in *the* ^cmidst of the ^dseven ^{1b}golden lampstands: ^{Rev. 1:16, 20}

¹ The seven epistles in chapters 2 and 3 are the record of the actual situation existing in the seven churches at the time these epistles were written. However, since this book is a book of signs with a prophetic nature, the situations of the seven churches are also signs, signifying prophetically the progress of the church in seven stages. The first epistle, to the church in Ephesus, affords a picture of the end of the initial church in the first stage, during the last part of the first century. The second epistle, to the church in Smyrna, prefigures the suffering church under the persecution of the Roman Empire, from the last part of the first century to the early part of the fourth century, when Constantine the Great, the Caesar of the Roman Empire, brought the church into imperial favor. The third epistle, to the church in Pergamos, pre-symbolizes the worldly church, the church married to the world, from the day Constantine accepted Christianity to the time the papal system was established in the latter part of the sixth century. The epistle to the church in Thyatira depicts prophetically the apostate church, from the ordination of the papal system in the latter part of the sixth century to the end of this age, when Christ comes back. The fifth epistle, to the church in Sardis, prefigures the Protestant church, from the Reformation in the early part of the sixteenth century to Christ's coming back. The sixth epistle, to the church in Philadelphia, predicts the church of brotherly love, the recovery of the proper church life, from the early part of the nineteenth century, when the brothers were raised up in England to practice the church outside all denominational and divisive systems, to the second appearing of the Lord. The seventh epistle, to the church in Laodicea, foreshadows the degraded church life of the brothers in the nineteenth century, from the latter part of the nineteenth century until the Lord's return. ^{1c} ^{Rev. 1:13} ^{1d} ^{Rev. 1:12}

¹² Lit. angel.

¹³ "Ephesus" in Greek means "desirable." This signifies that the initial church at its end was still desirable to the Lord; the Lord still had much expectation in her.

¹⁴ The messengers of the churches, the spiritual ones, signified by the shining stars, who bear the responsibility of "the testimony of Jesus," are held in the "right hand" of the Lord, and the Lord is walking in the

2^a 2 I ^aknow your ^bworks and your labor and your ^cen-
 Rev. 2:9, 13, 19; 3:1, 8, 15
 2^b durance, and that you cannot bear evil *men*; and you
 have ^atried those who ^bcall themselves ^aapostles and are
 not, and have found them *to be* false;

Rev. 2:5, 19;
 3:1-2, 8, 15
 2^c 3 And you have endurance and have borne because
 of My ^aname and have not grown weary.

2^a 4 But I have *this* ^aagainst you, that you have left
 Rev. 3:10
 2^b your ^bfirst ^blove.

2^a 5 ^aRemember therefore whence you have fallen and
 1 John 4:1
 2^b ^brepent and do the first works; but if not, I am ^ccoming
 to you and will ^bremove your lampstand out of its place,
 unless you repent.

2 Cor. 11:13
 3^a 6 But this you have, that you hate the works of the
^bNicolaitans, which I also ^bhate.

John 15:21
 4^a midst of the churches, signified by the seven golden lampstands. What
 Rev. 2:14, 20
 4^b a wonderful scene! While the Lord is sitting at the right hand of God
 as our High Priest interceding for us, the churches (Heb. 7:25), He is
 holding the messengers of the churches and walking in the midst of the
 churches to care for them.

4^b 2¹ Lit. say.

Jer. 2:2
 Matt. 24:12;
 cf. Eph. 3:17;
 6:24
 5^a 4¹ The Greek word for "first" is the same as the one translated
 Rev. 3:3
 5^b "best" in Luke 15:22. Our "first love" toward the Lord must be the
 Rev. 2:16, 21; 3:3, 19;
 2 Pet. 3:9
 5^c "best love" for Him.

4² The church as the Body of Christ (Eph. 1:23) is a matter of life; as
 the new man (Eph. 2:15), it is a matter of the Person of Christ; and as
 the bride of Christ (John 3:29), it is a matter of "love." The first Epis-
 tle to the Ephesians tells us that for the church life we need to be
 strengthened in our inner man that Christ may make His home in our
 hearts, that we, being rooted and grounded in **love**, may be able to
 know the **love** of Christ which passes knowledge, that we may be filled
 with all the fullness of God (Eph. 3:16-19); and it is for the church life
 that grace is with all them who **love** the Lord Jesus (Eph. 6:24). Now
 the second epistle to the Ephesians reveals that the degradation of the
 church begins with our leaving the "first love" toward the Lord. Noth-
 ing but love can keep us in a proper relationship with the Lord. The
 church in Ephesus had good works, labored for the Lord, endured
 suffering, and tried the false apostles (vv. 2-3), but she left her first love
 toward the Lord. Leaving the first love is the source of all the de-
 gradation in the following stages of the church.

6^a 5¹ If we have left our first love toward the Lord and do not repent,
 Rev. 2:15
 6^b we will lose the testimony of the Lord and the lampstand will be
 removed from us.

Rom. 9:13;
 cf. Luke 14:26
 6¹ 6¹ "Nicolaitans" is an equivalent of the Greek word *nikolaitai*, the
 root of which is *nikolaos*, composed of two words—*niko* and *laos*.
Niko means "conquer" or "above others." *Laos* means "common
 people," "secular people," or "laity." So *nikolaos* means "conquering
 the common people," "climbing above the laity." "Nicolaitans," then,
 must refer to a group of people who esteem themselves higher than

7 He who has an ^{1a}ear, let him hear what the ^{2b}Spirit
common believers. This was undoubtedly the hierarchy followed and
established by Catholicism and Protestantism. The Lord hates the
works, the behavior, of these "Nicolaitans," and we must hate what
the Lord hates.

God in His economy intended that all His people be priests to serve
Him directly. In Exodus 19:6, God ordained the children of Israel to
be "a kingdom of priests." This means that God wanted them all to be
priests. However, because of the worship of the golden calf (Exo. 32:1-
6) they lost the priesthood, and only the tribe of Levi was chosen,
because of their faithfulness to God, to replace the whole nation of
Israel as priests to God (Exo. 32:25-29; Deut. 33:8-10). Hence, there
was a mediatorial class between God and the children of Israel. This
became a strong system in Judaism. In the New Testament, God has
returned to His original intention according to His economy in that
He has made all believers in Christ priests (1:6; 5:10; 1 Pet. 2:5, 9). But
at the end of the initial church, even in the first century, the
Nicolaitans intervened as the mediatorial class to spoil God's
economy. According to church history, this became a system adopted
by the Roman Catholic Church and also retained by the Protestant
churches. Today in the Roman Catholic Church there is the priestly
system, in the state churches there is the clerical system, and in the in-
dependent churches there is the pastoral system. All these are a
mediatorial class, spoiling the universal priesthood of all believers.
Thus, there are two distinct classes—the clergy and the laity. But in the
proper church life there should be neither clergy nor laity; all believers
should be the priests of God. Because the mediatorial class destroys
the universal priesthood in God's economy, the Lord hates it.

In Acts 6:5, among the seven serving ones was one named Nikolaos
(Gk.). There is no trace in church history that this Nikolaos was the
first of the "Nicolaitans."

7¹ In spiritual things, seeing depends upon hearing. The writer of
this book firstly heard the voice (1:10) and then saw the vision (1:12).
If our ears are heavy and cannot hear, then we cannot see (Isa. 6:9-10).
The Jews would not hear the word of the Lord, so they could not see
what the Lord was doing according to the new testament (Matt. 13:15;
Acts 28:27). The Lord always wants to open our ears to hear His voice
(Job 33:14-16; Isa. 50:4-5; Exo. 21:6) that we may see things according
to His economy. The heavy ears need to be circumcised (Jer. 6:10; Acts
7:51). The sinners' ears need to be cleansed with the redeeming blood
and anointed with the Spirit (Lev. 14:14, 17, 28). To serve the Lord as
priests also requires our ears to be cleansed with the redeeming blood
(Exo. 29:20; Lev. 8:23-24). In this book, as the Spirit is speaking to the
churches, we all need an opened, circumcised, cleansed, and anointed
ear to hear the Spirit's speaking.

7² At the beginning of each of the seven epistles recorded in
chapters 2 and 3 it is the Lord who speaks (2:1, 8, 12, 18; 3:1, 7, 14).
But at the end of all seven epistles it is the Spirit speaking to the
churches (2:7, 11, 17, 29; 3:6, 13, 22). This not only indicates that the
Spirit is the Lord and the Lord is the Spirit, but it also emphasizes the
vital importance of the Spirit in the darkness of the church's de-
gradation as indicated by the sevenfold intensified Spirit in 1:4. The
same emphasis is also seen in 14:13 and 22:17.

7^a
Rev.
2:11,
17, 29;
3:6, 13,
22;
13:9;
Matt.
11:15;
13:9,
16-17;
Exo.
21:6;
Job
33:
14-16;
Isa.
50:4;
Jer.
6:10;
Acts
7:51;
Isa.
6:10;
Ezek.
12:2;
Matt.
13:
14-15;
Acts
28:27;
Exo.
29:20;
Lev.
8:
23-24;
14:14,
17, 28
7^b
Rev.
14:13;
22:17;
Heb.
3:7;
9:8;
10:15

^{7c} says to the ³churches. To him who ^{4c}overcomes, to him I will give to ^{5d}eat of ^ethe ⁶tree of life, which is in the ^{7f}paradise of God.

^{26-28;}
^{3:5, 12,}
^{20-21;}
^{21:7}
^{7a} **7^a** On one hand, each of the seven epistles is the word of the Lord to a particular church; but on the other hand, it is the word of the Spirit to all the churches. Every church should not only give heed to the epistle written to her particularly, but also to all the epistles written to the other churches. This implies that all the churches, as the Lord's testimony in the Spirit, should be the same.

^{Rev.}
^{2:17;}
^{John}
^{6:57;}
^{1 Cor.}
^{10:3}
^{7a} Since the Spirit today is speaking to the churches, we must be in the churches to be rightly positioned to hear the Spirit's speaking. How else could we hear?

^{Gen.}
^{2:9;}
^{3:24;}
^{7a} **7^a** To "overcome" in these seven epistles means to overcome the degraded situation of the churches. In this epistle it means to recover our first love toward the Lord and hate the works of the Nicolaitans, the hierarchy which the Lord hates.

^{Rev.}
^{22:2,}
^{14, 19}
⁷ⁱ
^{Luke}
^{23:43;}
^{cf.}
^{2 Cor.}
^{12:4}
⁷ⁱ **7ⁱ** Religion always teaches, but the Lord feeds (John 6:35). The Apostle Paul did the same thing, feeding the believers (1 Cor. 3:2). For the proper church life and the recovery of the church life, that is, for the proper growth in the Christian life, what we need is not merely the mental apprehension of teachings, but the eating of the Lord in our spirit as our bread of life (John 6:57). Even the words of the Scripture should not be considered merely as doctrines to teach our mind, but as food to nourish our spirit (Matt. 4:4; Heb. 5:12-14). Here in this epistle the Lord promises to give the overcomer "to eat of the tree of life." This refers back to Genesis 2:8-9, 16, concerning the matter of eating ordained by God. In the epistle to the church in Pergamos the Lord promises the overcomer to eat of "the hidden manna" (2:17), which refers to the eating of manna by the children of Israel in the wilderness (Exo. 16:14-16, 31). And in the epistle to the church in Laodicea the Lord promises to dine with the one who opens the door to Him. To dine is not merely to eat one food, but the riches of a meal. This may refer to the eating of the rich produce of the good land of Canaan by the children of Israel (Josh. 5:10-12). This indicates that the Lord desires to recover the eating by God's people of the proper food, as ordained by God and typified by the tree of life, the manna, and the produce of the good land, all of which are types of the various aspects of Christ as food to us. The degradation of the church distracts God's people from the eating of Christ as their food to the teaching of doctrines for knowledge. In the church's degradation are the teaching of Balaam (2:14), the teaching of the Nicolaitans (2:15), the teaching by Jezebel (2:20), and the teaching of the deep things of Satan (2:24). Now the Lord comes in these epistles to recover the proper eating of Himself as our food supply. We must eat Him not only as the tree of life and the hidden manna, but also as a meal full of His riches.

7^e The word for "tree" here, as in 1 Peter 2:24, is "wood" in Greek, not the usual word used for "tree." In the Bible "the tree of life" always refers to Christ as the embodiment of all the riches of God (Col. 2:9) for our food (Gen. 2:9; 3:22, 24; Rev. 22:2, 14, 19). Here it refers to the crucified (implied in the tree as a piece of wood—1 Pet. 2:24) and resurrected (implied in the *zoe* life—John 11:25) Christ Who is in the church today, the consummation of which will be the New

Jerusalem, in which the crucified and resurrected Christ will be the tree of life for the nourishment of all God's redeemed people for eternity (22:2, 14).

It was God's original intention that man should eat of the tree of life (Gen. 2:9, 16). Due to the fall the tree of life was closed to man (Gen. 3:22-24). Through the redemption of Christ, the way to touch the tree of life, which is God Himself in Christ as life to man, has been opened again (Heb. 10:19-20). But in the church's degradation, religion crept in with its knowledge to distract the believers in Christ from eating Him as the tree of life. Hence, the Lord promises to grant the overcomers to eat of Himself as the tree of life in the paradise of God as a reward. This is an incentive for them to leave the knowledge of religion and return to the enjoyment of Himself. This promise of the Lord restores the church to God's original intention according to His economy. What the Lord wants the overcomers to do is what the whole church should do in God's economy. Due to the church's degradation, the Lord comes to call the overcomers to replace the church in the accomplishment of God's economy.

The eating of the tree of life not only was God's original intention concerning man, but will also be the eternal issue of God's redemption. All His redeemed people will enjoy the tree of life, which is Christ with all the divine riches as their eternal portion for eternity (Rev. 22:2, 14, 19). Because of religion's distraction and the church's degradation, the Lord in His wisdom makes the enjoyment of Himself in the coming kingdom a reward in order to encourage His believers to overcome religion's distracting knowledge of teachings and return to the enjoyment of Himself as the life supply in the church life today for the accomplishment of God's economy.

To eat of the tree of life, that is, to enjoy Christ as our life supply, should be the primary matter in the church life. The content of the church life depends upon the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we will miss the enjoyment of Christ and lose the testimony of Jesus; hence, the lampstand will be removed from us. Loving the Lord, enjoying the Lord, and being the testimony of the Lord go together.

7¹ The paradise in Luke 23:43 is the pleasant and restful place where Abraham and all the dead saints are (Luke 16:23-26). But "the paradise of God" in this verse is the New Jerusalem (3:12; 21:2, 10; 22:1-2, 14, 19), of which the church is a foretaste today. We are enjoying the crucified and resurrected Christ as the tree of life, the food supply in our spirit, as a foretaste today in the church. This enjoyment of the foretaste will usher us into the full taste of the crucified and resurrected Christ as the tree of life, our nourishment of life in the New Jerusalem for eternity.

Strictly speaking, "to eat of the tree of life . . . in the paradise of God" in this verse refers to the particular enjoyment of Christ as our life supply in the New Jerusalem in the coming millennial kingdom, because this is a promise of reward made by the Lord to His overcomers. The enjoyment of Christ as the tree of life in the New Jerusalem in the new heaven and new earth will be the common portion of all God's redeemed people, whereas the particular enjoyment of Him as the tree of life in the New Jerusalem in the coming

**B. Church in Smyrna—
the Church under Persecution
2:8-11**

8^a 8 And to the ¹messenger of the church in ²Smyrna write: These things says the ^{3a}First and the Last, who became ^bdead, and ⁴lived *again*:

8^b **9** I know your ^atribulation and ^{1b}poverty, but you are ¹rich; and the ^{2c}slander of those who ³call themselves

9^a millennial kingdom is a reward only to the overcoming believers. If we overcome all the distractions in the church's degradation to enjoy Christ as the tree of life in the church today, we will be thus rewarded. Otherwise, we will miss this particular enjoyment in the coming kingdom, though we still will enjoy Him as the tree of life in the New Jerusalem in the new heaven and new earth for eternity. All the Lord's promises concerning the reward and all His predictions concerning the loss at the end of each of the seven epistles refer to His dealing with His believers in the coming millennial kingdom. They have nothing to do with their eternal destiny—eternal salvation or eternal perdition.

9^b **8¹** Lit. angel.

5:11; **2 Cor.** **8** **8²** In Greek "Smyrna" means "myrrh," and myrrh in figure signifies suffering. Thus the church in Smyrna was a suffering church, signifying the church under the persecution of the Roman Empire from the latter part of the first century to the early part of the fourth century.

8³ In suffering, the church must know that the Lord is "the First and the Last," the ever-existing unchanging One. Whatever the persecuting environment may be, He remains the same; nothing can precede Him, nor can anything exist after Him. All things are within the limit of His control.

8⁴ "Lived again" means resurrection. The Lord suffered death and lived again. He entered into death, but death could not hold Him (Acts 2:24), because He is the resurrection (John 11:25). The suffering church also needs to know Him as such a One that she may endure any kind of suffering. However severe the suffering, the church will still be alive. The resurrection life of Christ can endure death.

9¹ The suffering church was poor in material things, but rich in the Lord with the riches of His life.

9² The slander of the Judaizers toward the suffering church was their evil criticism of her. They stubbornly insisted upon keeping their Judaistic system, consisting of the Levitical priesthood, the sacrificial rituals, and the material temple, which were all types now fulfilled and replaced by Christ. Since the church under the new covenant in God's economy had no part in their religious practice, the Judaizers slanderously criticized her. In principle, it is the same today, in that religious people slander the churches in the Lord's recovery, which seek the Lord and follow Him in spirit and in life and do not care for any religious system nor practice.

9³ Lit. say.

^aJews and are ⁴not, but are a ^{5e}synagogue of ^{6r}Satan. ^{9a}

10 Do not ^afear what you are about to ^bsuffer. Behold, the ^{1c}Devil is about to cast *some* of you into "prison that you may be ^etried, and you will have ^ttribulation ²⁸ten

^{9a} The Judaizers were Jews in flesh, but not Jews in spirit (Rom. 2:28-29). Merely being the seed of Abraham does not constitute them true Jews. "Those who are the children of the flesh are not the children of God" (Rom. 9:7-8).

^{9s} A synagogue was a place where the Jews worshipped God mainly by studying their Scriptures, the Old Testament. However, due to their stubbornness in clinging to their traditional religious concepts, they became one with Satan in opposing God's way of life to fulfill His purpose. Their synagogues did this to the Lord Jesus (Matt. 12:9-14; Luke 4:28-29; John 9:22), then to the apostles (Acts 6:9; 13:43, 45-46, 50; 14:1-2, 19; 17:1, 5-6), and now to the churches (Rev. 3:9). Therefore, the Lord calls them "the synagogue of Satan." Even when He was on earth, He considered the synagogues to be of Satan, as implied in Matthew 12:25-29 and John 8:44. Apparently they were worshipping God; actually they were opposing God. They persecuted and killed God's true worshippers, yet they considered themselves to be offering service to God (John 16:2). Through all the centuries since then, religious people have followed in their steps, persecuting the genuine seekers and followers of the Lord in spirit and life, while still considering themselves to be defending the interests of God. Roman Catholicism and Protestantism, as well as Judaism, all fall into this category, becoming an organization of Satan as his tool to damage God's economy.

^{9e} Satan in Greek means adversary. He is not only the enemy of God from without, but also His adversary from within.

^{10¹} Gk. *diabolos*, meaning accuser, slanderer (Rev. 12:9-10). The Devil, who is Satan, the adversary of God, accuses us before God and slanders us before men.

^{10²} Ten is a number for fullness, such as the ten commandments, which express God's demand in full, and the tithes of the offerings, which show that ten parts constitute the full offering. Ten days in the Bible signify a period of time which is full, yet short (Gen. 24:55; Jer. 42:7; Dan. 1:12-14). Here it signifies that the affliction of the suffering church was full, yet short. As a sign, these ten days indicate prophetically the ten periods of persecution which the church suffered under the Roman emperors, beginning with Caesar Nero in the second half of the first century and ending with Constantine the Great in the first part of the fourth century. However severe the persecutions instigated by the Devil, Satan, through the Roman Caesars, who did their utmost to destroy and eliminate the church, they were unable to subdue and terminate her. History demonstrates that the church of the living Christ "who became dead and lived again" withstood the persecutions victoriously and multiplied flourishingly by the indestructible resurrection life.

^{10^a} Jer. 2:18
Gen. 42:7; ^{10^r}
24:55; Dan. 1:12-14
^{10^e} Rev. 1:9

Rev. 3:9;
Rom. 2:28
^{9^e}
Rev. 3:9;
Matt. 10:17;
Luke 21:12;
John 16:2;
Acts 6:9;
9:2;
22:19
^{9^r}
Rev. 2:13;
24:3:9;
12:9;
20:2
^{10^a}
Matt. 10:28
^{10^b}
John 16:33;
Acts 14:22
^{10^c}
Rev. 12:9;
12;
20:2;
10
^{10^d}
Luke 21:12;
Acts 5:25;
8:3;
12:4-5;
16;
23-24;
22:4;
26:10;
2 Cor. 11:23;
Heb. 13:3
^{10^e}
Heb. 2:18
^{10^f}
Rev. 1:9

10^b days. Be ^bfaithful ¹unto death, and I will give you the ³crown of life.

Rev.
2:13;
17:14

10ⁱ 11 He who has an ^aear, let him hear what the ^bSpirit says to the churches. He who ¹overcomes shall by no means be ²hurt ³of the ^dsecond death.

Rev.
12:11;
Phil.

2:8

10^j

Rev.
3:11;
James

**C. Church in Pergamos—
the Church in Marriage with the World
2:12-17**

1:12;
2 *Tim.*

12 And to the ¹messenger of the church in ²Pergamos

4:8;

1 *Pet.*

5:4;

1 *Cor.*

9:25

11^a

Rev.

2:7

11^b

Rev.

2:7

11^c

Rev.

2:7

11^d

Rev.

20:6,

14;

21:8

10^a A "crown" in New Testament usage always denotes a prize in addition to salvation (see reference 10ⁱ). The "crown of life" as a prize to those who are faithful unto death in overcoming persecution denotes the overcoming strength which is the power of the resurrection life (Phil. 3:10); it also signifies that these overcomers have attained to "the out-resurrection from among the dead," i.e., the outstanding resurrection (Phil. 3:11).

11¹ To "overcome" in this epistle means to overcome persecution by being "faithful unto death."

11² Due to the fall and the entering in of sin, every man must die once (Heb. 9:27). This first death, however, is not the final settlement. All the dead will be resurrected and pass through the judgment of the great white throne at the close of the millennium, i.e., at the conclusion of the old heaven and old earth, except those who through faith in the Lord Jesus have been recorded in the book of life. As a result of this judgment, they will all be cast into the lake of fire, which is the second death as the final settlement (Rev. 20:11-15). Hence, the second death is God's dealing with man after man's death and resurrection. Since the overcomers have overcome death through their faithfulness unto death under persecution and have left nothing requiring further dealing by God after their resurrection, they will be rewarded with the crown of life and will not be touched, or "hurt," any more by the death after resurrection, which is the second death.

11³ Lit. out of.

12¹ Lit. angel.

12² "Pergamos" in Greek means "marriage," implying union, and "fortified tower." As a sign, the church in Pergamos prefigures the church which entered into marriage union with the world and became a high fortified tower, equivalent to the great tree prophesied by the Lord in the parable of the mustard seed (Matt. 13:31-32). When Satan failed to destroy the church through the persecution of the Roman Empire in the first three centuries, he changed his strategy. He sought instead to corrupt her through Constantine's welcoming her as the state religion in the first part of the fourth century. Through Constantine's encouragement and political influence, multitudes of unbelieving ones were baptized into the "church," and the "church" became monstrously great. Since the church is espoused to Christ as a chaste bride, her union with the world is considered spiritual fornication in the eyes of God.

write: These things says He who has the ^asharp two-edged sword:

13 I know where you dwell, where ^{1a}Satan's throne is; and you hold fast My ^{2b}name, and you have ^cnot denied ^dMy ²faith, even in the days of ³Antipas, My ^ewitness, My ^ffaithful one, who was ^gkilled among you, where ^hSatan dwells.

14 But I have a few things ^aagainst you, because you have *some* there who hold the ^{1b}teaching of ^{2c}Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat ^{3d}idol sacrifices and to commit ^{3e}fornication.

13¹ "Satan's throne" is in the world, where he dwells. Since the worldly church entered into union with the world, she dwells "where Satan dwells."

13² The Lord's name denotes His Person; the Person is the reality of the name. The faith of the Lord denotes all that we must believe in of His Person and work. It is not the subjective faith within us of believing, but the objective faith of the things we believe in. Because the church entered into union with the world, she began to disregard the Lord's name and deny the proper Christian faith.

13³ "Antipas" in Greek means "against all." This faithful witness of the Lord stood against all that the worldly church brought in and practiced. Hence, he became a martyr of the Lord. Martyr in Greek is the same word as "witness." Antipas, as an anti-witness, bore an anti-testimony, a testimony against anything that deviated from the testimony of Jesus. It must have been through his anti-testimony that in his days the church in Pergamos still held fast the Lord's name and did not deny the proper Christian faith.

14¹ In these epistles, the Lord desires, according to God's economy, that we should eat Him as the tree of life (2:7), the hidden manna (2:17), and the rich produce of the good land (3:20); but the worldly church turned from life to mere teachings, thus distracting the believers from the enjoyment of Christ as their life supply for the fulfillment of God's purpose. The enjoyment of Christ builds up the church, whereas the teachings issue in a religion.

14² "Balaam" was a Gentile prophet who brought fornication and idolatry to God's people (Num. 25:1-3; 31:16). In the worldly church, some began to teach the same things. Today, in Protestantism as well as in Catholicism, the same teaching prevails.

14³ Idolatry always brings in fornication (Num. 25:1-3; Acts 15:29). When the worldly church disregarded the name, the Person of the Lord, she turned to idolatry, which issued in fornication.

12^a
Rev.
2:16;
1:16
13^a
Rev.
2:9
13^b
Rev.
3:8
13^c
Rev.
3:8
13^d
Rev.
14:12
13^e
Rev.
1:5;
11:3;
17:6;
Acts
1:8;
22:20
13^f
Rev.
2:10
13^g
Matt.
24:9;
John
16:2
13^h
Rev.
2:9
14^a
Rev.
2:4
14^b
Rev.
2:15;
20
14^c
Deut.
23:4;
Num.
31:16;
25:1-3;
2 Pet.
2:15;
Jude
11
14^d
Rev.
2:20;
Num.
25:2;
Acts
15:29

14^e 25:1; 1 Cor. Eph.
Rev. Rev. 6:9; 5:3;
2:20; 21:8; Gal. Heb.
Num. 22:15; 5:19; 13:4

15^a 15 Thus you also have those who hold in like manner the ^{1a}teaching of the ^{2b}Nicolaitans.

15^b **16^a** Repent therefore; but if not, I ^{1b}come to you quickly, and I will war with them with the ^csword of My mouth.

16^a **17** He who has an ^aear, let him hear what the ^bSpirit says to the churches. To him who ^{1c}overcomes, to him I will give of the ^{2d}hidden ^emanna, and I will give him a

16^c **15¹** The worldly and degraded church holds not only the teaching of Balaam, but also the teaching of the Nicolaitans. The teaching of Balaam distracts believers from the Person of Christ to idolatry, and from the enjoyment of Christ to spiritual fornication; whereas the teaching of the Nicolaitans destroys the function of believers as members of the Body of Christ, thus annulling the Lord's Body in expressing Him. The former teaching disregards the Head, and the latter destroys the Body. This is the subtlety of the enemy in all religious teachings.

17^c In the church in Ephesus only the works of the Nicolaitans were found (2:6), whereas in the church in Pergamos their works progressed into a teaching. Firstly, they *practiced* the hierarchy in the initial church; now they *taught* it in the degraded church. Today, in both Catholicism and Protestantism, this Nicolaitan hierarchy prevails in both practice and teaching.

17^d **15²** See note 6¹ in this chapter.

17^e **16¹** This should not refer to the Lord's coming back, but to His coming to war with the Nicolaitan teachers in the degraded church when He will judge the degraded church with the slaying word out of His mouth. However, the worldly church, signified by the church in Pergamos, issues in the Roman Catholic Church, signified by the church in Thyatira, and the worldliness and evil brought in by this degraded church will continue in the Roman Catholic Church until the Lord comes back to exercise His full judgment.

31-33, 35, 57 **17¹** To "overcome" here means specifically to overcome the church's union with the world, the teaching of idolatry and fornication, and the teaching of the hierarchy.

17² "Manna" is a type of Christ as the heavenly food enabling God's people to go His way. A portion of that manna was preserved in a golden pot concealed in the ark (Exo. 16:32-34; Heb. 9:4). The open manna was for the enjoyment of the Lord's people in a public way; the hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming seekers who overcome the degradation of the worldly church. While the church goes the way of the world, these overcomers come forward to abide in the presence of God in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply. This promise is fulfilled today in the proper church life and will be fulfilled in full in the coming kingdom. If we seek the Lord, overcome the degradation of the worldly church, and enjoy a special portion of the Lord today, He as the hidden manna will be a reward to us in the coming kingdom. If we miss Him as our special portion today in the church life, we will surely lose the enjoyment of Him as a reward in the coming kingdom.

white ^{3f}stone, and on the stone a ^{4g}new name written, which ^hno one knows but he who receives it.

**D. Church in Thyatira—
the Church in Apostasy
2:18-29**

18 And to the ¹messenger of the church in ^{2a}Thyatira write: These things says the ^bSon of God, who has ^{3c}eyes as a flame of fire, and His ^dfeet like shining brass:

19 I ^aknow your ^{1b}works and love and faith and service and your endurance, and that your last works *are* more than the first.

20 But I have *this* ^aagainst you, that you tolerate the

17^a A "stone" in the Bible signifies material for God's building (Matt. 16:18; 1 Pet. 2:5; 1 Cor. 3:12). In our natural being we are not stones, but clay. Because we have received the divine life with its divine nature through regeneration, we can be transformed into stones, even precious stones, by enjoying Christ as our life supply (2 Cor. 3:18). If we do not follow the worldly church, but enjoy the Lord in the proper church life, we will be transformed into stones for the building of God. These stones will be justified and approved by the Lord, as indicated by the color "white," while the worldly church will be condemned and rejected by Him. God's building, the building of the church, depends upon our transformation, and our transformation issues from the enjoyment of Christ as our life supply.

17^a A name designates a person. A "new name" is the designation of a transformed person. Every transformed believer as a "white stone" bears "a new name . . . which no one knows but he who receives it." Such a "new name" is the interpretation of the experience of the one being transformed. Hence, only he himself knows the meaning of that name.

18¹ Lit. angel.

18² "Thyatira" in Greek means "sacrifice of perfume," or, "unceasing sacrifice." As a sign, the church in Thyatira prefigures the Roman Catholic Church, which was fully formed as the apostate church by the establishment of the universal papal system in the latter part of the sixth century. This apostate church is full of sacrifices, as demonstrated in her unceasing mass.

18³ Lit. His eyes. In dealing with the worldly church, the church in Pergamos, the Lord referred to Himself as the One who has the sharp two-edged sword. In dealing with this apostate church, the church in Thyatira, He refers to Himself as the One who has "eyes as a flame of fire, and feet like shining brass." The worldly church requires the dealing of His smiting and killing word, whereas the apostate church needs the judging of His searching eyes and treading feet.

19¹ The apostate Catholic Church has many works and services. Her works in the last days are more than in the past.

17^a
Matt.
16:18;
1 Pet.
2:5;
1 Cor.
3:12;
Rev.
21;
18-20
17^a
Rev.
3:12;
Isa.
62:2;
cf.
Rev.
14:1;
22:4
17^b
cf.
Rev.
19:12
18^a
Acts
16:14
18^b
John
1:34;
5:25;
Heb.
1:2
18^c
Rev.
1:14
18^d
Rev.
1:15
19^a
Rev.
2:2
19^b
Rev.
2:2
20^a
Rev.
2:4

20^b

1 Kings

16:31;

19:1-2;

21:23;

25:26;

2 Kings

9:7

20^c

Rev.

2;

14-15

20^d

Rev.

2:14;

14:8;

17;

1-2, 4;

18:3, 9

20^e

Rev.

2:14;

1 Kings

16;

31-33;

18:19;

21:26

21^a

Rev.

2:5

21^b

Rev.

9;

20-21;

16;

9, 11

22^a

Rev.

17:2;

18:3, 9

23^a

Psa.

7:9;

139;

1-4;

Jer.

17:10;

Rom.

8:27

23^b

1 Pet.

1:17

24^a

Rev.

2:20

24^b

cf.

1 Cor.

2:10

¹woman ^bJezebel, who ²calls herself a prophetess, and she ^{3c}teaches and leads My slaves astray to commit ^{4d}fornication and to eat ^{4e}idol sacrifices.

21 And I gave her time that she might ^arepent, and she is ^bnot willing to repent of her fornication.

22 Behold, I will cast her into a ¹bed, and those who commit ^aadultery with her into great tribulation, unless they repent of her works;

23 And I will ¹kill her children with death, and all the churches shall know that I am He who ^asearches *the* ²inward parts and *the* hearts; and I will give to each one of you according to your ^bworks.

24 But I say to you, the rest in Thyatira, (as many as do not have this ^ateaching, who have not known the ^{1b}deep things of ^cSatan, as they say) I place no other burden upon you;

20¹ The woman here is the same as the one prophesied by the Lord in Matthew 13:33, who added leaven (signifying evil, heretical, and pagan things) into the fine flour (signifying Christ as the meal offering for the satisfaction of God and man). This woman is the great prostitute of Revelation 17, who mixes abominations with the divine things. The pagan wife of Ahab, Jezebel, was a type of this apostate church (see reference 20^b).

20² Lit. says.

20³ The church in Pergamos had the teachings of Balaam and the Nicolaitans, and these are continued in this apostate church. Furthermore, the Catholic Church herself teaches, causing her people to listen to her rather than to the holy Word of God. Her adherents are all drugged by her heretical, religious teaching, not caring for Christ as their life and life supply, as indicated by the tree of life and the hidden manna promised by the Lord to the churches in Ephesus and Pergamos (2:7, 17).

20⁴ The apostate church is filled with all manner of fornication and idolatry, both spiritual and physical. Even she herself in chapter 17 is called the great prostitute.

22¹ A bed is normally used for sleep and rest, and abnormally for sickness. The Lord indicates here that the apostate church is incurably sick and will remain so until her final judgment.

23¹ This may refer to God's destroying of the Roman Catholic Church through Antichrist and his followers.

23² Lit. kidneys.

24¹ "Deep things" means depths, as in Ephesians 3:18. It figuratively denotes mysterious things. The Roman Catholic Church

24^c

Rev.

2:9, 13;

3:9

25 Nevertheless what you have ^ahold fast ¹until I ^{25^a}
^bcome. *Rev. 3:11*

26 And he who ^{1a}overcomes, and he who keeps ^bMy ^{25^b}
²works ^cuntil *the* end, to him I will give ^{3d}authority over *Rev. 3:3, 11; 16:15; 22:20*
the nations,

27 And he will ^{1s}shepherd them with an ^airon rod, as
^bvessels of pottery are broken in pieces, as ^{2c}I also have
received from My Father; *26^a Rev. 2:7*

28 And I will give him the ^{1a}morning star. *26^b John 5:36; 9:4; 14:12*

29 He who has an ^{1a}ear, let him hear what the ^bSpirit
says to the churches. *26^c Heb. 3:6*

has many mysteries or deep doctrines. Against the suffering church there was the "synagogue of Satan" (2:9); with the worldly church there was the throne of Satan (2:13); and within the apostate church are "the deep things of Satan." The religion of the synagogue, the world under Satan's throne, and the philosophy of the Satanic mysteries are all used by Satan to damage and corrupt the church. *26^d Rev. 12:5; 20:4; 1 Cor. 6:2*

^{25¹} This indicates that the apostate Roman Catholic Church will remain till the Lord comes back. *27^a Rev. 12:5; 19:15; Psa. 2:9*

^{26¹} To "overcome" here means to overcome Catholicism. *27^b Psa. 2:9; Isa. 30:14; Jer. 19:11*

^{26²} "My works" refers to the things the Lord has accomplished and is doing, in contrast to the works of the apostate church under the influence of Satan. *27^c Rev. 11:15; 12:10; Dan. 7:13-14; Luke 22:29*

^{26³} This is a prize to the overcomers of reigning with Christ over the nations in the millennial kingdom (Rev. 20:4, 6). This promise of the Lord strongly implies that those who do not answer His call to overcome degraded Christianity will not participate in the reign of the millennial kingdom. *28^a Rev. 22:16; 2 Pet. 1:19; cf. Num. 24:17*

^{27¹} In the millennial kingdom, the ruler is a shepherd.

^{27²} In Psalm 2:9, God gave Christ authority to rule over the nations; here Christ gives the same authority to His overcomers. *29^a Rev. 2:7*

^{28¹} At Christ's first appearing, the wise men, not the Jewish religionists, saw His star (Matt. 2:2, 9-10). At His second appearing, He will be the morning star to His overcomers who watch for His coming. To all the others He will appear only as the sun (Mal. 4:2). *29^b Rev. 2:2, 9-10*

^{29¹} The number seven in the Bible is composed either of six plus one, such as six days plus one day equaling one week; or of three plus four, as in these two chapters where the seven churches are divided into one group of three and another group of four. At the end of each of the first three epistles, the ear for hearing is mentioned first, and then the call for overcoming. At the end of each of the last four epistles, the order is reversed. This proves that the first three are one group, and the last four are another. Six plus one is in God's creation, whereas three plus four is in God's new creation, the church. Since all things were created in six days, the number six signifies the creation,

29^a Rev. 2:7 *29^b Rev. 2:7* *9-10*

CHAPTER 3

**E. Church in Sardis—
the Church in Reformation
3:1-6**

1 And to the ¹messenger of the church in ²Sardis write: These things says He who has the ^{3a}seven Spirits of God and the ^{3b}seven stars: I ^cknow your works, that you have a ⁴name that you are ^dliving, and you are ^edead.

^{1a} Rev. 1:4
^{1b} Rev. 1:16
^{1c} Rev. 2:2
^{1d} cf. John 14:19; 6:57; Gal. 2:20; Phil. 1:21
^{1e} Rom. 8:6, 13

especially man, who was created on the sixth day; and since the seventh day was the conclusion of the six days as the one day of God's rest, the number one signifies the unique Creator. Hence, six plus one means that all things were created unto God for the accomplishment of His purpose. The unique Creator, God, is triune, signified by the number three. Since the creation is represented before God by four living creatures (4:6-9), the number four signifies creatures, especially man. Hence, three plus four means that God is added to His creature, man, and thus His purpose is being accomplished. The church is not only the creature, but the creature with the Creator, as the Triune God dispensed into her. She is the real number seven: the real three, the Triune God, added to the real four, created man. Therefore, the number seven denotes the completion in God's move, firstly in the old creation, and then in the new creation, the church.

¹ Lit. angel.

¹² "Sardis" in Greek means "the remains," "the remainder," or, "the restoration." As a sign, the church in Sardis prefigures the Protestant Church from the time of the Reformation to the second coming of Christ. The Reformation was God's reaction to the apostate Roman Catholic Church, signified by the degraded church in Thyatira. It was accomplished by a minority of the believers, the "remainder." Hence, it was "the restoration" by "the remainder."

¹³ The seven Spirits of God are for the church to be living intensely, and the seven stars are for her to be shining intensely. To the church in Ephesus, Christ is the One who holds the seven stars and walks in the midst of the seven lampstands. The initial church needed the care of Christ, and her leaders needed His keeping grace. To the church in Smyrna, He is the One who became dead and lived again. The suffering church needed the resurrection life of Christ. To the church in Pergamos, Christ is the One who has the sharp two-edged sword. The degraded, worldly church needed His judging and slaying word. To the church in Thyatira, He is the One who has eyes as flaming fire and feet like shining brass. The apostate church needed His searching and judging. Now to the church in Sardis, He is the One who has the seven Spirits of God and the seven stars. The dead, reformed church needed the sevenfold intensified Spirit of God and the shining leaders.

¹⁴ The reformed Protestant Church has been considered by many to be living, but the Lord says that she is dead. Hence, she needs the living "Spirits" and the shining "stars."

2 Become ^a“watchful and establish the ¹things which remain, which were about to die; for I have not found your works ^{2b}completed before My God.

3 “Remember therefore how you have received and heard, and keep *it* and ^brepent. If therefore you will not watch, I will ^ccome as a ^{1d}thief, and you shall by no means know at what ^ehour I will come upon you.

4 But you have a few names in Sardis who have not ^{1a}defiled their garments, and they shall walk with Me in ^{2b}white, for they are worthy.

5 He who ^{1a}overcomes, he shall be ²clothed in ^bwhite garments, and I will by no means ^{3c}erase his name out of

2¹ “The things which remain” are the things lost and restored by the Reformation, such as justification by faith, the open Bible, etc. Though these things were restored, they “were about to die.” Hence, they needed revivals. This is the actual situation of the Protestant churches.

2² Nothing begun in the Reformation has ever been “completed.” Therefore, the church in Philadelphia is needed for the completion.

3¹ A thief comes to steal precious things at an unknown time. Since the reformed Protestant churches “are dead,” they will be unaware of the Lord’s coming “as a thief” in His secret appearing to His seekers. Hence, there is the need of watchfulness.

4¹ “Garments” in the Bible signify what we are in our walk and living. To “defile” the garments means particularly to stain them with deadness. Death is more defiling before God than sin (Lev. 11:24-25; Num. 6:6, 7, 9).

4² “White” not only signifies purity, but also approvedness. White garments here signify the walk and living which is unspotted by death and which will be approved by the Lord. It is a qualification for walking with the Lord, especially in the coming kingdom.

5¹ To “overcome” here means to overcome the deadness of the Protestant churches, i.e., to overcome dead Protestantism.

5² To be “clothed in white garments” in this promise will be a prize to the overcomers in the millennial kingdom. What they have been walking in in this age will be a prize to them in the coming age.

5³ The whole verse is the Lord’s promise to the overcomers. It will be fulfilled in the millennial kingdom after He comes back. The name being “erased out of the book of life” indicates that that name was already written in the book of life. “The book of life” is a divine record of the names of those who partake of the blessings God has prepared for them. The names of all the saints chosen by God and predestinated to partake of these blessings are written in this book (Luke 10:20). These blessings are in three stages: 1) the church, 2) the millennial kingdom, and 3) eternity. The blessings in the stage of the

2^a
Rev.
16:15;
Matt.
24:
42-43;
Mark
13:
33-37;
1 Pet.
5:8
2^b
cf.
John
17:4;
2 Tim.
4:7

3^a
Rev.
2:5
3^b
Rev.
2:5
3^c
Rev.
2:25
3^d
Rev.
16:15;
Matt.
24:43;
1 Thes.
5:2;
2 Pet.
3:10
3^e
Matt.
24:36,
44, 50

4^a
Jude
23;
Zech.
3:3-5;
cf.
Rev.
19:8
4^b
Rev.
3:5, 18;
6:11;
7:9, 13;
19:8, 14;
Eccl.
9:8;
cf.
Rev.
4:4

5^a 5^b 5^c
Rev. Rev. cf.
2:7 3:4 Exo.
32:32

5^a the ^abook of life, and I will ^econfess his name before My Father and before His angels.

Rev.
13:8;
17:8;
20:

6 He who has an ^aear, let him hear what the ^bSpirit says to the churches.

12, 15;
21:27;

Luke
10:20

**F. Church in Philadelphia—
the Church in Recovery
3:7-13**

5^c

Matt.
10:32;

Luke
12:8

6^a

Rev.
2:7

6^b

Rev.
2:7

7^a

Rev.
6:10;

16:5;

4:8;

Isa.
6:3

7 And to the ¹messenger of the church in ²Philadelphia write: These things says the ^{3a}holy One, the

church, such as forgiveness, redemption, regeneration, eternal life, divine nature, etc., are the initial portions. All God's chosen ones whose names are written in the book of life have a share in these initial portions to begin their spiritual life. If they cooperate with God's supplying grace, they will mature in life in the church age, and this earlier maturity in life will constitute a prize with which the Lord will reward them at His coming back. That prize will be the entrance into the millennial kingdom and participation in the divine blessings in that stage, such as the joy and rest of the Lord (Matt. 25:21, 23; Heb. 4:9-11), the reign over the nations (Rev. 2:26-27; 20:4, 6), etc., which God has prepared as an incentive for His chosen ones to go on with Him in the church age. However, many of His chosen ones, after receiving His forgiveness, redemption, eternal life, divine nature, etc., will not cooperate with His grace and go on with Him. Hence, they are unable to mature in life in the church age and thus will not be ready at the Lord's coming back to enter into the millennial kingdom and share in the divine blessings of that age as a prize. Therefore, during the millennial kingdom their names will be erased from the book of life. After being disciplined by the Lord and growing in life unto maturity during the millennial kingdom, they will share in the divine blessings in the stage of eternity, such as the eternal priesthood with God's eternal presence, the eternal kingship (Rev. 22:3-5), the New Jerusalem, the tree of life (Rev. 22:14), the water of life (Rev. 22:17), etc. Then their names should be written in the book of life again. This means that all God's chosen ones whose names are written in the book of life and who have been brought into the participation of the divine blessings in the stage of the church shall "by no means perish unto eternity," (John 10:28, Gk.), that is, they shall by no means lose the divine blessings of eternity; but some, who will not cooperate with the Lord in the church age, will be dispensationally disciplined by the Lord during the millennial kingdom and miss the divine blessings in that stage.

5^d Lit. scroll.

7¹ Lit. angel.

7² "Philadelphia" in Greek means brotherly love. As a sign, the church in Philadelphia prefigures the proper church life recovered by the brothers raised up by the Lord in England in the early part of the nineteenth century. Just as the reformed church, prefigured by the church in Sardis, was a reaction to the apostate Catholic Church, prefigured by the church in Thyatira, so the church of brotherly love is

^btrue One, He who has the ^ckey of David, He who opens and no one shall shut, and shuts and no one shall open:

8 I ^aknow your works; behold, I have ¹put before you an ^{2b}open door which ^cno one can shut, because you have a little power and have ^dkept My ³word and have not ^edenied My ³name.

a reaction to the dead reformed church. This reaction will continue as an anti-testimony to both apostate Catholicism and degraded Protestantism until the Lord comes back.

⁷³ To the church of brotherly love, the Lord is "the holy One, the true One," by whom and with whom the recovered church can be holy, separated from the world, and true, faithful, to God.

⁷⁴ To the recovered church, the Lord is also the One Who has "the key of David," the key of the kingdom, with authority to open and to shut.

⁸¹ Lit. given, a Hebraism.

⁸² As the One who has the key of David and who opens and no one shall shut, the Lord has given the recovered church "an open door which no one can shut." Since the recovery of the proper church life began, in the early part of the nineteenth century, until now, a door has always been wide open to the Lord's recovery. The more organized Christianity tries to shut the door, the wider it is open. In spite of much opposition, the door today is open worldwide. The key is in the hand of the Head of the church; it is not in the hand of the opposers.

⁸³ The word is the Lord's expression, and the name is the Lord Himself. The apostate church has deviated from the Lord's word and become heretical. The reformed church, though recovered to the Lord's word to some extent, has denied the Lord's name by denominating herself with many other names, such as Lutheran, Wesleyan, Anglican, Presbyterian, Baptist, etc. The recovered church has not only returned to the Lord's word in a full way, but has also abandoned all names other than that of the Lord Jesus Christ. The recovered church belongs to the Lord absolutely, having nothing to do with any denominations (any names). To deviate from the Lord's word is apostasy, and to denominate the church with any name other than the Lord's is spiritual fornication. The church as the chaste virgin espoused to Christ (2 Cor. 11:2) should not have any name other than her husband's. All other names are an abomination in the eyes of God. In the recovered church life we have no teachings of Balaam (2:14), no teachings of Nicolaitans (2:15), no teachings of Jezebel (2:20), and no mysterious doctrines of Satan (2:24), but only the pure word of the Lord. Amen! The recovered church has no denominations (names), but the unique name of the Lord Jesus Christ. The deviation from the word to heresies and the exaltation of so many names other than that of Christ are the most striking signs of degraded Christianity. The return to the pure word from all heresies and traditions and the exaltation of the Lord's name by abandoning every other name are the most inspiring testimony in the recovered church. This is why the church in the Lord's recovery has the revelation and presence of the Lord and expresses the Lord in a living way, full of light and with the riches of life.

^{7b}
Rev.
3:14;
6:10;
19:11;
1 John
5:20;
John
14:6
^{7c}
Isa.
22:22;
cf.
Matt.
16:19;
Rev.
1:18
^{8a}
Rev.
2:2
^{8b}
Acts
14:27;
2 Cor.
2:12;
1 Cor.
16:9;
Col.
4:3
^{8c}
Rev.
3:7
^{8d}
Rev.
3:10;
1:3
^{8e}
Matt.
10:33;
Rev.
2:13;
Luke
12:9;
2 Tim.
2:12

9^a Behold, I will ¹make them of the ^{2a}synagogue of ^bSatan, those who ³call themselves ^cJews and are ⁴not, but lie; behold, I will cause them to come and ^{5d}worship before your feet, and they shall know that I have ^eloved you.

10 Because you have ^akept the ¹word of My ^bendurance, I also will ^{2c}keep you out of the hour of ^dtrial which is about to come on the whole inhabited earth, to try them who ^edwell on the earth.

11 I ^acome quickly; ^bhold fast what you have that no one take your ^{1c}crown.

12 He who ^{1a}overcomes, I will make him a ^{2b}pillar in

9¹ Lit. give, a Hebraism.

9² See note 9⁶ in chapter 2.

9³ Lit. say.

9⁴ See note 9⁴ in chapter 2.

9⁵ The Jewish synagogue holds on to Judaism, which comprises the mediatorial priests, the ordinances of letters, the material temple, and the earthly promises. The recovered church has subdued Judaism by exposing its error and stubbornness in holding on to the above four things and has made the Jews know that the Lord has loved her.

10¹ "The word of My endurance" is the word of the Lord's suffering. The Lord today is still suffering rejection and persecution with His endurance. We are the joint partakers, not only of His kingdom, but also of His endurance (1:9). Hence, His word to us today is the word of endurance. To keep the word of His endurance we must suffer His rejection and persecution.

10² "Trial" here undoubtedly denotes the great tribulation (Matt. 24:21) "which is about to come on the whole inhabited earth," as indicated by the fifth, sixth and seventh trumpets with the seven bowls (8:13-9:21; 11:14-15; 15:1; 16:1-2). The "trial" may also include the supernatural calamities of the sixth seal and the first four trumpets. The Lord promises the recovered church that He will keep her "out of the hour of trial" (not only out of the trial, but out of the *hour* of trial) because she kept the word of the Lord's endurance. This promise of the Lord, like His promise in Luke 21:36, indicates that the saints who have kept the word of the Lord's endurance will be raptured before the great "trial," implying that those who have not kept the word of His endurance will be left in the "trial."

11¹ The recovered church has gained the "crown" already. However, if she does not hold fast what she has in the Lord's recovery until the Lord comes back, her crown may be taken away by someone.

12¹ To "overcome" here means to "hold fast" what we have in the recovered church.

12² In 2:17 the overcomer becomes a transformed stone for God's

7:21; Gal.

2:9

1 Kings

the "temple of My God, and he shall by no means go out anymore, and I will write upon him the ^{3d}name of My God and the name of the city of My God, the ^eNew Jerusalem, which descends out of heaven from My God, and My ^fnew name.

13 He who has an ^aear, let him hear what the ^bSpirit says to the churches.

**G. Church in Laodicea—
the Church in Degradation
3:14-22**

14 And to the ¹messenger of the church in ^{2a}Laodicea write: These things says the ^{3b}Amen, the faithful and building. Here the overcomer will be made "a pillar" built into the temple of God. Because he is built into God's building, "he shall by no means go out anymore." This promise will be fulfilled in the millennial kingdom as a prize to the overcomer.

12^e The name of God, the name of the New Jerusalem, and the Lord's new name written upon the overcomer indicate that the overcomer is possessed by God, by the New Jerusalem, and by the Lord; that God Himself, His city, the New Jerusalem, and the Lord Himself all belong to him; and that he is one with God, with the New Jerusalem, and with the Lord. The name of God means God Himself, the name of the New Jerusalem means the city itself, and the name of the Lord means the Lord Himself. To write the name of God, the name of the New Jerusalem, and the name of the Lord upon the overcomer indicates that what God is, the nature of the New Jerusalem, and the Person of the Lord, have all been wrought into the overcomer. The mentioning of the New Jerusalem as a prize to the overcomer indicates that this promise will be fulfilled in the millennial kingdom. The New Jerusalem in the millennial kingdom will be a prize only to the overcoming saints, whereas the New Jerusalem in the new heaven and new earth will be the common portion of all the redeemed for eternity.

14ⁱ Lit. angel.

14² "Laodicea" in Greek means the opinion, the judgment, of the people or of the laymen. The church in Laodicea as a sign prefigures the degraded recovered church. Less than one century after the Lord recovered the proper church in the early part of the nineteenth century, some of the recovered churches ("assemblies") became degraded. This degraded recovered church differs from the reformed church, signified by the church in Sardis, and also differs from the proper recovered church, signified by the church in Philadelphia. It will exist until the Lord comes back.

14³ To each of the seven churches the Lord refers to what He is and what He does respectively according to their situation and condition. Here, to the church in Laodicea, He refers to Himself as "the Amen,

12^e
Rev.
7:15;
11:1-2,
19;
14:15,
17;
15:5,
6, 8;
16:1,
17;
21:22
12^d
Rev.
14:1;
22:4
12^e
Rev.
21:2,
10;
Gal.
4:26;
Heb.
11:10;
12:22
12^f
cf.
Rev.
2:17
13^a
Rev.
2:7
13^b
Rev.
2:7
14^a
Col.
2:1;
4:16
14^b
Isa.
65:16;
2 Cor.
1:20

- 14^c** true "Witness, the ^{4d}beginning of the creation of God:
Rev. 1:5
14^a **15** I "know your works, that you are neither cold nor
Col. 1:15 **14^a** ^{1h}hot; I wish you were cold or ^{1b}hot.
- 15^a** **16** So because you are lukewarm and neither ^{1h}hot nor
Rev. 2:2 **15^a** ^{1b}cold, I am about to vomit you out of My mouth.
- 15^b** **17** Because you ^{1s}say, I am "rich and have become rich
Rom. 12:11 **15^b** ^{1b}wretched and miserable and poor and "blind and
^{1d}naked;
- 17^a** **18** I counsel you to ^{1a}buy from Me ^{2b}gold "refined by
1 Cor. 4:8; **17^a** ^{1d}"fire that you may be "rich, and "white ³garments that
cf. Matt. 5:3; **17^a** ^{1d}you may be clothed and *that* the shame of your "naked-
Rev. 2:9 **17^b** ^{1d}the faithful and true Witness, the beginning of the creation of God."
cf. Rom. 7:24 **17^c** ^{1d}Amen in Greek means firm, steadfast, or trustworthy. The Lord is the
2 Pet. 1:9; **17^c** ^{1d}firm, steadfast, and trustworthy One. Hence, He is the faithful and
Matt. 15:14; **17^c** ^{1d}true Witness. This indicates that the degraded church in Laodicea is
23:16, **17^c** ^{1d}not firm, steadfast, trustworthy, nor faithful and true as the Lord's
17, 19, **17^c** ^{1d}witness. "The beginning of the creation of God" refers to the Lord as
24, 26 **17^c** ^{1d}the origin or source of God's creation, implying that the Lord is the
17^a **17^c** ^{1d}unchanging and ever-existing source of God's work. This indicates
Rev. 16:15 **17^c** ^{1d}that the degraded recovered church is changing by leaving the Lord as
the source.
- 14^a** Or, origin, source, that is, the originating source.
- 15^a** and **16^a** Lit. boiling.
- 17^a** The degraded recovered church ("assembly") boasts of her
riches (mainly in the knowledge of doctrines). She does not realize that
she is poor in life, blind in sight, and naked in conduct. Therefore, she
needs gold for her poverty, eyesalve for her blindness, and white gar-
ments for her nakedness, as mentioned in the following verse.
- 18^a** To "buy" requires the paying of a price. The degraded
recovered church needs to pay a price for the gold, white garments,
and eyesalve, which she desperately needs.
- 18^a** In the Bible our working faith (Gal. 5:6) is likened to "gold"
(1 Pet. 1:7), and the divine nature of God, which is the divinity of
Christ, is also typified by "gold" (Exo. 25:11). We partake of the
divine nature of God by faith (2 Pet. 1:1, 4-5). The degraded recovered
church has the knowledge of the doctrines concerning Christ, but not
much living faith to partake of the divine element of Christ. She needs
to pay the price to gain the golden faith through the fiery trials that she
may participate in the real "gold," which is Christ Himself as the life
element to His Body. Thus she may become a pure golden lampstand
(1:20) for the building of the golden New Jerusalem (21:18).
- 18^a** In figure, "garments" signify conduct. "White garments" here
refer to conduct approvable to the Lord, which is the Lord Himself
lived out of the church, and which is required by the degraded
recovered church for her nakedness.
- 18^a** **18^a** **18^a**
Rev. 2:9 *Rev. 3:5* *Rev. 16:15*

ness may not be manifested, and ⁴eyesalve to ^hanoint your eyes that you may see.

19 As many as I ^alove I rebuke and ^bdiscipline; be ¹zealous therefore, and ^crepent.

20 Behold, I stand at the ^{1a}door and ^bknock; if anyone ^chears My ^avoice and ²opens the door, I will ^ecome in to him and ³dine with him and he with Me.

21 He who ^{1a}overcomes, to him I will give to ²sit with Me on My ^bthrone, as I also ^covercame and ^asat down ^ewith My Father on His throne.

22 He who has an ^aear, let him hear what the ^bSpirit says to the ¹churches.

18^a The "eyesalve" needed to "anoint" their eyes must refer to the anointing Spirit (1 John 2:27), who is also the Lord Himself as the life-giving Spirit (1 Cor. 15:45). The degraded recovered church also needs this kind of eyesalve for her blindness. For all these three items she must pay the price.

19¹ Lit. boiling.

20¹ "The door" is not the door of individuals, but the door of the church. The Lord as the Head of the church is standing outside the degraded church, knocking at her door. The degraded recovered church must realize this!

20² The door is the door of the church, but the door is opened by individual believers. The Lord is dealing with the whole church, but the acceptance of the Lord's dealing must be a personal matter. The Lord's dealing is objective, but the believers' acceptance must be subjective.

20³ Lit. to take the principal meal of the day at evening. See note 7⁵ in chapter 2.

21¹ To "overcome" here means to overcome the lukewarmness and pride of the degraded recovered church, to buy the needed items, and to open the door for the Lord to come in.

21² To sit with the Lord on His throne will be a prize to the overcomer that he may participate in the Lord's authority in the coming millennial kingdom.

22¹ The seven churches not only signify prophetically the progress of the church in seven ages, as we have seen, but also symbolize the seven kinds of churches in church history: the initial church, the suffering church, the worldly church, the apostate church, the reformed church, the recovered church, and the degraded recovered church. The initial church had its continuation in the suffering church; the suffering church turned into the worldly church; the worldly church became the apostate church. Hence, the first four churches eventually issue in one kind of church, that is, the apostate church, the Roman Catholic Church. Then the reformed church, as a reaction to the apostate

18^b
John
9:6-11;
1 John
2:20,
27

19^a
Rev.
1:5;
Heb.
12:6

19^b
Heb.
12:
5-11

19^c
Rev.
2:5

20^a
James
5:9

20^b
Luke
12:36

20^c
Rev.
2:7;
John
10:27

20^d
Rev.
1:15

20^e
John
14:23

21^a
Rev.
2:7

21^b
cf.
Rev.
20:4;

Matt.
19:28

21^c
Rev.
5:5;
17:14;

John
16:33

21^d
Eph.
1:20;

Heb.
1:3, 13;

8:1;
10:12;
12:2

21^e 22^a 22^b
Rev. Rev. Rev.
22:1, 3 2:7 2:7

CHAPTER 4

IV. "The Things Which Are About to Take Place"

A. First Section,
Giving a General View of the Things to Come,
from Christ's Ascension to Eternity Future
4:1 - 11:191. Scene around the Throne
in the Heavens—Only the Lion-Lamb
(the Victorious-Redeeming Christ)
Being Worthy to Open the Mystery
of God's Economy
4:1 - 5:14

1 After these things I saw, and behold, a "door" ^{1b}opened in heaven, and the first "voice which I heard was like a trumpet speaking with me, saying, "Come up here, and I will show you what must take place after these "things.

2 Immediately I ¹was in ^{2a}spirit; and behold, there was a ^{3b}throne set in heaven, and "One sitting upon the throne,

church, came into existence as another kind of church, a church not fully recovered. Hence, following this, the recovered church was raised up as a full recovery of the proper church life. This may be considered the third kind of church. By the degradation of the recovered church, the degraded recovered church came into being. This may be counted as the fourth kind of church. All these four kinds of churches will remain until the Lord comes back. Undoubtedly, only the recovered church can fulfill God's eternal purpose, and only she is what the Lord is after. We must take the Lord's choice.

¹ God's plan is hidden in heaven. When God finds a man on earth after His heart, heaven is open to him. It was open to Jacob (Gen. 28:12-17), to Ezekiel (Ezek. 1:1), to Jesus (Matt. 3:16), to Stephen (Acts 7:56), and to Peter (Acts 10:11). Here and in 19:11 it is opened to John, the writer of this book, and it will be opened to all believers in the Lord in eternity (John 1:51).

²¹ Lit. became.

²² See note 10² in chapter 1.

²³ The "throne" of God in this book is the center of God's administration. The throne in the Epistles is the throne of grace, from which we receive mercy and find grace (Heb. 4:16). The throne in this book is the throne of judgment, from which the world receives judgment.

1^a
Gen.
28:17
1^b
Rev.
19:11;
Ezek.
1:1;
Matt.
3:16;
Acts
7:56;
10:11;
John
1:51;
cf.
Rev.
11:19
1^c
Rev.
1:10
1^d
Rev.
17:1;
21:9
1^e
Rev.
1:19
2^a
Rev.
1:10;
17:3;
21:10
2^b
Rev.
5:1;
6:16;
7:9;
8:3;
12:5;
16:17;
19:5;
20:11;
21:5;
22:1;
1 Kings
22:19;
Isa.
6:1;
Ezek.
1:26;
Dan.
7:9
2^c
Psa.
47:8;
Isa.
6:1

3 And He who was sitting *was* like in appearance to a ^{1a}jasper stone and a ^{2b}sardius, and *there was* a ^{3c}rainbow around the throne like an ^{4d}emerald in appearance.

4 And *around the throne were* ^btwenty-four thrones, and on the thrones ^ctwenty-four ¹elders sitting, clothed in ^{2d}white garments, and golden ^ecrowns on their heads.

3¹ "Jasper" according to 21:11 is "a stone most precious . . . clear as crystal." Its color must be dark green, which signifies life in its richness. Jasper here, as 21:11 indicates, signifies God's communicable glory in His rich life (John 17:22, 2). It is the appearance of God, which will also be the appearance of the holy city, New Jerusalem (21:11). The city's wall and first foundation are built with it (21:18-19).

3² "Sardius" is also a most precious stone in the color of red, which signifies redemption. While jasper indicates God as the God of glory in His rich life, sardius signifies God as the God of redemption. On the breastplate of the high priest in the Old Testament, the first stone was sardius and the last jasper (Exo. 28:17, 20). This signifies that God's redeemed people have their beginning in God's redemption and their consummation in God's glory of life.

3³ The "rainbow" is a sign of God's covenant with man and living creatures that He will not destroy them again with a flood (Gen. 9:8-17). In this book, God will judge the earth with all its inhabitants. The rainbow around His throne signifies that God is the covenanting God, the faithful God, who will keep His covenant while executing His judgment upon the earth in that He will not judge mankind again with a flood nor destroy all mankind, but will keep some to be the nations on the new earth for His glory (21:24, 26).

3⁴ The rainbow around God's throne is in appearance like "an emerald." An emerald is a precious stone in the color of grass green, which signifies the lives on earth. This indicates that while God executes His judgment upon the earth He will still remember His covenant and spare some of the lives on earth, as indicated in Genesis 9:11.

4¹ The "elders" here are not the elders of the church, but the elders of the angels, because here, before the Lord's second coming, they are sitting "on the thrones" already (compare Matt. 19:28; Rev. 20:4). In God's creation, angels are the most ancient ones. Their elders are the elders of the whole creation of God. That they sit "on the thrones" with "golden crowns on their heads" indicates that they must be the rulers of the universe until the millennial kingdom, when the authority to rule the earth will be given to the overcoming saints (Heb. 2:5-9; Rev. 2:26-27; 20:4). That they are "clothed in white garments" and have "a harp and golden bowls full of incense" (5:8) indicates that now they are also priests before God; whereas, in the millennial kingdom, the reigning overcomers will be the priests of God and Christ (20:6).

4² "White garments" here indicate that these angelic elders are sinless, having no need of washing by the blood of the Lamb as do the redeemed saints (7:14).

3^a
Rev.
21:11,
19
3^b
Rev.
21:20
3^c
Rev.
10:1;
Ezek.
1:28;
Gen.
9:
12-17
3^d
Rev.
21:19;
Exo.
28:18
4^a
Rev.
4:6;
5:11;
7:11
4^b
Rev.
11:16
4^c
Rev.
4:10;
5:6, 8,
14;
19:4
4^d
Rev.
3:4
4^e
Rev.
4:10

5^a 5 And out of the throne come forth ^alightnings and voices and thunders; and ^{1b}seven lamps of fire *are* burning before the throne, which are the ^{2c}seven Spirits of God;

5^b 6 And before the throne *there was as it were a* ^{1a}glassy sea like ^bcrystal; and in *the* midst of the throne and around the throne, ^{2c}four living creatures ^{3d}full of eyes in front and behind.

5^c ^{5¹} "Seven lamps" here refer to the seven lamps of the lampstand in Exodus 25:37 and the seven lamps of the lampstand in Zechariah 4:2. The "seven lamps of fire" which are "the seven Spirits of God" signify the enlightening and searching of the sevenfold intensified Spirit of God. In Exodus 25 and Zechariah 4, the seven lamps, signifying the enlightening of the Spirit of God in God's move, are for God's building, either for the tabernacle or the rebuilding of the temple. Here the seven lamps are for God's judgment, which will issue also in God's building—the building of the New Jerusalem.

5^d ^{5²} See note 4^a in chapter 1.

6^a ^{6¹} This "glassy sea" is not of water, but of fire (15:2). Since the deluge, God, in accordance with His promise not to judge the earth and living creatures again with water (Gen. 9:15), always exercises His judgment upon man with fire (Gen. 19:24; Lev. 10:2; Num. 11:1; 16:35; Dan. 7:11; Rev. 14:11; 18:8; 19:20; 20:9-10; 21:8). God's throne of judgment is like the fiery flame out of which a fiery stream issues (Dan. 7:9-10). The flame of God's judging fire sweeps all negative things in the entire universe into this glassy sea, which eventually becomes the lake of fire (20:14). The glassy sea, being the aggregate of all God's fiery judgment, is "like crystal," signifying that every negative thing under God's judgment is crystal clear. Here we have the rainbow around the throne of God, signifying that God will keep His promise in Genesis 9:8-17. Here we also have the glassy sea of fire, indicating that God will still judge all negative things with fire.

6² Around the throne of God, the twenty-four elders represent all the angels, whereas "the four living creatures" represent all other living creatures. The first, like a lion, represents the beasts; the second, like a calf, represents the cattle; the third, like a man, represents mankind; and the fourth, like an eagle, represents the fowl (v. 7). Of the six categories of living things created by God (Gen. 1:20-28), two are not represented here—the creeping things on earth and the living things in the water. The head of the creeping things is the serpent, a symbol of God's enemy Satan, who, having been cast into the lake of fire, will have no place in the new heaven and new earth; and the living things in the water are in the water of God's judgment, which will no longer be in the new heaven and new earth (21:1). Hence, these two categories are not represented before God for eternity.

Among the four living creatures the calf is clean, but the lion and the eagle are unclean (Lev. 11:3-8, 13-19). Being redeemed, they all become clean (Acts 10:11-16). Among them the calf and man are meek

7 And the first living creature *was* ¹like a "lion, and the second living creature like a "calf, and the third living creature having the face like *that* of a "man, and the fourth living creature like a flying ^aeagle.

8 And the four living creatures, each one of them having "six wings, are full of eyes around and within; and they have no rest day and night, saying, ^{1b}Holy, holy, holy, "Lord God the Almighty, ^{2d}who was, and who is, and who is coming.

9 And when the living creatures shall give ^{1a}glory and honor and thanks to Him who sits upon the throne, to Him who ^blives ²forever and ever,

10 The twenty-four elders shall ^afall before Him who sits upon the throne, and they shall worship Him who and gentle, but the lion and eagle are wild and fierce. Through redemption they can dwell together (Isa. 11:6-9). Christ's redemption is not only for man, but for "all things" (Col. 1:20), because He died on behalf of "everything" (Heb. 2:9).

6³ "Eyes" are for living things to receive light and vision. The four living creatures are "full of eyes," not only "in front and behind," but also "around and within," indicating that they are absolutely not opaque, but crystal clear in every aspect. In the presence of God we, the redeemed people, should be like this.

7¹ In appearance, the four living creatures resemble the cherubim in Ezekiel 1:5-10 and 10:14-15. According to their six wings (v. 8), they are like the seraphim in Isaiah 6:2. (The cherubim in Exodus 25:20 and 1 Kings 6:27 have two wings, and the cherubim in Ezekiel 1:6 have four wings.) They must be a combination of the cherubim and the seraphim. As the seraphim they are for God's holiness (Isa. 6:3), referring to God's nature, and as the cherubim they are for God's glory (Ezek. 10:18-19; Heb. 9:5), referring to God's expression. Hence, they stand for God's nature and expression.

8¹ The mentioning of "holy" three times, as in Isaiah 6:3, implies the thought of God being triune.

8² The mentioning of God's existence with three tenses also implies the thought of God being triune. See note 4³ in chapter 1.

9¹ The praises of both the four living creatures in this verse and the twenty-four elders in verse 11 are composed of three things, implying that they are praising the Triune God. The first two things, "glory and honor," are the same in both places, but the last one is different: the last one in the praises of the four living creatures is "thanks," because they are redeemed and are grateful for the redemption of God's grace; whereas, the last one in the praises of the twenty-four elders is "power," because, as the rulers of the universe and not the redeemed creatures, they appreciate the power of God by which they rule.

9² Lit. to the ages of the ages.

7^a
Ezek.
1:10;
10:14

8^a
Isa.
6:2

8^b
Isa.
6:3;
Rev.
3:7

8^c
Rev.
1:8

8^d
Rev.
1:4

9^a
Rev.
5:

12-13
9^b

Rev.
10:6;
15:7;

Dan.
4:34;
12:7;

Deut.
32:40;

2 Sam.
22:47;
Ezek.
5:11

10^a
Rev.
5:8, 14;
7:11;
11:16;
19:4

lives ¹forever and ever, and shall cast their crowns before the throne, saying,

11^a 11 You are ^aworthy, our Lord and God, to receive the ^{1b}glory and the honor and the power, for You have ^ccreated all things, and because of Your ^{2d}will they were and have been created.

Rev.
5:2,
9, 12
11^b
Rev.
5:
12-13

CHAPTER 5

11^c
Rev.
10:6;
Eph.
3:9;
Rom.
11:36
11^d
Eph.
1:11

1 And I saw on the right *hand* of Him who sits upon the throne a ^{1a}scroll, written within and on the back, sealed with ²seven seals.

11^e
Rev.
10:6;
Eph.
3:9;
Rom.
11:36
11^d
Eph.
1:11

2 And I saw a strong angel proclaiming with a ¹loud voice, Who is ^aworthy to open the scroll and to break its seals?

1^a
Rev.
10:1-2

3 And no one ^ain heaven nor on the earth nor under the earth was able to open the scroll or to look *into* it.

2^a
Rev.
5:9

4 And I wept much because ¹no one was found worthy to open the scroll or to look *into* it.

3^a
Rev.
5:13;
Phil.
2:10

5 And one of the elders said to me, Do not weep; behold, the ^{1a}Lion of the tribe of ^bJudah, the ^{2c}Root of

10¹
Lit. to the ages of the ages.

11¹ See note 9¹.

11²
Gen.
49:
9-10;
cf.
Num.
24:9;
Micah
5:8
5^b
Gen.
49:8;
Matt.
1:3;
Heb.
7:14

11² God is a God of purpose, having a "will" of His own pleasure. He created all things for His will that He might accomplish and fulfill His purpose. This book, unveiling God's universal administration, shows us the purpose of God. Hence, in the praise of the twenty-four elders to God concerning His creation, His creation is related to His will.

1¹
This "scroll" must be the new covenant enacted with the blood of the Lamb for God's redemption of the church, Israel, the world, and the universe. This book is a record of God's thought concerning the church, Israel, the world, and the universe.

1²
The "seven seals" with which the scroll is sealed are actually the contents of the scroll and the contents of this book. This book is just the opening, the unveiling, of the seven seals.

2¹
Lit. great.

4¹
If actually "no one was found worthy" in the whole universe, we would surely need to weep, for the whole universe would be vanity, with none qualified to unveil its secret.

5¹
"The Lion" is a symbol of Christ, portraying Him as a strong fighter against the enemy, as prophesied in Genesis 49:8-9. His overcoming qualifies Him "to open the scroll and its seven seals."

5²
The title, "Root of David" (He is also the Root of David's father Jesse, Isa. 11:1), signifies that Christ is the source of David. Therefore, David as His forefather called Him "the Lord" (Matt. 22:42-45).

5²
The title, "Root of David" (He is also the Root of David's father Jesse, Isa. 11:1), signifies that Christ is the source of David. Therefore, David as His forefather called Him "the Lord" (Matt. 22:42-45).

David, has overcome to open the scroll and its seven seals.

6 And I saw in *the* midst of the throne and of the four living creatures, and in *the* midst of the elders, a ^{1a}Lamb ²standing as ³having been ^bslain, having ⁴seven ^chorns and ^{5d}seven ^eeyes, which are the ^fseven Spirits of God, sent forth into ^gall the earth.

7 And He came and took *it* out of the right *hand* of Him who sits upon the throne.

8 And when He took the scroll, the ^afour living creatures and the ^btwenty-four elders fell before the Lamb, each having a ^charp and ^dgolden bowls full of ¹incense, ²which are the ^eprayers of the saints.

⁶¹ In chapter 4 is the scene in the heavens with the throne of God as its center, on which God sits, ready to execute His universal administration for the fulfillment of His eternal purpose. Here in chapter 5 is the same scene in the heavens after Christ ascended there. One of the elders recommended Him to the Apostle John as the Lion of Judah, but He appeared to John as a Lamb. As the Lion He is the Fighter against the enemy; as the Lamb He is the Redeemer for us. He has fought to redeem us, and He has won the battle over the enemy and accomplished redemption for us. To the enemy He is a Lion; to us He is a Lamb.

⁶² As far as redemption is concerned, Christ sat down after His ascension at the right hand of God in the heavens (Heb. 1:3; 10:12); whereas, regarding the carrying out of God's administration, He is still standing in His ascension.

⁶³ "Having been slain" indicates that the Lamb's being slain has just recently occurred. This also indicates that the scene in the heavens depicted in this chapter is immediately after Christ's ascension into the heavens.

⁶⁴ "Horns" signify strength in fighting (Deut. 33:17). Christ is the redeeming Lamb, yet with fighting horns. He is the fighting Redeemer.

⁶⁵ "Eyes" are for observing and searching. Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem. Therefore, in Zechariah 3:9 He is prophesied as the stone, which is the topstone (Zech. 4:7, Heb.), with seven eyes for God's building. These seven eyes are "the seven Spirits of God sent forth into all the earth," running "to and fro through the whole earth" (Zech. 4:10). See note 14³ in chapter 1.

⁸¹ Lit. incenses.

⁸² "Which" here refers to the "bowls," not the "incense." The bowls are "the prayers of the saints" brought to God by the angelic elders (cf. 8:3-4), whereas the incense is Christ added to the saints' prayers.

^{5a}
John
16:33;
Rev.
17:14
^{6a}
Rev.
5:8, 12,
13;
6:1, 16;
7:9-10,
14, 17;
12:11;
13:8;
14:1,
4, 10;
15:3;
17:14;
19:7, 9;
21:9,
14, 22,
23, 27;
22:1, 3;
John
1:29;
1 Pet.
1:
18-19;
Isa.
53:7
^{6b}
Rev.
5:9, 12;
13:8
^{6c}
cf.
Deut.
33:17;
Psa.
132:
17
^{6d}
Zech.
3:9;
4:10
^{6e}
Rev.
1:14
^{6f}
Rev.
1:4;
3:1;
4:5
^{6g}
Zech.
4:10
^{8b}
Rev.
4:4,
10-11
^{8c}
Rev.
14:2
^{8d}
Rev.
8:3-4;
^{Exo.}
30:
34-38
^{8e}
Luke
1:10
^{8f}
Rev.
4:6-9

^{8b} Rev. 4:4, 10-11
^{8c} Rev. 14:2
^{8d} Rev. 8:3-4;
^{Exo.} 30: 34-38
^{8e} Luke 1:10
^{8f} Rev. 4:6-9

^{9a} 9 And they sing a ^{1a}new song, saying: You are ^{2b}worthy to take the scroll and to open its seals, for You were ^cslain and did ^dpurchase to God ³by Your ^eblood ^{men} out of ^fevery tribe and tongue and people and nation,

^{5:2;} 10 And made ¹them to our God a ^{2a}kingdom and ^{4:11}priests, and they shall ^breign ³on the earth.

^{9c} 11 And I saw, and I heard *the* voice of ¹many angels around the throne and the living creatures and the elders, and their number was ^aten thousands of ten thousands and thousands of thousands,

^{Rev.} 12 Saying with a ¹loud voice, "Worthy is the ^bLamb who has been ^cslain to receive the ^dpower and ^eriches and wisdom and strength and honor and ^fglory and ^gblessing.

^{Rev.} 13 And ¹every creature which is ^ain heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying: To Him who sits upon the throne and to the ^bLamb, *be* the blessing and the honor and the glory and the might ²forever and ever.

^{10a} 14 And the four living creatures said, "Amen. And the elders fell down and worshipped.

^{Rev.} ⁹¹ The "song" here is "new" because the Lamb whom it praises has just recently been slain.

^{26:27;} ⁹² In the whole universe no one is "worthy" to open the mystery of God's economy but Christ, the overcoming Lion and the redeeming Lamb. As the overcoming Lion He has defeated Satan for God, and as the redeeming Lamb He has put sin away for us. He is the only One qualified to unveil the mystery of God's economy and carry it out.

^{11a} ⁹³ Lit. in.

^{Dan.} ¹⁰¹ "Them" proves that the praising elders are not of the church, but of the angels.

^{Heb.} ¹⁰² "Kingdom" is for kingship to exercise God's authority, and "priests" are for the priesthood to accomplish the divine ministry.

^{12a} ¹⁰³ Or, over.

^{Rev.} ¹¹¹ "The many angels," represented by the twenty-four elders, follow them to render to the Lamb the angelic praise.

^{5:6} ¹²¹ Lit. great.

^{12c} ¹³¹ "Every creature," represented by the four living creatures, follows them to give the Lamb the universal praise of all creatures other than the angels.

^{Rev.} ¹³² Lit. to the ages of the ages.

^{12a}	^{12f}	^{12s}	^{13a}	^{13b}	^{14a}
^{Rom.}	^{Rev.}	^{Rev.}	^{Phil.}	^{Rev.}	^{Rev.}
11:33	1:6	7:12	2:10	5:6	7:12;
					19:4

CHAPTER 6

**2. Seven Seals—
the Mystery of God's Economy
6:1 - 8:5**

**a. First Seal:
White Horse and Rider—Gospel
6:1-2**

1 And I saw when the ^aLamb ¹opened one of the ^bseven seals, and I heard one of the ^cfour living ²creatures saying as with a ^dvoice of thunder, ^eCome.

2 And I saw, and behold, a ^{1a}white horse, and ²he who sits on it having a ³bow; and a ^{4b}crown was given to him, and he ^cwent forth ^{5d}conquering and that he might conquer.

¹ The opening of the seven seals by the Lamb transpired immediately after Christ's ascension to the heavens. Through His incarnation, crucifixion, and resurrection, Christ is fully qualified in His ascension to open the mystery of God's economy, which is contained in the seven seals.

¹ Because God's economy concerning the creatures is contained in the seven seals, the four living creatures are interested in announcing the opening of the first four seals respectively.

² "White" signifies clean, pure, just, and approvable. The "white horse" is a symbol of the preaching of the gospel, which is clean, pure, just, and approvable both to man and to God.

² The first four seals consist of four horses with their riders as in a four-horse race. All four riders are not real persons but personified things. It is evident that the rider of the second horse, the red horse, (v. 4) is war; the rider of the third horse, the black horse, is famine (v. 5); and the rider of the fourth horse, the pale horse, is death (v. 8). According to historical facts, the rider of the first horse, the white horse, must be the gospel, not Christ nor Antichrist as some interpret. Immediately after Christ's ascension, these four things—the gospel, war, famine, and death—began to run like riders on four horses and will continue until Christ comes back. Beginning with the first century, the gospel has been spreading throughout all these twenty centuries. War among the human race has also been proceeding simultaneously. War has always caused famine, and famine has issued in death. All these will continue until the end of this age.

² A "bow" is for fighting with an arrow. But here there is only a bow without an arrow. This indicates that the arrow has already been shot to destroy the enemy, and the victory has been won for the constitution of the gospel of peace. Now the fighting is over, and the gospel of peace is proclaimed in a peaceful way.

² "Crown" is a sign of glory. The Gospel has been crowned with "the glory of Christ" (2 Cor. 4:4, Gk.).

² Or, overcoming and that he might overcome. Throughout all the

1^aRev.
5:61^bRev.
5:11^cRev.
4:6-91^dRev.
10:3;

14:2;

19:6

1^e

Rev.

6:3,

5, 7

2^a

cf.

Rev.

19:11,

14;

Zech.

1:8;

6:3

2^b

cf.

Rev.

14:14;

19:12

2^c

cf.

Matt.

24:14;

Luke

24:47;

Acts

1:8;

Rom.

10:18;

15;

19-21

2^d

cf.

2 Cor.

2:14

b. Second Seal:
Red Horse and Rider—War
6:3-4

3 And when He opened the second seal, I heard the second living creature saying, Come.

4^a And I saw, and behold, another, a ^{1a}red horse went forth; and to him who sits on it, to him it was given to ^{2b}take peace from the earth, and that they should slay one another; and a great ³sword was given to him.

cf.
 Zech.
 1:8;
 6:2
 4^b

Matt.
 24:6;

c. Third Seal:
Black Horse and Rider—Famine
6:5-6

cf.
 Isa.
 2:4;

Micah

4:3

4^c

Isa.

34:5-6;

66:16

5^a

Lam.

4:8-9;

5:

9-10;

cf.

Zech.

6:2, 6

5^b

Lev.

26:26

6^a

Jer.

40:10

5 And when He opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a ^{1a}black horse; and he who sits on it having a ^{2b}balance in his hand.

6 And I heard as *it were* a voice in *the* midst of the four living creatures saying: A ¹choenix of wheat for a ²denarius, and three ¹choenixes of barley for a ²denarius; and do not harm the ^{3a}oil and the wine.

d. Fourth Seal:
Pale Horse and Rider—Death
6:7-8

7 And when He opened the fourth seal, I heard *the* voice of the fourth living creature saying, Come.

centuries, wherever the gospel is proclaimed, it has conquered and overcome all kinds of opposition and attack.

4¹ "Red" here signifies the shedding of blood. The "red horse" is a symbol of the raging of war, which is altogether a matter of shedding blood.

4² "To take peace from the earth," "they should slay one another," and "a great sword was given to him," all clearly indicate war.

5¹ "Black" here, indicating the dearth (Jer. 14:1-4), signifies the color of the visage of famished people (Lam. 4:8-9; 5:9-10). The "black horse" is a symbol of the spreading of famine, which causes a black visage.

5² A "balance" is a scale used to weigh precious things. But here it is used to weigh food, as mentioned in verse 6, thus showing its scarcity (Lev. 26:26; Ezek. 4:16).

6¹ A dry measure almost equal to a quart.

6² A denarius (singular for denarii) was the chief silver coin of the Romans; it was worth about twenty cents and considered good pay for a day's labor. (See Matthew 20:2.)

6³ "Oil and wine" are for man's pleasure (Psa. 104:15). They are

8 And I saw, and behold, a ¹pale horse, and the name of him who sits upon it is "Death; and ^{2b}Hades followed him. And authority was given to them over the fourth part of the earth to ^ckill with sword and with famine and with ³death and by the ⁴beasts of the earth.

8^a
Rev.
20:14;
21:4;
Heb.
2:14

e. Fifth Seal:
Cry of Souls underneath the Altar—
Prayer of Martyred Saints
from Paradise for Vengeance
6:9-11

8^b
Rev.
1:18;
Matt.
16:18;
Acts
2:31

9 And when He opened the ¹fifth seal, I saw ²underneath the "altar the ^bsouls of those who had been ^cslain because of the ^dword of God and because of the ^etestimony which they held;

8^c
Jer.
15:2-3;
24:10;
29:17;
Ezek.

always short and become precious in famine. During the famine, oil and wine should be preserved and not harmed.

5:12,
17;
14:21

8¹ Or, "pale green," signifying the color of the appearance of those stricken with the plague. The "pale horse" is a symbol of the killing of death, causing a pale appearance.

9^a
Rev.
8:3, 5;

8² "Hades" is the place under the earth where the souls of the unsaved dead are kept before being resurrected for the judgment of the white throne (20:11-15). After this judgment, the unsaved will be cast into the lake of fire for eternity. Hades may be likened to a temporary jail, and the lake of fire to a permanent prison. Here "Hades" follows "Death" to receive those whom Death kills.

14:18;
16:7;
Exo.
40:6;
20:26;
29:12

8³ Or, pestilence.

9^b
Rev.

8⁴ The killing by beasts is God's judgment—2 Kings 2:24; 17:25; Numbers 21:6; Exodus 23:28; Joshua 24:12.

20:4

9¹ The seven seals are firstly divided into four and three, and secondly into six and one. The number four signifies the creatures, as symbolized by the four living creatures, and the number six signifies creation, since creation was finished in six days. The number three signifies the Triune God, and the number one the unique God. Hence, both four plus three and six plus one indicate that the seven seals, through God's judgment, bring God's creation with all the creatures to God.

Rev.
2:13;
Matt.
23:34;
John
16:2;
Acts
7;
59-60;

The fifth seal discloses the Christian martyrdom from the first century to the time near the end of this age. (It may include the martyrdom of the old testament saints—Matt. 23:34-36.) While the gospel is being preached, as indicated by the first seal, there is always the martyrdom of the faithful saints.

12:2

9² In figure, the "altar" is in the outer court of the tabernacle and the temple, and the outer court signifies the earth. Hence, "underneath the altar" is underneath the earth, where the souls of the martyred saints are. It is the paradise where the Lord Jesus went after His death (Luke 23:43). It is in the heart of the earth (Matt. 12:40), and should be a section of Hades (Acts 2:27), the comfortable section, where Abraham is (Luke 16:22-26).

9^a
Rev.
1:2
9^e
Rev.
1:2

10^a 10 And they ¹cried with a ²loud voice, saying, ³How long, O sovereign Lord, ⁴holy and true, will You not ⁵judge and ⁶avenge our blood on those who ⁷dwell on the earth?
Rev. 3:7

10^b *Rev. 16:5-7; 19:2* 11 And to each of them was given a ^{1a}white robe; and it was said to them that they should ²rest yet a little while, until *the number of* their fellow slaves and their brothers who were ^{2c}about to be killed even as they *were* should be completed also.
Rev. 19:2; Deut. 32:43; 2 Kings 9:7; Psa. 79:10; Matt. 23:35; Luke 18:7

**f. Sixth Seal:
 Shaking of the Earth and Heaven,
 Close to the Great Tribulation—
 A Warning to Earth's Dwellers
 6:12-17**

10^a 12 And I saw when He opened the ¹sixth seal, and there was a great ^{2a}earthquake, and the ^{2b}sun became black as ³sackcloth made of hair, and the whole moon became as blood;
Rev. 3:10

11^a 13 And the ⁴stars of heaven fell to the earth as a ⁵fig tree casts its unripe figs when shaken by a great wind.
Rev. 3:4-5

11^b 14 And the ⁶heaven recoiled as a scroll being rolled up, and every ⁷mountain and island were moved out of their places.
Rev. 14:13

11^c ^{10¹} According to the word, "yet a little while until the number . . . should be completed," this cry of the martyred saints should transpire near to the end of this age.
Rev. 20:4

12^a ^{10²} Lit. great.
Rev. 8:5; 11:13; 19:16:18; Hag. 2:6;

12^b ^{10³} Lit. until when.

11¹ "White robes" here signify that their martyrdom was approved by God.
Matt. 24:7

12² This will be the martyrdom during the great tribulation (Rev. 20:4).
Rev. 8:12;

12¹ According to Joel 2:30-31, there will not be much difference in time between "the sixth seal" and the first five trumpets (9:1-11). Joel 2:30-31 firstly has the "blood" of the first and second trumpets, the "fire" of the first, second, and third trumpets (8:7-10), and the "smoke" of the fifth trumpet (9:1-3), and then has the "sun" and "moon" of the sixth seal. Chapter 9:4 compared with 7:3 indicates that the fifth trumpet is very close to the sixth seal.
Joel 2:10, 31; 3:15

12² There will be two calamities in the shakings and changes of the earth and of the hosts in heaven. The first will occur before the day of
Isa. 50:3

13^a	13^b	14^a	<i>Heb.</i>	14^b	<i>cf.</i>
<i>cf. Rev. 8:10; 9:1; Matt. 24:29</i>	<i>Isa. 34:4</i>	<i>Isa. 34:4</i>	<i>1:12</i>	<i>Isa. 54:10</i>	<i>Rev. 16:20</i>

15 And the "kings of the earth and the great men and the ¹captains and the rich and the strong and every slave and free man ^bhid themselves in the caves and in the rocks of the mountains,

16 And they ^{1a}say to the mountains and to the rocks, Fall on us and hide us from *the* ^bface of Him who sits upon the throne and from the ^cwrath of the "Lamb;

17 For the "great day of Their wrath has come, and ^bwho is able to stand?

CHAPTER 7

Visions Inserted between the Sixth and Seventh Seals 7:1-17

*(1) 144,000 of the Twelve Tribes Sealed—
the Chosen Israelites Preserved on Earth
vv. 1-8*

1 ¹After this I saw four angels standing at the ^afour corners of the earth, holding fast the ^bfour ²winds of the earth, so that ³no wind should blow on the earth nor on the sea nor on any tree.

2 And I saw ¹another Angel ascend from *the* "rising the Lord, before the great tribulation (Joel 3:11-16; 2:30-31; Luke 21:11), and the second will occur after the day of the Lord, after the great tribulation (Matt. 24:29-30; Luke 21:25-26). What is covered in the sixth seal is the first calamity.

15¹ Lit. captain over 1,000 men.

16¹ "They say" this according to the feeling of their conscience, fearing the coming of the judgment of God. It is not the proclamation of God concerning the coming of His judgment.

1¹ Chapter 7 is an insertion between the sixth seal (6:12-17) and the seventh seal (8:1), showing how God cares for His peoples while He is about to execute His judgment on the earth.

1² "Winds" here are for God's judgment (Jonah 1:4; Isa. 11:15; Jer. 22:22; 49:36; 51:1).

1³ The opening of the seventh seal will bring in the seven trumpets (8:1-2). At the first trumpet, the third part of the earth and the third part of the trees will be burnt (8:7). At the second trumpet, the third part of the sea will be destroyed (8:8-9). Before all this transpires, God will seal all the Israelites whom He intends to preserve (v. 3).

2¹ "Another Angel" here refers to Christ, as also in 8:3, 10:1, and 18:1. In the Old Testament Christ was called "the Angel of the Lord," who was God Himself (Gen. 22:11-12; Exo. 3:2-6; Judg. 6:11-24; Zech. 1:11-12; 2:8-11; 3:1-7). Here in the New Testament He is again called the "Angel."

15^a
Psa.
2:
10-12;
Isa.
24:21
15^b
Isa.
2:10,
19, 21
16^a
Hosea
10:8;
Luke
23:30
16^b
Psa.
68:2
16^c
Psa.
2:12
16^d
see
Rev.
5:6
17^a
Zeph.
1:14;
cf.
Rev.
16:14;
Jer.
30:7
17^b
Psa.
76:7;
Nahum
1:6
1^a
Rev.
20:8;
Isa.
11:12
1^b
Jer.
49:36;
Dan.
7:2;
Zech.
6:5;
Matt.
24:31
2^a
Rev.
16:12

^{2b} of *the* sun, having *the* seal of *the* ¹living God; and He
Jer. cried with a ²loud voice to the four angels to whom it was
10:10; given to harm the earth and the sea,
Dan.

6:20; 3 Saying, Do not harm the earth nor the sea nor the
Matt. trees until we have ^asealed the slaves of our God upon
16:16; ^btheir foreheads.
1 Tim.

3:15; 4 And I heard the number of ¹those who were sealed,
Heb. a ^ahundred *and* forty-four thousand sealed out of every
3:12; tribe of *the* sons of Israel:
9:14

^{3a} 5 Out of *the* tribe of ¹Judah, twelve thousand sealed;
Rev. out of *the* tribe of Reuben, twelve thousand; out of *the*
9:4 tribe of Gad, twelve thousand;
^{3b} *Rev.*

13:16; 6 Out of *the* tribe of Asher, twelve thousand; out of
14:1, 9; *the* tribe of Naphtali, twelve thousand; out of *the* tribe
20:4; of ^{1a}Manasseh, twelve thousand;
22:4;

Ezek. 7 Out of *the* tribe of Simeon, twelve thousand; out of
9:4 *the* tribe of Levi, twelve thousand; out of *the* tribe of
^{4a} Issachar, twelve thousand;
cf.

Rev. 8 Out of *the* tribe of Zebulun, twelve thousand; out
14:1, 3 of *the* tribe of Joseph, twelve thousand; out of *the* tribe
^{6a} of Benjamin, twelve thousand sealed.
Gen.

48:
13-14

**(2) A Great Multitude Serving God
 in the Heavenly Temple—
 the Redeemed Saints Raptured to Heaven
 to Enjoy God's Care
 and the Lamb's Shepherding
 vv. 9-17**

9 After these things I saw, and behold, a ¹great mul-

² Lit. great.

⁴ These are the Israelites who will keep the commandments of God during the great tribulation (12:17; 14:12).

⁵ Reuben was the firstborn of Israel, but due to his sinfulness he lost his birthright and Judah prevailed above his brothers (1 Chron. 5:1-2). Hence, the tribe of Judah is mentioned here first.

⁶ Because Manasseh, one of the two sons of Joseph (Gen. 48:5), and Joseph (v. 8) stand for two tribes, Joseph will still have the double portion of the birthright (1 Chron. 5:1-2) during the millennium (Ezek. 48:4-5).

In the account here, as in 1 Chronicles chapters 2 through 9, the tribe of Dan is omitted because of their idolatry (Judg. 18:30-31; 1 Kings 12:29-30; 2 Kings 10:29; cf. Gen. 49:17). However, Dan will still be counted during the millennium (Ezek. 48:1) because of Jacob's blessing upon him, that Dan might still be one of the tribes by the salvation of the Lord (Gen. 49:16-18).

⁹ The "great multitude" consists of the redeemed ones, through-

titute which no one could number, out of ^aevery nation and *all* tribes and peoples and tongues, ²standing before the throne and before the ^bLamb, clothed in ^{3c}white robes, and ^{4a}palm branches in their hands.

10 And they cried with a ¹loud voice, saying, ^{2a}Salvation to our God who sits upon the throne and to the ^bLamb.

11 And all the angels stood around the throne and the ^aelders and the ^bfour living creatures, and fell on their faces before the throne and worshipped God,

12 Saying, ^{1a}Amen, ^bblessing and ^cglory and wisdom and ^dthanks and honor and power and strength *be* to our God ²forever and ever. Amen.

13 And one of the elders answered, saying to me, These who are clothed in white robes, who are they, and where did they come from?

out all generations from the nations, who constitute the church (5:9; Rom. 11:25; Acts 15:14, 19).

^{9^a} "Standing before the throne" indicates that the "great multitude" of the redeemed must have been raptured to the heavens, to the presence of God. "Standing before the Lamb" corresponds to "stand before the Son of Man" (Luke 21:36), which clearly indicates the rapture. Since this is mentioned immediately after the opening of the sixth seal, it also implies that the rapture of the believers should begin to transpire before or at the sixth seal. The record in verses 9-17 composes in a general way the scene from the rapture of the believers to their enjoyment in eternity.

^{9^b} "Robes," being plural, signify the righteousness of their conduct. "White" indicates that their conduct is pure and approved by God through the washing in the blood of the Lamb (v. 14).

^{9^c} "Palm branches" signify their victory over tribulation (cf. John 12:13), which they have undergone for the Lord's sake (v. 14). Palm trees are also the sign of satisfaction through watering (Exo. 15:27). Palm branches were used for the feast of tabernacles, in which the people of God rejoiced for the satisfaction of their enjoyment (Lev. 23:40; Neh. 8:15). The feast of tabernacles was a type which will be fulfilled by this great multitude of God's redeemed enjoying the eternal feast of tabernacles. This multitude "shall flourish like the palm tree" in the temple of God (Psa. 92:12-13).

^{10¹} Lit. great.

^{10²} The loud praise with only "salvation" mentioned indicates that the praisers are the saved ones. The great multitude, those who are saved, are grateful for God's salvation.

^{12¹} This is similar to the word in Luke 15:7, where there is joy in heaven over one sinner who repents. Here the angels say "Amen" to the redeemed ones' praise of salvation.

^{12²} Lit. to the ages of the ages.

^{9^a}
Rev.
5:9
^{9^b}

Rev.
5:6
^{9^c}

Rev.
7:14;
3:4
^{9^d}

Lev.
23:40;
Psa.

92:12;
Ezek.
40:16,
22;

John
12:13
^{10^a}

Rev.
12:10;
19:1;

Psa.
3:8;
27:1
^{10^b}

Rev.
5:6
^{11^a}

Rev.
4:4
^{11^b}

Rev.
4:6
^{12^a}

Rev.
5:14
^{12^b}

Rev.
5:
12-13
^{12^c}

Rev.
1:6;
4:11;
19:1
^{12^d}

Rev.
4:9

14^a 14 And I said to him, My lord, you know. And he said
 Rev. 1:9; to me, These are those who come out of the great
 2:9, 10; tribulation and have ^bwashed their robes and made
 John 16:33; them ^cwhite in the ^dblood of the ^eLamb.

15 Therefore ¹they are before the throne of God, and
 Acts 14:22 ^aserve Him day and night in His ^btemple; and He who
 14^b sits upon the throne ²shall spread *His* ^ctabernacle over
 Rev. 22:14 them.

16 They shall not ^ahunger anymore, neither shall
 Rev. 7:9 they ^bthirst anymore, neither shall the ^csun ¹beat upon
 14^a them, nor any heat;

17 For the ^aLamb in the midst of the throne shall
 1 John 1:7 ^{1b}shepherd them and shall ^cguide them to ^dsprings of
 14^a ^{2e}waters of life; and God shall ¹wipe away every ²tear
 Rev. 5:6 from their eyes.

CHAPTER 8

g. Seventh Seal:

Seven Trumpets Brought In—

Answer to the Saints' Prayer in the Fifth Seal

8:1-2

1 And when He opened the seventh seal, there was
 John 1:14; ^{1b}silence in heaven about half an hour.

15¹ The portrait of verses 15 to 17, similar to what is portrayed in
 Rev. 21:3-4 and 22:3-5, is of eternity.

16^a 15² Lit. shall tabernacle over them. Christ is the tabernacle of God
 Isa. 49:10 (John 1:14, Recovery Version), and the New Jerusalem as the ultimate
 16^b enlargement of Christ will be God's eternal tabernacle (21:2-3), where
 John 4:14 all God's redeemed ones will dwell with Him forever. God will over-
 16^c shadow them with Himself as embodied in Christ. Christ, as the em-
 Psal. 121: bodiment of God, shall be their tabernacle. The record of verses 15-17
 5-6 very much resembles 21:3-7.

16¹ Lit. fall.

17^a 17¹ Shepherding includes feeding. Under the shepherding of Christ
 Rev. 5:6 "I shall not want" (Psa. 23:1).

17^b 17² "Tear from their eyes" is a sign of their dissatisfaction. "Waters
 Psal. 23:1; of life" are for their satisfaction. Because the Lamb shall supply them
 Isa. 40:11; with waters of life for their satisfaction, they will have no tears of dis-
 John 10:11; satisfaction. The waters of life shall be supplied, and the water of tears
 Heb. shall be wiped away.

1¹ "Silence in heaven" indicates solemnity. At the opening of the

13:20;	17 ^a	Isa.	17 ^b	17 ^c	1 ^a	Zeph.	Zech.
1 Pet.	Rev.	49:10;	Rev.	Rev.	Hab.	1:7;	1:11
5:4	21:6;	Jer.	21:6;	21:4;	2:20;	cf.	
17 ^c	Psa.	2:13;	22:1.	Isa.	Zech.	Psa.	
Psa.	36:9;	John	17	25:8	2:13;	46:10;	
23:2		4:14					

2 And I saw the ^aseven angels who stand before God, and ^{1b}seven trumpets were given to them.

***h. Scene in Heaven after the Opening
of the Seventh Seal—
Christ as the High Priest
Offering the Saints' Prayers to God
8:3-5***

3 And ^{1a}another Angel came and stood at the ^{2b}altar, having a ³golden ^ccenser, and ⁴much ^dincense was given to Him that He should ⁵add it to the ^eprayers of all the ⁶saints upon the ^{7f}golden altar which *was* before the throne.

4 And the ^{1a}smoke of the ²incense went up with the ^bprayers of the saints out of *the* hand of the Angel before God.

5 And the Angel took the censer and ¹filled it with the ^afire of the altar and ^{2b}cast *it* to the earth; and there seventh seal all heaven becomes silent, because the age is about to be changed.

² The seventh seal brings in the "seven trumpets." The seals are opened secretly, whereas the trumpets are sounded openly.

³ See note 2¹ in chapter 7.

³ "The altar" of burnt offering (cf. Exo. 27:1-8).

³ "Golden censer" signifies the prayer of the saints, which is brought to God by Christ as "another Angel."

³ Lit. many incenses. "Incense" signifies Christ with all His merit to be added to the prayers of the saints that the saints' prayers might be acceptable to God upon the golden altar.

³ Lit. give.

³ At the opening of the seventh seal there will still be "saints" praying on the earth.

³ "The golden altar" is the incense altar (cf. Exo. 30:1-9).

⁴ "The smoke of the incense" indicates that the incense is burnt to God with the prayers of the saints. This implies that the prayers of the saints become effective and acceptable to God.

⁴ Lit. incenses

⁵ This implies the answer to the prayers of the saints, especially the prayer in the fifth seal mentioned in 6:9-11 and the prayer mentioned in Luke 18:7-8. The prayer of the saints in this chapter must be for the judgment of the earth which opposes God's economy. The answer to the saints' prayers is the execution of God's judgment upon the earth by the following seven trumpets.

⁵ To cast the fire to the earth is to execute God's judgment upon the earth. Therefore, the thunders, voices, lightnings, and an earthquake come as signs of God's judgment.

2^a
Rev.
8:6

2^b
Rev.
8:6

3^a
Rev.
7:2;

10:1;
18:1

3^b
Rev.
6:9

3^c
Rev.
8:5

3^d
Rev.
5:8

3^e
Rev.
5:8

3^f
Exo.
30:

1-10;
Luke
1:11

4^a
Exo.
30:8-9;

Lev.
16:13;
Luke
1:9-10

4^b
Rev.
6:9-10

5^a
Lev.
16:12;

Num.
16:46;

Isa.
6:6;
cf.
Lev.
10:1

5^b
cf.
Gen.
19:24;

Ezek.
10:2

^{5c} were "thunders and voices and lightnings and an "earth-quake.
 Rev.
 4:5

^{5d}

Rev.
 6:12

^{6a}

Rev.
 8:2

^{7a}

Exo.
 9:

18-19;
 23-26;

Isa.

28:2;

Ezek.
 38:22;

Psa.

18:

12-13

^{7b}

Joel

2:30

^{7c}

Rev.

8:8-12;

9:15;

18;

Nahum

1:5, 6;

Zech.

13:8-9

^{7d}

Rev.

7:1-3

^{8a}

cf.

Psa.

46:2

^{8b}

cf.

Rev.

16:4;

Exo.

7:

17-21

^{10a}

Rev.

6:13

^{10b}

Rev.

14:7;

16:4

3. Seven Trumpets— the Execution of God's Economy 8:6 - 11:19

6 And the "seven angels who had the seven trumpets prepared themselves ¹to trumpet.

a. First Trumpet: Judgment on the Earth 8:7

7 And the first trumpeted: and there was ^ahail and ^bfire mingled with blood, and it was cast to the earth; and the "third *part* of the ^dearth was burnt up, and the third *part* of the trees were burnt up, and all green grass was burnt up.

b. Second Trumpet: Judgment on the Sea 8:8-9

8 And the second angel trumpeted: and as *it were* a great "mountain burning with fire was cast into the sea; and the third *part* of the sea became ^bblood,

9 And the third *part* of the creatures which were in the sea *and* which had ¹life died, and the third *part* of the ships were destroyed.

c. Third Trumpet: Judgment on the Rivers 8:10-11

10 And the third angel trumpeted: and a great "star fell out of heaven, burning like a torch, and it fell upon the third *part* of the rivers and upon the ^bsprings of waters.

11 And the name of the star is called ¹Wormwood;

⁶¹ The seven trumpets were given to the seven angels (v. 2). But it is after the prayers of the saints in verses 3 through 5 have been answered that the seven angels are prepared "to trumpet." God's will in heaven requires the saints' prayer to carry it out on earth.

⁹¹ Lit. soul.

¹¹¹ A bitter plant.

and the third *part* of the waters became "wormwood, and many ²men died from the waters because they were made bitter.

d. Fourth Trumpet:

Judgment on the Sun, Moon, and Stars
8:12

12 And the ¹fourth angel trumpeted: and the third *part* of the "sun and the third *part* of the moon and the third *part* of the stars were smitten, so that the third *part* of them might be ^bdarkened and the day should not appear *for* the third *part* of it, and the night likewise.

e. Fifth Trumpet—the First Woe:
Judgment on Men—Satan and Antichrist
Collaborating to Torment Men
8:13 - 9:11

13 And I saw, and I heard ¹an "eagle flying in ^bmid-heaven, saying with a ²loud voice, ^{3c}Woe, woe, woe, to those who ^d dwell on the earth because of the remaining sounds of the trumpet of the ^ethree angels who are about to trumpet.

11² Lit. the humans.

12¹ The first four trumpets, not yet the direct judgment on men, form one group like the first four seals. The first trumpet consists of a judgment on the earth with the trees and all the grass, as occurred in Egypt (Exo. 9:18-25); the second, a judgment on the sea with the living creatures and ships; the third, a judgment on the rivers and springs of waters, as occurred in Egypt (Exo. 7:17-21); the fourth, a judgment on the sun, the moon, and the stars, to darken them, as also occurred in Egypt (Exo. 10:21-23). By the judgments of these four trumpets, the third part of the earth, the sea, the rivers, and the hosts in the heavens are damaged, thus causing them to no longer be good for man's living. Before the seven trumpets, there was already a judgment on the earth and on the hosts of the heavens at the sixth seal (6:12-14). The extent of the damage of that judgment was not so definite as the damage of the first four trumpets. At the seventh trumpet, there will be further judgments on the earth, the sea, the rivers, and the sun through the seven bowls (16:1-21). Those will be the most severe judgments of God on the earth and heaven.

13¹ Lit. one eagle.

13² Lit. great.

13³ The three woes of the last three trumpets (9:12; 11:14) will be the woes of "the great tribulation" (Matt. 24:21). They will occur in the last half of the seventieth week (Dan. 9:27), a period of three and one-half years (Dan. 7:25; 12:9; Rev. 12:14), forty-two months (Rev. 11:2; 13:5), or twelve hundred and sixty days (Rev. 11:3; 12:6).

11^a
Jer.
9:15;
23:15

12^a
cf.
Rev.
6:
12-13;
16:8

12^b
cf.
Rev.
6:12;
16:10;
Exo.
10:
21-22;

Isa.
13:10;
Ezek.
32:7-8;
Joel

2:10,
31;
3:15;
Amos
8:9;
Matt.
24:29;
Mark
13:24

13^a
cf.
Rev.
12:14
13^b
Rev.
14:6
13^c
Rev.
9:12;
11:14;
12:12
13^d
Rev.
3:10
13^e
Rev.
9:1, 13;
11:15

CHAPTER 9

1^a 1 And the fifth angel trumpeted, and I saw a ^{1a}star out of heaven ^bfallen to the earth, and to him was given the ^ckey of the shaft of the ^{2d}abyss.

1^b 2 And he opened the shaft of the abyss, and ^asmoke went up out of the shaft as *the* smoke of a great furnace; and the ^bsun and the air were darkened by the smoke of the shaft.

1^c 3 And out of the smoke came forth ^{1a}locusts to the earth, and authority was given to them as the ^bscorpions of the earth have authority.

1^c 4 And it was said to them that they should not injure the grass of the earth, nor any green thing, nor any tree, except ¹men who do not have the ^aseal of God on their foreheads.

1^a 5 And it was given them, not that they should kill them, but that they should be tormented ^afive months; and their torment *was* as *the* torment of a scorpion when it strikes a man.

1^a 6 And in those days ¹men shall ^aseek death and shall by no means find it; and they shall long to die, and death flees from them.

2^a 7 And the ^{1a}likenesses of the locusts *were* like horses

1¹ The "star" here refers to Satan, who will be cast down from heaven to earth. The angels are likened to stars (Job 38:7; Rev. 12:4). Satan, as the archangel, was the daystar (Isa. 14:12, Heb.). In Luke 10:18 was the judgment upon him. Here, and in 12:9-10, is the execution of that judgment.

1² "Abyss" is the dwelling place of the demons (Luke 8:31, translated "deep" in KJV).

3¹ The "locusts" here are not like the locusts in Exodus 10:12-15, because they have tails like scorpions and stings and injure men (v. 10). They must be demon-possessed ones, because they come out of the smoke which issues from the dwelling place of the demons (v. 2).

4¹ Lit. the humans. The plagues of the first four trumpets are not directly upon man, whereas the woes of the last three trumpets are. Those who will not be injured by the demon-possessed locusts are the Israelites who have the seal of God on their foreheads (7:3-8).

6¹ Lit. the humans.

7¹ Verses 7 and 9 are very similar to Joel 2:4-5, 25, and 1:6, words spoken concerning Israel. This, with the fact that the Israelites need to

Joel	2:25,	9:5, 10;	11, 14;	4 ^a	5 ^a	6 ^a	7 ^a
2-11	cf.	Luke	Rev.	Rev.	cf.	Joel	
3 ^b	2	Chron.	10:19	7:3	9:10	Jer.	2:4
Rev.	10:					8:3	

prepared for ^bwar, and on their heads as *it were* crowns like gold, and their faces *were* as faces of men;

8 And they had hair as *the* hair of women, and their ^ateeth were as *the teeth* of lions.

9 And they had breastplates as breastplates of iron; and the ^asound of their wings *was* as *the* sound of *the* chariots of many horses rushing into battle.

10 And they have ^atails like scorpions, and stings; and in their tails is their authority to injure ¹men ^bfive months.

11 They have a ^aking over them, the ¹angel ^bof the ^cabyss: his name in Hebrew is ²Abaddon, and in Greek he has *the* name ³Apollyon.

f. Sixth Trumpet—the Second Woe:

***Further Judgment on Men—
Two Hundred Million Cavalry
Killing the Third Part of Men
9:12-21***

12 The ^{1a}first woe is past; behold, ^{2b}two woes are yet to come after these things.

be sealed by God (7:3-8) to escape the injury of the locusts, may indicate that the woe of the fifth trumpet is especially upon the Israelites.

10¹ Lit. the humans.

11¹ "The angel of the abyss" is "the beast," Antichrist, who will come out of the pit of the abyss (11:7; 17:8).

11² Heb. destruction, as used in Job 26:6; 28:22; Prov. 15:11.

11³ Lit. destroyer. Antichrist will do much destroying (Dan. 8:23-25).

12¹ "The first woe," which is of the fifth trumpet, is that Satan falls from heaven to earth and Antichrist comes up from the abyss, working together to torment man. Since it is at the fifth trumpet that Satan falls from heaven to damage the earth and persecute the people of God for three and a half years (12:10, 12-17, 6), and that Antichrist comes up out of the abyss to collaborate with Satan to torment people, persecute the saints and blaspheme God at the same time (the last three and a half years—13:5-7; 11:7), and since it is also in the same last three and a half years that the holy city Jerusalem is given to the Gentiles for destruction (11:2), the woe of the fifth trumpet must be the beginning of the "great tribulation" (Matt. 24:21. See note 2⁴ in chapter 11.). The second woe of the sixth trumpet and the third woe of the seventh trumpet (8:13; 9:12; 11:14) must also be parts of the great tribulation, which, probably with the damages of the sixth seal and of the first four trumpets, will be the trial on all the earth's dwellers (3:10).

12² The "two woes" are of the sixth and seventh trumpets (9:13-20; 11:14-15).

7^b
Joel
2:4-11
8^a
Joel
1:6
9^a
Joel
2:5
10^a
cf.
Rev.
9:19
10^b
Rev.
9:5
11^a
Rev.
17:12b
11^b
Rev.
11:7;
17:8
11^c
Rev.
9:1
12^a
Rev.
8:13
12^b
Rev.
11:14

13^a *Rev.* 8:3 13 And the sixth angel trumpeted, and I heard ¹a voice ²out of the four horns of the "golden altar which is before God,

14^a *Rev.* 16:12; *Gen.* 2:14; 15:18; *Deut.* 1:7; *Josh.* 1:4 14 Saying to the sixth angel who had the trumpet, Loose the four angels which are bound at the great river "Euphrates.

15^a *Rev.* 8:7 15 And the four angels were loosed who had been prepared ¹for the hour and day and month and year, that they might kill the "third *part* of ²men.

16^a *Rev.* 20:15; 21:8 16 And the number of the cavalry troops *was* two hundred million. I heard their number.

17^a *Rev.* 17:13; 18:1; 19:1; 20:1; 21:1 17 And thus I saw the horses in the vision and those sitting on them, having breastplates of "fire and of hyacinth and of ^bsulphur; and the heads of the horses *were* as heads of lions, and out of their mouths proceed fire and "smoke and sulphur.

18^a *Rev.* 9:18; 14:10; 19:20; 20:10; 21:8 18 The third *part* of ¹men was killed by these three "plagues, by the fire and the smoke and the sulphur proceeding out of their mouths.

19^a *Rev.* 9:2 19 For the authority of the horses was in their mouth and in their "tails; for their tails *are* like ^{1b}serpents having heads, and with them they injure.

20^a 20 And the rest of ¹men, who were not killed by these

13¹ Lit. one voice.

13² The blood of the atonement was put upon the four horns of the golden altar, the incense altar, for atonement, i.e., redemption (Lev. 16:18). The voice which comes "out of the four horns of the golden altar" indicates that God's judgment upon man is based on the redemption of Christ; it is because men do not believe in Christ's redemption.

15¹ "For the hour and day and month and year" means that the four angels had been prepared unto the hour, plus the day, plus the month, and plus the year—altogether thirteen months, one day, and one hour for the killing of men. The killing will last firstly one hour, then one day, then one month, and lastly one year.

15² Lit. the humans.

18¹ Lit. the humans.

19¹ The horses' tails here, like serpents, are more poisonous than the locusts' tails, which are like scorpions (v. 10). The locusts only torment men for five months (vv. 5, 10), whereas the horses kill "the third part of men" (vv. 15, 18). This means that the woe of the sixth trumpet is more severe than that of the fifth.

20¹ Lit. the humans.

plagues, did ^anot ²repent of the ^bworks of their hands, that they should not ^cworship demons and ^didols of gold and silver and brass and stone and wood, which can neither ³see nor hear nor walk;

21 And they did ^anot repent of their murders, nor of their ^bwitchcrafts, nor of their ^cfornication, nor of their thefts.

CHAPTER 10

Visions Inserted between the Sixth and Seventh Trumpets

10:1 - 11:13

(1) Christ Coming to Possess the Earth 10:1-7

1 ¹And I saw ^{2a}another strong Angel ^bcoming down out of heaven, clothed *with* a ^ccloud; and the ^{3d}rainbow *was* upon His head, and His ^eface *was* as the sun, and His ^ffeet as ⁴pillars of ⁵fire;

20² The intention of God's judgment is that men may repent.

20³ It does not say here that the idols cannot speak, as in Psalms 115:5 and 135:16, because the image of Antichrist speaks (13:15).

1¹ From 10:1 through 11:14 is an insertion between the sixth and seventh trumpets.

1² "Another strong Angel," like the One in 7:2, and 8:3, and 18:1, is Christ. He is now "coming down out of heaven." This vision, part of the insertion between the sixth and seventh trumpets, is a hint that before the seventh trumpet, Christ is on the way to earth. At this time He is "clothed with a cloud," not yet "on the cloud," as in 14:14 and in Matthew 24:30; 26:64 (Gk.). To be "on the cloud" is to come openly, whereas to be "clothed with a cloud" is to come secretly. This indicates that even after the sixth trumpet, Christ is still coming secretly, not openly, until He will be seen by all the tribes of the earth, as mentioned in 1:7 and in Matthew 24:30.

1³ "The rainbow" here indicates that Christ, in His judgment upon the earth, will keep the covenant God made with Noah (Gen. 9:8-17).

1⁴ "Pillars" here indicate steadfastness (Jer. 1:18; Gal. 2:9).

1⁵ "Fire" here signifies the holiness of God (Exo. 19:18; Heb. 12:29), according to which Christ will execute His judgment upon the earth.

1^c	<i>Matt.</i>	<i>1:9;</i>	1^d	1^e	1^f	
<i>Rev.</i>	<i>24:30;</i>	<i>1 Thes.</i>	<i>Rev.</i>	<i>Rev.</i>	<i>Rev.</i>	
<i>1:7;</i>	<i>26:64;</i>	<i>4:17</i>	<i>4:3</i>	<i>1:16;</i>	<i>1:15</i>	
<i>14:14;</i>	<i>Acts</i>			<i>Matt.</i>		
				<i>17:2</i>		
						1^b
						<i>Rev.</i>
						<i>18:1;</i>
						<i>1 Thes.</i>
						<i>4:16</i>

20^a
cf.
Rev.
2:21
20^b
Deut.
4:28;
Jer.
1:16;
Micah
5:13;
Acts
7:41
20^c
1 Cor.
10:
20-21
20^d
Psa.
115:
4-7;
135:
15-17;
Dan.
5:23
21^a
cf.
Jer.
8:6
21^b
Rev.
18:23;
21:8;
22:15;
Exo.
22:18;
Lev.
20:27;
Deut.
18:
10-12;
Isa.
47:
9, 12;
Gal.
5:20
21^c
Rev.
2:21;
Heb.
13:4
1^a
Rev.
7:2
1^b
Rev.
18:1;
1 Thes.
4:16

2^a 2 And having in His hand a ¹little opened ^ascroll. And He ²placed His right foot on the sea and the left on the land,

Rev.
10:
8-10;
5:1

3^a 3 And cried with a ¹loud voice as a ^{2a}lion ^broars. And when He cried, the ³seven ^cthunders ⁴uttered their own voices.

Rev.
5:5

3^b 4 And when the seven thunders spoke, I was about to write; and I heard a ^avoice out of heaven saying, ^bSeal the things which the seven thunders spoke, and do not write them.

Isa.
31:4;
Hosea
11:10
3^c

Rev. 5 And the Angel whom I saw ^astanding on the sea and on the land ^blifted up His right hand to heaven,

4:5;
Psa.
29:3-9

4^a 6 And ¹swore by Him who ^alives ²forever and ever, who ^bcreated heaven and the ³things in it, and the earth and the ⁴things in it, and the sea and the ⁵things in it, that there shall be ^{6c}delay no longer;

Rev.
10:8

4^b 7 But in the ¹days of the voice of the ^aseventh angel

cf.
Rev.
22:10;
Dan.
8:26;
12:4, 9
5^a

2¹ This "little opened scroll" is the scroll in 5:1, which only Christ is worthy to open and which He took out of the hand of God (5:5, 7). Now it is "in His hand." In 5:1 it was sealed; here it is "opened." Here, being only a part of the scroll, it is called "a little scroll."

2² To place His feet "on the sea and upon the land" is to tread upon them, and to tread upon them is to take possession of them (Deut. 11:24; Josh. 1:3; Psa. 8:6). This indicates that Christ is coming down to take possession of the earth. Only He is worthy to open the scroll of God's economy, and only He is qualified to possess the earth.

Rev.
10:2, 8
5^b
Gen.
14:22;
Exo.
6:8;

3¹ Lit. great.

3² A lion's roaring is like the wrath of a king (Prov. 19:12; 20:2). This indicates that Christ, as the King of the earth, is provoked to wrath.

Num.
14:30;
Deut.
32:40;
Ezek.
20:5;
Dan.
12:7

3³ "The seven thunders" should be the ultimate utterances of God's wrath in full.

3⁴ Lit. spoke.

6¹ To swear is the practice of the Old Testament, not of the New (Matt. 5:34-36).

6^a
Rev.
4:9

6² Lit. to the ages of the ages.

6³ The main item of "the things in heaven" is the angels.

6^b
Rev.
4:11

6⁴ The main item of "the things in the earth" is men.

6⁵ The main item of "the things in the sea" is the demons.

6^c
Rev.
6:

6⁶ Lit. space of time. After the sixth trumpet, there will be no more time of toleration in God's judgment upon the earth. Hence, the seventh trumpet is the most serious of God's judgments. It is God's answer in full to the martyred saints' prayer in 6:10.

10-11
7^a
Rev.
11:15

7¹ The trumpeting voice of the seventh trumpet will last a period of "days."

when he is about to trumpet, the ²mystery of God ³also is ⁴finished, as He ⁵announced the ⁶good news to His own slaves the prophets.

**(2) John Charged to Prophecy Again
10:8-11**

8 And the ^avoice which I heard out of heaven was again speaking with me and saying, Go, take the little ^bscroll which is opened in the hand of the Angel who is ^cstanding on the sea and on the land.

9 And I went to the Angel, saying to Him to give me the little scroll. And He said to me, Take it and ^ddevour it, and it will make your stomach bitter, but in your mouth it will be ^esweet as honey.

10 And I took the little scroll out of the hand of the Angel and ^fdevoured it, and it was ^gsweet as honey in my

⁷ In the dispensations from Adam to Moses, and from Moses to Christ, everything was unveiled, manifested, and there was no mystery. It will be the same in the dispensation of the millennial kingdom and in the new heaven and new earth—everything will be unveiled and there will be no more mystery. But in the dispensation from Christ to the millennial kingdom everything is a mystery. The incarnation of Christ, as the beginning of this dispensation of mystery, is a mystery (1 Tim. 3:16). Christ Himself (Col 2:2), the church (Eph. 3:4-6), the kingdom of the heavens (Matt. 13:11), the gospel (Eph. 6:19), the indwelling of Christ (Col. 1:26-27), and the coming resurrection and transfiguration of the saints as the ending of this dispensation of mystery (1 Cor. 15:51-52), are all mysteries which were hidden in times of the ages (Rom. 16:25; Eph. 3:5; Col. 1:26). All these mysteries will be completed, finished and over at the trumpeting of the seventh trumpet.

⁷ At the trumpeting of the seventh trumpet, not only God's judgment of wrath upon the earth, but "the mystery of God also is finished."

⁷ Or, completed.

⁷ In the seventh trumpet "the good news" which God "announced to His own slaves the prophets," as in Isaiah 2:2-4; 11:1-10; 65:17-20; 66:22, will be fulfilled: that is, the kingdom in its manifestation will come (11:15), and the new heaven and new earth with the New Jerusalem will follow (21:1-3).

¹⁰ The writer of this book not only received but also "devoured" the scroll. To devour anything is to receive it into one's entire being. We must receive the divine revelation, especially the book of Revelation, in this way. Both Jeremiah and Ezekiel did this (Jer. 15:16; Ezek. 2:8; 3:1-3).

¹⁰ When we receive the divine revelation by devouring it, it is "sweet" in our eating, but it becomes "bitter" in our digestion, in our experience.

7^b

Acts

3:21;

Isa.

2:2-4;

11:

1-10;

65:

17-20;

66:22

8^a

Rev.

10:4

8^b

Rev.

10:2

8^c

Rev.

10:2, 5

9^a

Ezek.

2:8-9;

3:1-3;

Jer.

15:16

9^b

Ezek.

3:3;

Psa.

119:

103

mouth; and when I had eaten it, my stomach was made bitter.

11^a 11 And they said to me, You must prophesy ¹again
Rev. ²over many ^apeoples and nations and tongues and kings.
11:9;
17:15

CHAPTER 11

(3) The Temple Measured and the Court Cast Out— the Heavenly Temple

Sanctified and Preserved; the Earthly One Given to the Gentiles 11:1-2

1^a
Rev.
21:15;
Ezek.
40:3

1^b
Rev.
21:15;
Ezek.
40:5;
42:

15:20;
Zech.
2:2

1^c
Rev.
11:19;
3:12;
7:15;
14:

15,17;
15:
5,6,8;
16:1;
21:22

1^d
Rev.
8:3;
9:13

1^e
Rev.
7:9-10

2^a
Exo.
27:
9, 18;
Ezek.
40:17

2^b
Luke
21:24

2^c
Isa.
52:1;
Matt.
27:53

2^d
Rev.
13:5;
Dan.
7:25;
12:7

1 And there was given to me a ^{1a}reed like a ¹rod, and he said, Rise and ^{2b}measure the ^{3c}temple of God and the ^{4d}altar and those who ^eworship in it.

2 And the ^{1a}court which is outside of the ²temple cast out and do not measure it, because it has been given to the ^bnations, and they will trample under foot the ^{3c}holy city ^{4d}forty-two months.

11¹ The prophecy of this book is composed of two sections. From the first seal to the sixth trumpet is the first section; it is in secret. From the seventh trumpet to the new heaven and new earth is the second section; it is openly manifested. John has prophesied in the first section. He "must prophesy **again**," that is, to prophesy in the second section of the prophecy of this book.

11² Lit. on.

1¹ "A reed" as in 21:15 and Ezekiel 40:3; 42:16-19 is for measuring, whereas "a rod" implies punishment (Prov. 10:13; Isa. 10:5; 11:4). Hence, "a reed like a rod" here indicates measuring with punishment.

1² To "measure" is to sanctify, to preserve, and to possess (Num. 35:2, 5; Ezek. 45:1-3; 42:15, 20; 48:8, 12, 15).

1³ Gk. *naos*, the inner temple.

1⁴ "Altar" here refers to the golden altar of incense, because it is with the temple, not the brass altar of sacrifice in "the court which is outside the temple" (v. 2).

2¹ "The court" is on earth.

2² See note 1³.

2³ "The holy city" here refers to the earthly Jerusalem (Isa. 52:1; Matt. 27:53).

2⁴ At the end of this age Antichrist will make a firm covenant with the Jews for a week (seven years), which will be the last week of the seventy weeks God appointed for the Jewish nation in Daniel 9:24-27. In the middle of the last week (that is, after the first half of the seven years) Antichrist will break the covenant and destroy the worship of God (Dan. 9:27). Then he will blaspheme God and persecute His peo-

(4) Two Witnesses—Moses and Elijah
11:3-12

3 And I will give *authority* to My ¹two "witnesses, and they shall prophesy a ^{2b}thousand two hundred and sixty days, clothed in ^{3c}sackcloth.

4 These are the "two ¹olive trees and the two ^{2b}lampstands which stand before the "Lord of the earth.

5 And if anyone desires to injure them, "fire proceeds out of their mouth and devours their enemies. And if anyone desires to injure them, thus must he be killed.

6 These have the authority to "shut heaven that no "rain may fall *during* the days of their prophecy; and they have authority over the waters to turn them into "blood, and to smite the earth with every "plague as often as they desire.

7 And when they have completed their "testimony, the ^{1b}beast who comes up out of the "abyss shall make

ple for three and a half years (13:5-7; Dan. 7:25; 12:7), which will be the "forty-two months" mentioned here and the last half of the last week in Daniel 9:27, when Antichrist will also destroy the holy city Jerusalem. According to Matthew 24:15 and 21, these last three and a half years must be the time of the "great tribulation."

3¹ "Two witnesses" give an adequate testimony (Deut. 17:6; 19:15; Matt. 18:16). The two witnesses here are Moses and Elijah. What they do in verses 5 and 6 is just like the deeds of Moses and Elijah (Exo. 7:17, 19; 9:14; 11:1; 2 Kings 1:10-12; 1 Kings 17:1). They appeared before the Lord on the mount of transfiguration (Matt. 17:1-3). Moses, representing the law, and Elijah, representing the prophets (Luke 16:16), both testify for God. Elijah's mission was predicted (Mal. 4:5; Matt. 17:11). They are the two olive trees, the two sons of oil in Zechariah 4:3, 11-14 (v. 4).

3² This is the forty-two months mentioned in verse 2, the period of time when Antichrist blasphemes God (13:5-6) and persecutes His people (12:6, 14). Under his evil power and persecution, the two witnesses prophesy, speak for God, and testify against the evil doings of Antichrist.

3³ "Sackcloth" is a symbol of mourning (2 Sam. 3:31).

4¹ "Olive trees" produce oil for the lamps.

4² "Lampstands" give light with the oil of "the olive trees." In the church age, the churches are the lampstands for God's testimony (1:20), whereas in the last three and one-half years of this age, the two witnesses will be the lampstands for God's testimony.

7¹ "The beast" here is Antichrist, who will come up out of the

3^a

cf.

Rev.

1:5;

2:13

3^b

Rev.

12:6;

cf.

Dan.

12:

11-12

3^c

2 Sam.

3:31;

2 Kings

19:1;

Joel

1:13

4^a

Zech.

4:3,

11, 14

4^b

Zech.

4:2;

cf.

Rev.

1:20

4^c

Zech.

4:14;

Micah

4:13

5^a

2 Kings

1:

10-12;

Luke

9:54

6^a

Luke

4:25

6^b

1 Kings

17:1;

James

5:17

6^c

Exo.

7:17,

19

6^d

Exo.

9:14;

11:1

7^a

6:9;

7^b

Rev.

13:1

7^c

Rev.

17:8;

9:11

Rev.

12:11

1:2, 9;

^{7a} *Rev.* ^{13:7;} ^{Dan.} ^{7:21} ^{8a} ^{Rev.} ^{11:2} ^{8b} ^{Gen.} ^{18:20;} ^{Isa.} ^{1:9-10;} ^{3:9;} ^{Jer.} ^{23:14;} ^{Rom.} ^{9:29} ^{8c} ^{Ezek.} ^{23:3, 8,} ^{19, 27} ^{8d} ^{John} ^{19:} ^{17-18;} ^{Heb.} ^{13:12} ^{9a} ^{Rev.} ^{17:15} ^{9b} ^{cf.} ^{Psa.} ^{79:2-3} ^{10a} ^{Rev.} ^{3:10} ^{11a} ^{Gen.} ^{2:7;} ^{Ezek.} ^{37:5, 9,} ^{10, 14} ^{12a} ^{cf.} ^{2 Kings} ^{2:11;} ^{Acts} ^{1:9} ^{13a} ^{Rev.} ^{6:12} ^{13b} ^{Rev.} ^{11:2, 8}

^awar with them and shall overcome them and kill them.

8 And their corpses *shall be* on the street of the ¹great ^acity which spiritually is called ^{2b}Sodom and ^cEgypt, ^awhere also their Lord was crucified.

9 And *those* of the ^apeoples and tribes and tongues and nations see their corpses three and a half days, and they will not allow their ^bcorpses to be placed in a tomb.

10 And those who ^adwelt on the earth rejoice over them and make merry; and they will send gifts to one another, because these two prophets tormented those who dwell on the earth.

11 And after the three and a half days, *the* ^aspirit of life out of God entered into them, and they ¹stood on their feet; and great fear fell upon those beholding them.

12 And they heard a ¹loud voice out of heaven saying to them, Come up here. And they ^{2a}went up into heaven in the cloud, and their enemies beheld them.

**(5) A Great Earthquake—
the Third Earthquake
Predicted in This Book
11:13**

13 And in that hour there was a great ^aearthquake, and the tenth *part* of the ^{1b}city fell; and the ²names of abyss (17:8) and out of the sea (13:1) and who will make war with the two witnesses and with the saints (13:7).

⁸ ¹“The great city” refers to “the holy city” in verse 2, which is the earthly Jerusalem.

⁸ ²In the restoration of the nation of Israel, which began in 1948, the Jews returned to their fathers’ land in unbelief. They will become as sinful as “Sodom” (cf. Isa. 1:9-10; 3:9; Jer. 23:14) and as worldly as “Egypt” (cf. Ezek. 23:3, 8, 19, 27) until the return of Christ, their Messiah, when “all Israel will be saved” (Rom. 11:26).

¹¹ ¹That “they stood on their feet” indicates that they were resurrected. Their resurrection is a separate one from the one mentioned in 1 Thessalonians 4:16.

¹² ¹Lit. great.

¹² ²That “they went up into heaven” indicates that they were raptured. Their rapture is also a separate one from the one predicted in 1 Thessalonians 4:17.

¹³ ¹“The city” refers to the great city in verse 8, which is Jerusalem. A tenth of the city of Jerusalem fell because of the earthquake in this verse. The city will be divided into three parts at the last earthquake in 16:19.

¹³ ²“Names of men” implies people of renown.

³men who were killed in the earthquake were seven thousand, and the rest became terrified and gave glory to the ^aGod of heaven.

***g. Seventh Trumpet—
the Eternal Kingdom of Christ
the Third Woe Comprising the Seven Bowls
the Judgment of the Dead
the Giving of Reward to the Prophets, to the Saints,
and to the God-fearing People
and the Destruction of the Destroyers of the Earth
11:14-18***

13^c
Rev.
14:7
13^a
Rev.
16:11;
Ezra
5:11;
Psa.
136:
26;
Dan.
2:19,
44

14 The second ^awoe has passed; behold, the ^{1b}third woe is coming swiftly.

15 And the ^{1a}seventh angel ^{2b}trumpeted; and there

13^j Lit. humans.

14ⁱ The third woe is a part of the negative contents of the seventh trumpet (see note 15ⁱ), which consists of the seven bowls of God's wrath (ch. 16). Since the trumpeting of the seventh trumpet is recorded after the vision concerning the destruction of Jerusalem for the last three and a half years (11:2), and since the seven bowls will be the last plagues of the consummation of God's wrath (15:1; 16:1), the woe of the seventh trumpet must be the end of the "great tribulation" (Matt. 24:21). See note 12ⁱ in chapter 9 and note 2ⁱ in this chapter.

14^a
Rev.
8:13;
9:12
14^b
Rev.
11:15;
16:1
15^a
Rev.
10:7
15^b
1 Cor.
15:52;
1 Thes.
4:16

15ⁱ The seventh trumpet, as the last one (1 Cor. 15:52), comprises both negative and positive things.

The negative things are:

- (1) The wrath of God, which consists of the last plagues of the seven bowls (15:1; 16:1-21), as the last woe to the dwellers on the earth (8:13; 9:12; 11:14)—v. 18; and
- (2) The destruction of the destroyers of the earth, which transpires at the Lord's coming back to the earth (17:14; 18:1-2; 19:19—20:3)—v. 18.

The positive things are:

- (1) The eternal kingdom of Christ, which is the kingdom in its manifestation—vv. 15, 17;
- (2) The judgment of the dead, which occurs before the resurrection of the saints—v. 18; and
- (3) The giving of reward to the prophets and to the saints, which transpires at the judgment seat of Christ (2 Cor. 5:10) after the resurrection and rapture of the saints (1 Cor. 15:23, 52; 1 Thes. 4:16-17), and to those who fear God's name (14:6-7) at the throne of Christ's glory (Matt. 25:31-34)—v. 18.

Hence, the seventh trumpet comprises all the things from the end of the great tribulation to eternity future: the last plagues of the seven bowls (ch. 16); the resurrection and rapture of the saints; the rewarding of the saints; the coming back of Christ to the earth; the destruction of the great Babylon (17:1-19:6); the marriage of the Lamb (19:7-10); the destruction of Antichrist, the false prophet, their

^{15c} were ³loud ^cvoices in heaven, saying, The ^{4a}kingdom of the world has become the ^ekingdom of our Lord and of ¹His Christ, and He shall ^{5g}reign ⁶forever and ever.

^{16:17;} ^{19:1} ^{15a} 16 And the ^atwenty-four elders who sit before God on their thrones fell on their faces and worshipped God,

^{4:8} ^{15e} 17 Saying, We thank You, ^aLord God the Almighty, He who is and who was, because You have taken Your great ^bpower and have reigned.

^{12:10;} ^{Dan.} ^{2:44} 18 And the ^anations were wroth, and Your ^{1b}wrath came, and the time *came for* the ^{2c}dead to be judged, and *the time* to give the ^{3d}reward to Your slaves the prophets, and to the saints and to those who ^efear Your name, to the small and to the great, and to destroy ⁴those who destroy the earth.

^{Psa.} ^{146:} ^{10;} ^{Luke} ^{1:33} followers, and Satan (19:11-20:3); the millennial kingdom (20:4-6); the final judgment upon the earth and Satan (20:7-10); the final judgment of the dead (20:11-15); and the new heaven and new earth with the New Jerusalem for eternity (21:1-22:5).

^{16a} ^{15²} See note 7¹ in chapter 10.

^{Rev.} ^{4:4} ^{15³} Lit. great.

^{17a} ^{Rev.} ^{1:8} ^{15⁴} "The kingdom of the world becomes the kingdom of Christ" at His coming back after His judgment upon the nations (Dan. 7:13-14; 2:44-45).

^{17b} ^{Psa.} ^{66:7;} ^{Matt.} ^{6:13} ^{15⁵} That the Lord "shall reign forever and ever" refers to the Lord's reign for eternity in the new heaven and new earth (22:5). This indicates that the seventh trumpet covers the new heaven and new earth with the New Jerusalem.

^{18a} ^{15⁶} Lit. to the ages of the ages.

^{Psa.} ^{2:1;} ^{Joel} ^{3:9-13} ^{18¹} "Wrath" here refers to the wrath of the seven bowls in chapter 16, which are a part of the negative contents of the seventh trumpet.

^{18b} ^{Rev.} ^{16:1;} ^{Psa.} ^{2:5;} ^{110:5} ^{18²} Since "for the dead to be judged" is mentioned before "to give the reward to your slaves . . .," it does not refer to the judgment of the dead at the great white throne after the millennium (Rev. 20:11-15). It means that at the close of this age before the millennium, according to John 5:27-29, the dead shall be judged as to who should share in the resurrection of life before the millennium (1 Cor. 15:23; Rev. 20:4-6) and who should be left to the resurrection of condemnation after the millennium (Rev. 20:11-12).

^{Rev.} ^{20:12;} ^{Acts} ^{10:42;} ^{2 Tim.} ^{4:1} ^{18³} "The reward" will be given by the Lord to His faithful ones at His coming back (22:12; Matt. 16:27).

^{18⁴} The great Babylon (17:2; 18:3), Antichrist (13:3), the false prophet (13:14), Satan (20:7-9), and the people who follow them (17:12-14; 19:19; 20:8-9) are "those who destroy the earth." All of them will be destroyed in the seventh trumpet.

^{Rev.} ^{22:12;} ^{Matt.} ^{16:27;} ^{1 Cor.} ^{2 Cor.} ^{18^e} ^{19:5;} ^{Rev.} ^{Psa.} ^{115:} ¹³

***h. Scene in Heaven after the Trumpeting
of the Seventh Trumpet—
the Temple Opened and the Ark Seen
11:19***

19 And the ^{1a}temple of God which is in heaven was opened, and the ^bark of His covenant was seen in His ¹temple; and there were ^clightnings and voices and thunders and an ²earthquake and great ^dhail.

19^a
Rev.
11:1;
15:5
19^b
Exo.
40:3;
Heb.
9:4
19^c
Rev.
4:5;
8:5;
16:18
19^d
Rev.
16:21

CHAPTER 12

***B. Second Section, Giving Details
of the Important Things and Crucial Matters
Covered in the First Section
12:1 - 22:5***

***1. A Woman with a Man-child
and a Great Red Dragon—Satan
12:1-18***

***a. The Woman in Travail
vv. 1-2***

1 And a great ^asign was seen in heaven: a ^{1b}woman clothed with the ^csun, and the moon underneath her feet, and on her head a crown of twelve stars;

19¹ Gk. *naos*, the inner temple. This verse is continued by 15:5. The throne with the rainbow in chapter 4:2-3 is the center of all the judgments executed over the earth in chapters 6 through 11, on the negative side; whereas "the temple" with "the ark" is the center of all God's accomplishments in the universe carried out in chapters 12 through 22, on the positive side.

19² Four earthquakes are predicted in this book. The first is in 6:12 of the sixth seal, the second is in 8:5 before the seven trumpets, the third is in 11:13 between the sixth and seventh trumpets, and the fourth is both here in verse 19 of the seventh trumpet and in 16:18-20 of the seventh bowl, which constitutes the close of the negative contents of the seventh trumpet.

1^a
Rev.
1:1
1^b
Gen.
3:15;
Rev.
21:2;
cf.
Rev.
17:3
1^c
Gen.
37:9

1¹ The first section of this book, composed of the first eleven chapters, covers all things to eternity. The second section, comprising the last eleven chapters, gives details of the important things and crucial matters from the last three and a half years of the present age, which will be the period of the great tribulation, to the eternal age of the new heaven and new earth. The first of these important things and crucial matters revealed in this section is "a woman" with a man-child.

This woman is "clothed with the sun, and the moon underneath her

^{2a} 2 And being with ¹child, she ²cried out, *being* ³in
Gal. 4:19
^{2b} "travail and in ^bpain to bring forth.

b. The Great Red Dragon against the Woman
vv. 3-4

^{3a} 3 And another sign was seen in heaven: and behold,
Rev. 13:2;
16:13;
20:2
^{3b} a great red ^{1a}dragon, having ^{2b}seven heads and ten
horns, and on his heads seven ^cdiadems.

^{3c} 4 And his tail drags *away* the third part of the ^{1a}stars
Rev. 13:1;
17:3, 7,
9, 12
^{3d} of heaven, and he cast them to the earth. And the

feet, and on her head a crown of twelve stars." In Genesis 37:9, Joseph in his dream saw the sun, the moon, and the eleven stars, signifying his father, his mother, and his eleven brothers. There the sun, the moon, and the eleven stars plus Joseph himself signified the total composition of God's people on the earth. Based upon the principle of that dream, the sun, the moon, and the twelve stars here must signify the totality of God's people on earth, which is symbolized here by a woman. Most of her being is clothed with the sun. The sun signifies God's people in the New Testament age. Before Christ came to the world, it was the dark night of the Old Testament age. When Christ came, it was the sunrising from on high (Luke 1:78, KJV, margin), the beginning of the age of the sun. Before that, it was the age of the moon, which signifies God's people in the Old Testament time. The moon is under the feet of the woman, for the age of the moon was the age of the law, which should not be exalted as the stars. The stars, which signify the patriarchs, God's people before the law was given, are on her head as a crown. All God's people in these three ages, who together constitute this woman, are light bearers. Hence, she is the bright woman shining throughout all generations.

^{2¹} The child here, being a man-child (v. 5), signifies the stronger part of God's people. Throughout all generations there are some stronger ones among God's people. These are considered in the Bible as a collective unit fighting the battle for God and bringing God's kingdom down to earth.

^{2²} "Cried out" signifies prayed.

^{2³} "Being in travail and in pain to bring forth" signifies that throughout all generations God's people have been suffering the travail of delivery (Isa. 26:17-18; Jer. 6:24; 13:21; 30:6; Micah 4:9-10; 5:3; Gal. 4:19) to bring forth the man-child to fight for God's kingdom.

^{3¹} "Dragon" signifies Satan (v. 9). In Genesis 3, Satan was a serpent, a smaller creature. Here he has become a dragon, much greater than a serpent. Hence, he is called "a great red dragon." "Red" here signifies the shedding of blood caused by Satan's murders (John 8:44).

^{3²} The "seven heads and ten horns" are those of the beast, Antichrist (13:1).

^{4¹} "The stars of heaven" signify the angels (Job 38:7; Isa. 14:12).

dragon ²stood before the woman who was about to bring forth, so that when she brings forth he might ^bdevour her child. 4^a
1 Pet.
5:8

**c. The Man-child Born and Caught Up
to God and to His Throne**

v. 5

5 And she ¹brought forth a son, a ²man-child, who was about to ^ashepherd all the nations with an iron rod; and her child was ³caught up to God and to His throne. 5^a
Rev.
2:27

d. The Woman Fleeing

v. 6

6 And the woman fled into the ¹wilderness, where she has a place prepared by God, so that they might

"The third part of the stars of heaven" should be the fallen angels who followed Satan in his rebellion against God. Satan drags all of them away, and as the angels of Satan they will be cast to the earth with Satan (v. 9).

4² "The dragon stood before the woman" signifies that Satan is always against the people of God. From the time of Genesis 3:15 to this day. Satan the serpent has been continually fighting against the woman with the intention of devouring her child.

5¹ "Brought forth" here signifies resurrection, as in Acts 13:33-34. The man-child is composed of the dead overcoming saints resurrected. This is proven by the word "unto death" in verse 11.

5² Gk. male. In the Bible woman signifies the weaker one and man the stronger one (1 Pet. 3:7). Hence, the "man-child" here signifies the stronger part of God's people. That the man-child "was about to shepherd all the nations with an iron rod" indicates that the man-child consists of the overcomers, as mentioned in 2:26-27.

5³ To be "caught up" is to be raptured. The rapture of the man-child differs from that of the majority of the believers, as mentioned in 1 Thessalonians 4:17. There, the rapture of the majority of the believers will be: 1) to the air, and 2) at the last trumpet (1 Cor. 15:52; 1 Thes. 4:16), which is the seventh trumpet (11:15). But here, the rapture of the man-child will be: 1) to the throne of God, and 2) before the "thousand two hundred and sixty days," which will be the time of the great tribulation of three and a half years (forty-two months, v. 14; 13:5; 11:2), beginning from the fifth trumpet (9:1).

6¹ After the rapture of the man-child, the woman will be left on earth to suffer persecution (v. 13). During the time of the great tribulation God will prepare a place to nourish her for a thousand two hundred and sixty days before He brings His people into the millennial kingdom. This is similar to the time when Pharaoh persecuted the children of Israel and God brought His people to the wilderness, where He nourished them before bringing them into the good land.

^{6a} nourish her there a ^athousand two hundred *and* sixty days.

Rev.
11:3

^{7a}

Dan.

10:

13, 21;

12:1;

Jude

9

^{7b}

Matt.

25:41

^{9a}

Gen.

3:1;

2 Cor.

11:3;

Rev.

20:2

^{9b}

Rev.

2:10

^{9c}

Rev.

2:9

^{9d}

2 Cor.

11:3

^{9e}

Rev.

9:1;

Luke

10:18

^{10a}

Rev.

11:15

e. War in Heaven

vv. 7-9

7 And there was ¹war in heaven: ^{2a}Michael and his angels went to war with the dragon. And the dragon warred and ^{3b}his angels;

8 And they did not prevail, neither was their place found any longer in heaven.

9 And the great dragon was ¹cast out, the ancient "serpent, he who is called *the* ^{2b}Devil and ^{3c}Satan, he who ^ddeceives the whole inhabited earth; he was ^ecast to the earth, and his angels were cast out with him.

f. The Triumphant Shout in Heaven

vv. 10-12

10 And I heard a loud voice in heaven saying, Now is come the salvation and the power and the ^{1a}kingdom of

^{7¹} Immediately after the man-child is raptured to heaven, a war commences with Michael and his angels against Satan. This indicates that the man-child, the stronger part of God's people, is always engaged in fighting God's enemy Satan. They have been fighting Satan continually on earth. Heaven is waiting for them to arrive there that a war may be waged to cast Satan out of heaven.

^{7²} The Bible reveals the names of two angels—Michael and Gabriel. Gabriel is a reporter bringing news to God's people (Dan. 8:16; 9:21-22; Luke 1:19, 26), whereas Michael is a fighter contending for God's people (Dan. 10:13, 21; 11:1; 12:1; Jude 9; Rev. 12:7).

^{7³} "His angels" should be the fallen angels who follow Satan to rebel against God (Matt. 25:41). See note 4¹ in this chapter.

^{9¹} Satan, the enemy of God, was judged by the Lord Jesus on the cross (John 12:31; 16:11). Following that, there is the need of the overcoming believers to carry out that judgment, to execute that sentence. The fighting waged by the overcoming believers against Satan is actually the execution of the Lord's judgment upon him. Eventually, through their fighting, he is cast out of heaven. See note 1¹ in chapter 9.

^{9²} See note 10¹ in chapter 2.

^{9³} Lit. the Satan, which means adversary. Satan is not only God's enemy outside of God's kingdom, but also God's adversary from within God's kingdom rebelling against God.

^{10¹} The fighting of the overcoming believers against Satan is to

our God and the authority of His Christ, for the ²accuser of our brothers has been cast out, who ^baccuses them before our God day and night.

11 And ¹they ^aovercame him because of the ^{2b}blood of the ^cLamb, and because of the ³word of their testimony, and they did ^{4d}not love their soul life even ^{5e}unto death.

12 Therefore rejoice, heavens and ^athose who ^{1d}live in them. ^bWoe to the earth and the sea, because the Devil has come down to you, having great rage, knowing that he has a ²short time.

usher in God's "kingdom." The Lord teaches us to pray for the coming of the kingdom (Matt. 6:10). Along with our prayer for the kingdom's coming we need to fight for it. The coming of the kingdom has two aspects: one is the reality of the kingdom (Matt. 5:3), which is in the proper church life today (Rom. 14:17); the other is the manifestation of the kingdom in the millennium, which will be brought in through the overcoming believers.

When the manifestation of the kingdom is come, "the salvation of God" will come in full with the kingdom. God's salvation has already been manifested to us today, but it will come in full in the kingdom age. It is the same with "the power of God" and "the authority of His Christ." We have participated in God's power and Christ's authority today, but our full enjoyment of them will be in the kingdom age.

10² "The accuser" is the Devil who accused Job (Job 1:9; 2:4-5) and Joshua (Zech. 3:1-2) and who is now accusing the believers "before God" even "day and night."

11¹ "They" refers to the brothers in verse 10, who are the overcoming believers constituting the man-child in verse 5.

11² "The blood of the Lamb," which is for our redemption, answers before God all the accusations of the Devil against us and gives us the victory over him. We need to apply this blood whenever we sense the accusation of the Devil.

11³ "The word of their testimony" is their word testifying that the Devil has been judged by the Lord. Whenever we sense the Devil's accusation, we should verbally testify how the Lord has already dealt with him. We must declare the Lord's victory over him with the uttered word.

11⁴ Due to Adam's fall, Satan has joined himself to man's soul life—man's self (Matt. 16:23-24). Hence, to overcome him we should "not love our soul life," but rather hate it and deny it (Luke 14:26; 9:23).

11⁵ "Unto death" indicates martyrdom. The overcoming believers who constitute the man-child do "not love their soul life even unto death."

12¹ Lit. tabernacle.

12² "A short time" here will be the three and a half years of the great tribulation (v. 14; 13:5; 11:2).

10^b
Job
1:9-10;
2:4;
Zech.
3:1
11^a
1 John
2:13
11^b
Rev.
1:5;
5:9;
7:14
11^c
Rev.
5:6
11^d
Luke
14:26
11^e
Rev.
2:10
12^a
Rev.
13:6
12^b
Rev.
8:13

14^a

Exo.

19:4;

Deut.

32:11

14^b

Isa.

40:31

14^c

Dan.

7:25;

12:7;

Rev.

11:2-3;

13:5

15^a

Isa.

8:7-8;

17:

12-13;

Jer.

46:7-9;

47:2-3

17^a

cf.

Rev.

13:7

17^b

Rev.

14:12

17^c

Rev.

1:9

18^a

Rev.

13:1

g. The Dragon Persecuting the Woman*vv. 13-16*

13 And when the dragon saw that he was cast to the earth, he persecuted the woman who brought forth the man-child.

14 And the two wings of the great ^{1a}eagle were given to the woman that she might ^bfly into the wilderness into her place, where she is nourished *for* a ^{2c}time, and times, and half a time from *the* face of the serpent.

15 And the serpent cast ^{1a}water like a river out of his mouth after the woman that he might cause her to be carried away by its current.

16 And the earth helped the woman, and the earth ¹opened its mouth and swallowed the river which the dragon cast out of his mouth.

**h. The Dragon Making War
with the Rest of the Woman's Seed***vv. 17-18*

17 And the dragon was angry with the woman and went away to make ^awar with the ¹rest of her seed, who ^bkeep the commandments of God and have the ^ctestimony of Jesus.

18 And ¹he stood on the sand of the ^{2a}sea.

14¹ "The great eagle" signifies God, and the "two wings" signify His strength to rescue (Exo. 19:4; Deut. 32:11-12). As He brought the children of Israel out from Pharaoh's persecution, so He will bring His people away from Satan's persecution in the great tribulation.

14² "A time, and times, and half a time" denotes three and a half years.

15¹ "Water" here signifies armies (see references) which will be sent by Satan to destroy the people of God.

16¹ The earth will open, just as in Numbers 16:31-33, and swallow the armies sent by Satan.

17¹ "The rest of her seed" signifies the people of God other than the man-child. Among them some are the Jews "who keep the commandments of God," and some are the believers who "have the testimony of Jesus."

18¹ "He" denotes the dragon.

18² "The sea" is the same one in 13:1, the Mediterranean Sea. "The sand of the sea" here should indicate the seashore of the Holy Land, where the nation of Israel is. This point and the point that the holy city, Jerusalem, shall be trampled underfoot for forty-two months (11:2) indicate that Satan's persecution in the great tribulation will be carried out mainly in the land of Israel.

CHAPTER 13

2. Two Beasts

13:1-18

a. The Beast out of the Sea—Antichrist

vv. 1-10

1 And I saw a ^{1a}beast coming up out of the ^{2b}sea, having ^{3c}ten horns and ^dseven heads, and on his horns ten diadems, and on his heads ^enames of ⁴blasphemy.

2 And the beast which I saw was like a ^{1a}leopard, and his feet as *those* of a ^bbear, and his mouth as *the* mouth of a ^clion. And the ^ddragon ^egave him his ²power and his ^fthrone and great ^gauthority.

¹ This "beast," which is the fourth beast mentioned in Daniel 7:7, is Antichrist. He will be the king of the locusts in Revelation 9:11.

¹ "The sea" is the Mediterranean Sea out of which Antichrist will come. In 9:11, 11:7, and 17:8 we are told that Antichrist will come up out of the abyss. Here it says that he will come up out of the sea, as also mentioned in Daniel 7:3. This indicates that Antichrist will come from two sources. His spirit, which has been existing in the abyss before he is born, will come up out of the abyss. (See notes 8¹, 10¹ and 11¹ in chapter 17.) His body will come from one of the Gentile nations around the Mediterranean Sea. In the biblical figure, the land signifies the nation of Israel, and the sea signifies the Gentile nations (Rev. 17:15; Isa. 57:20).

That Antichrist will come up out of both the abyss and the sea may also indicate that the sea is the mouth of the abyss, because the abyss is in the heart of the earth (Rom. 10:7; Matt. 12:40), and the sea is above the earth.

^{1a} The "ten horns and seven heads" of the beast are those of the dragon (12:3). This indicates that the beast is one with the dragon. The "ten horns" are the ten coming kings (17:12; Dan. 7:24). The "seven heads" are the seven Caesars (17:10).

¹ All the seven Caesars symbolized by the seven heads of the beast assumed deity for themselves and called for their people to worship them as gods. That was really blasphemous to God.

² The beast, Antichrist, is "like a leopard, and his feet as those of a bear, and his mouth as the mouth of a lion." According to Daniel 7:4-6, the leopard, whose characteristic is swift and cruel movement, was the symbol of Alexander the Great, the King of Greece. The bear, whose characteristic is its destroying feet, was the symbol of the monarchy of Medo-Persia. The lion, whose characteristic is its devouring mouth, was a symbol of Nebuchadnezzar, the king of Babylon. As Antichrist, the beast, is like these three, so he will have all their characteristics, as mentioned in Daniel 7:4-7. He is the totality of all evil powers in human history.

² That the dragon gives his power, his throne, and great authority to the beast indicates that he makes the beast one with him.

^{1a}
Rev.
11:7;
16:13;
17:8,
11-13,
17;
19;
19, 20;
Dan.
7:3, 7,
19-20,
23-24
^{1b}
Rev.
12:18;
Dan.
7:3;
cf.
Isa.
57:20;
Rev.
17:15
^{1c}
Rev.
12:3;
17:3, 7,
12, 16;
Dan.
7:7,
20, 24
^{1d}
Rev.
17;
9-10
^{1e}
Rev.
17:3
^{2a}
Dan.
7:6
^{2b}
Dan.
7:5
^{2c}
Dan.
7:4
^{2d}
Rev.
12:3
^{2e}
Luke
4:5-6
^{2f}
Rev.
2:13
^{2g}
Dan.
8:24,
9-10

3^a 3 And ¹one of his heads *was* as if it had been slain to death, and his death stroke was healed. And the whole earth "marveled after the beast.

4^a 4 And they worshipped the dragon because he gave authority to the beast; and they "worshipped the beast, saying, Who is like the beast? And who can make war with him?

5^a 5 And there was given to him a mouth "speaking great things and blasphemies, and authority was given to him to ¹act ^{2b}forty-two months.

6^a 6 And he opened his mouth in blasphemies against God, to blaspheme His name and His "tabernacle and those who tabernacle in heaven.

7^a 7 And it was given to him to make "war with the ¹saints and to overcome them; and authority was given to him over every tribe and people and tongue and nation.

8^a 8 And all those "dwelling on the earth shall worship him, *every one* whose name has not been "written in the ^{1c}book of life of the "Lamb slain ^{2e}from *the* foundation of *the* world.

9^a 9 If anyone has an "ear, let him hear.

3¹ "One of his heads" is one of the Caesars who will be "slain" and resurrected. That "his death stroke was healed" means that he will be resurrected from death. Because of this "the whole earth marveled after him."

5¹ Lit. do.

5² "Forty-two months" here and in 11:2 are the three and a half years in 12:14 and a thousand two hundred and sixty days in 11:3 and 12:6, which will be the time of the great tribulation (Matt. 24:21). At the end of this age Antichrist will make a covenant with the nation of Israel for seven years (Dan. 9:27). Three and a half years after the covenant is made, he will break it, terminate all the Jewish worship and service to God (Dan. 9:27), persecute the saints (v. 7), and destroy the holy city (11:2) for three and a half years.

7¹ "The saints" here are the rest of the woman's seed in 12:17, which consists of God-fearing Jews and believers in Christ. This proves that in the great tribulation some believers will still be on the earth, not yet raptured.

8¹ Lit. scroll.

8² "From the foundation of the world" may modify both "whose name has not been written" and "the Lamb slain."

8^a	8^a	<i>cf.</i>	9^a
Rev.	Matt.	Eph.	Rev.
3:10	25:34;	1:4	2:7
8^b			
Rev.	5:6		
17:8;			
Luke			
10:20			
8^c			
Rev.			

10 If anyone *is* for captivity, into captivity he goes; if anyone shall ^akill with *the* sword, with *the* sword he must be killed. Here is the ^bendurance and the ^cfaith of the ¹saints.

b. The Beast out of the Earth—the False Prophet

vv. 11-18

11 And I saw ^{1a}another beast coming up out of the ²earth, and he had two horns ³like a lamb, and he spoke as a ^bdragon.

12 And he exercises all the authority of the first beast ^ain his sight, and he causes the earth and those who dwell in it to ^bworship the first beast, whose ^cdeath stroke was healed.

13 And he does great ^asigns, so that he even makes ^bfire come down out of heaven to the earth before men.

14 And he ^adeceives those who dwell on the earth because of the signs which he was given to do before the beast, telling those who dwell on the earth to make an ^bimage to the beast, who had the ^cstroke of the sword and lived.

15 And it was given to him to give ¹breath to the image of the beast, that the image of the beast might even ^{2a}speak and cause that whoever would ^bnot worship the image of the beast should be killed.

16 And he causes all, the small and the great, and the

10¹ See note 7¹ in this chapter.

11¹ This "another beast" is the false prophet (16:13; 19:20; 20:10).

11² The "another beast" will "come up out of the earth." Since the earth, the land, signifies the nation of Israel, as we have indicated in note 1², this "another beast," the false prophet, will come out of the Jews. He may be Judas Iscariot (John 6:70-71), because after he died he went to "his own place" (Acts 1:25), not to "his people" as others did (Gen. 25:17; 35:29).

11³ The false prophet looks "like a lamb" but speaks "as a dragon." This indicates his falsehood, appearing to be a lamb but speaking like the dragon, Satan.

15¹ Or, spirit.

15² No idol made by man has been able to speak (Psa. 115:5), but this last idol will be enabled to speak as a living image. This surely will be a marvelous sign to the earth's dwellers, causing them all to worship it.

15 ^a	115:5;	Dan.	14 ^c
cf.	15 ^b	3:	Rev.
Psa.	cf.	14, 18	13:3

10^a
Gen.
9:6
10^b
Rev.
14:12;
1:9
10^c
Heb.
6:12
11^a
Rev.
16:13;
19:20;
20:10
11^b
Rev.
12:9
12^a
Rev.
19:20
12^b
Rev.
13:4
12^c
Rev.
13:3
13^a
Rev.
16:14;
19:20;
Matt.
24:24
13^b
cf.
Rev.
11:5;
20:9

14^a
Rev.
19:20;
cf.
Rev.
12:9;
20:10
14^b
Rev.
14:9;
15:2;
19:20;
Dan.
9:27;
11:31;
Matt.
24:15

^{16a} rich and the poor, and the free and the slaves, ^{1a}to be given a ^amark on their right hand or on their ^bforehead;

^{Rev.} ^{14:9;} ^{20:4} ^{16b} 17 And that no one may be able to buy or sell except him who has the mark, the name of the beast or the ^anumber of his name.

^{cf.} ^{Rev.} ^{7:3;} ^{22:4} ^{17a} 18 Here is wisdom. Let him who has ¹understanding calculate the ²number of the beast, for it is *the* number of a man; and his number *is* six hundred and sixty-six.

^{Rev.} ^{15:2}

CHAPTER 14

3. *Three Reapings*

14:1-20

a. The Firstfruit of the Believers before the Great Tribulation

vv. 1-5

^{1a} 1 And I saw, and behold, the ^aLamb standing on mount ^{1b}Zion, and with Him a ^{2c}hundred *and* forty-four

^{Rev.} ^{5:6}

^{1b}

^{Heb.} ^{12:22}

^{1c}

^{cf.} ^{Rev.} ^{7:4}

^{16¹} Lit. that they should give them.

^{18¹} Lit. mind.

^{18²} "The number of the beast" is "the number of a man." This man is Caesar Nero, who will also be the coming Antichrist. (See notes 8¹, 10¹ and 11¹ in chapter 17.) The number represented by the letters of the name Caesar Nero in Hebrew is 666 as follows:

Greek	Hebrew		Greek	Hebrew	
Ne	נ	50	Kai	ק	100
R	ר	200	Sa	ס	60
O	ו	6	R	ר	200
N	נ	50			

Nepwn = 306

Kaiσap = 360 = 666

Because the book of Revelation was written during the time of the Roman Empire, John did not mention the name of Nero, but indicated it with the number. Therefore, there is the need of "wisdom" to understand it.

^{1¹} "Zion" here is not the earthly one, but the one in the heavens (Heb. 12:22).

^{1²} This should be an actual number with a symbolic meaning. One hundred forty-four thousand is one thousand times twelve by twelve. Twelve is the number of completion in God's eternal administration. One hundred forty-four (21:17) is twelve times twelve, which signifies

thousand, having ³His ^aname and the ^ename of His Father written on their foreheads.

2 And I heard a voice out of heaven like *the* sound of ¹many ^awaters and like *the* sound of ²loud ^bthunder; and the voice which I heard *was* like *the* sound of ³harp-singers playing on their ^charps.

3 And they ^asing a ^bnew song before the throne and before the ^cfour living creatures and the ^delders; and ¹no one could learn the song except the hundred *and* forty-four thousand who have been ^epurchased ²from the earth.

4 These are they who were not defiled with women, for they are ^{1a}virgins. These are they who ^bfollow the Lamb wherever He may go. These were purchased from *among* men as ^{2c}firstfruit to God and to the Lamb;

the completion of completions, the ultimate completion in the fullest way. Here it is one thousand times this ultimate completion.

¹ The name of the Lamb and the name of the Father written on the foreheads of these early overcomers is in contrast to the name of the beast written on the foreheads of his worshippers (13:16-17).

² "Many waters" signifies the tumultuousness of the sound.

² "Loud thunder" signifies the solemnity of the sound.

² "Harp-singers" signifies the pleasantness of the sound.

³ "No one could learn" the new song sung by these first overcomers, a song which should be in accord with their experiences of the Lamb, because no one else has their experiences.

³ "From the earth" proves that they are no longer on the earth, but raptured to the heavens.

⁴ This should be the virginity mentioned by the Lord in Matthew 19:11-12. However, the same principle could be applied to the sisters (1 Cor. 7:7, 37).

⁴ These early overcomers will be the first ripe ones in God's field. Hence, they will be reaped before the harvest as "firstfruit to God and to the Lamb." The harvest will be reaped later in verses 14-16. This means that they will be raptured to the heavens before the harvest, just as the firstfruits of the good land were reaped and brought into the temple of God before the harvest (Lev. 23:10-11; Exo. 23:19). The events recorded in verses 6-13, all of which will transpire during the great tribulation (Matt. 24:21), indicate clearly and prove strongly that the first overcomers as the firstfruit in verses 1-5 will be raptured before the great tribulation, and the harvest in verses 14-16, which comprises the majority of believers, will be raptured toward the end of the great tribulation.

John	4 ^c	34:26;	cf.	
21:	Exo.	Lev.	James	
19, 22	23:19;	23:10;	1:18	14:27;

1^a
Rev.
3:12
1^e
Rev.
3:12;
22:4
2^a
Rev.
19:6;
1:15
2^b
Rev.
19:6;
6:1
2^c
Rev.
15:2;
5:8
3^a
Rev.
15:3
3^b
Rev.
5:9;
Psa.
33:3;
40:3;
98:1
3^c
Rev.
4:6
3^d
Rev.
4:4
3^e
Rev.
5:9;
Acts
20:28;
1 Cor.
6:20
4^a
Matt.
19:12;
cf.
1 Cor.
7:37;
2 Cor.
11:2
4^b
Matt.
4:
19:22;
10:38;
16:24;
Luke
9:23;
14:27;

5^a 5 And in their mouth ^{1a}no lie was found, for they are
 Eph. 4:25; ^{2b}without blemish.

Col. 3:9
 5^b **b. The Eternal Gospel in the Great Tribulation**
 Eph. 1:4; vv. 6-7

1:4; 5:27; 6 And I saw another angel flying in ^amid-heaven,
 1 Thes. 3:13; having an ¹eternal gospel to announce to those ^{2b}settled
 5:23 on the earth, and to every nation and tribe and tongue
 6^a and people,

Rev. 8:13; 7 Saying with a loud voice, ^{1a}Fear God and ^bgive
 6^b Him glory, because the hour of His ^{2c}judgment has

Rev. 13:8; 5¹ The Devil is the father of all liars, and lies come out of him (John
 7^a 8:44). That "no lie was found" in the overcomers' mouth indicates that
 Rev. 11:18; there is nothing of Satan in their expression.

15:4; 5² "Without blemish" indicates that they are without "spot or
 7^b wrinkle" but perfect in the holiness of God (Eph. 5:27), absolutely
 Rev. 11:13; sanctified to God and fully saturated with God (1 Thes. 5:23).

7^c 6¹ The "eternal gospel," which will be preached during the time of
 Matt. 25: the great tribulation (Matt. 24:21), differs from the gospel of grace
 31-46; (Acts 20:24) preached in the church age. The basic contents of the
 Acts 10:42; gospel of grace is repentance toward God and faith in the Lord Jesus
 17:31; (Acts 20:21) that men may be forgiven of their sins and born again as
 2 Tim. 4:1 the children of God (Luke 24:47; John 1:12); while that of the eternal
 gospel is that men should "fear God" and "worship God" that they
 may not be deceived to follow Antichrist but be brought back to the
 genuine worship of God "Who has made the heaven and the earth"
 (v. 7). Only man is privileged to preach the gospel of grace on the earth
 today (Acts 10:3-6). But the eternal gospel will be preached by the
 angel in the air at the close of this age.

6² Lit. sitting.

7¹ "Fear God and give Him glory" is a commandment given to the
 earth's dwellers countering the deceit of the false prophet that men
 should follow Antichrist and the threat of death for any who would
 not worship him during the great tribulation (13:14-15).

7² The "judgment" here is the judgment which Christ will execute
 over all the nations at His coming back to earth, as He predicted in
 Matthew 25:31-46. This judgment will be executed upon the living. It
 differs from the judgment on the dead after the millennium, as
 mentioned in Revelation 20:11-15. All the people of the nations who
 still remain at the Lord's coming back to earth will be judged accord-
 ing to the eternal gospel preached by the angel during the great
 tribulation (Matt. 24:21). If by fearing and worshipping God they have
 well-treated the Christians and Jews, the Lord's brothers suffering
 poverty and imprisonment under Antichrist's persecution during the
 great tribulation, they will be justified by the Lord so that they may
 enter into the earthly part of the millennium to partake of the king-
 dom prepared by God for them from the foundation of the world
 (Matt. 25:34). If they have ill-treated them by following Antichrist and

come; and ^{3d}worship Him who has ^emade the heaven and the earth and the sea and ^fsprings of waters.

**c. The Fall of Religious Babylon
in the Great Tribulation**

v. 8

8 And another, a second angel, followed, saying, ^aFallen, fallen is ^{1b}Babylon the great, who has made all the nations ^cdrink of the ²wine of the fury of her fornication!

**d. Warning against the Worship of Antichrist
in the Great Tribulation**

vv. 9-12

9 And another, a third angel, followed them, saying with a loud voice, If anyone ^aworships the beast and his ^bimage and receives a ^cmark on his forehead or on his hand,

10 He also shall drink of the ^awine of the fury of God which is mixed undiluted in the ^bcup of His wrath; and he will be tormented in ^{1c}fire and brimstone before *the* holy angels and before the Lamb.

worshipping his image, they will be condemned and cast into the eternal fire prepared for the Devil and his angels.

⁷³ "Worship Him who has made the heaven and the earth" is in contrast to the worship of Antichrist and his image in verse 9.

⁸¹ The modifying clause, "who has made all the nations drink . . .," indicates that "Babylon" here refers to the religious, mysterious Babylon, which is the Roman Catholic Church as in 17:2-6, not the material Babylon as in 18:2. Antichrist will destroy all religions when he breaks the covenant with Israel in the middle of the last week (seven years, Dan. 9:27; 11:31). This will be the beginning of the great tribulation (Matt. 24:21) for three and a half years. He will exalt himself above all gods and force people to worship him (Dan. 8:9-11; 11:36-37; 2 Thes. 2:3-4; Rev. 13:4-6, 12, 14-15). At that time, he will destroy religious Babylon, the apostate Roman Catholic Church (Rev. 17:16). Hence, the religious Babylon is fallen at the beginning of the great tribulation, while the material Babylon will be fallen after the great tribulation (Rev. 18:2).

⁸² "The wine of . . . her fornication" indicates the spiritual fornication of the Roman Catholic Church which she "has made all the nations drink of" (17:2-6). While she commits her fornication, she is furious with the saints who do not consent to her fornication. This is "the fury of her fornication." Hence, "the wine of her fornication" is also called "the wine of the fury of her fornication."

¹⁰¹ This is the "fire and brimstone" in the lake of fire (19:20; 20:10, 14).

7^a
Exo.
20:5;
Matt.
4:10
7^c
Rev.
4:11
7ⁱ
Rev.
8:10
8^a
Rev.
18:2;
Isa.
21:9;
Jer.
51:8
8^b
Rev.
17:5
8^c
Rev.
17:2
9^a
Rev.
13:15;
19:20
9^b
Rev.
13:14;
15:2
9^c
Rev.
13:
16-17
10^a
Rev.
14:19;
16:19
10^b
Rev.
16:19;
Psa.
75:8;
cf.
Rev.
18:6
10^c
Rev.
19:20;
20:
10, 14

11 And the "smoke of their torment goes up 'forever and ever; and they have no rest day and night, those who worship the beast and his "image, and whoever receives the mark of his name.

12 Here is the "endurance of the ²saints, those who "keep the commandments of God and the "faith of Jesus.

**e. Blessing of the Martyrs
in the Great Tribulation
v. 13**

13 And I heard a voice out of heaven, saying, Write, Blessed *are* the 'dead who "die in *the* Lord from this time forth. Yes, says the ^{2b}Spirit, that they may 'rest from their labors; for their works follow with them.

**f. Harvest of Believers near the End
of the Great Tribulation
vv. 14-16**

14 And I saw, and behold, a white cloud, and 'on the "cloud One sitting like *the* ^{2b}Son of Man, having a ³golden 'crown on His head and a ⁴sharp sickle in His hand.

15 And another angel "came out of the "temple, cry-

11¹ Lit. to ages of ages.

12¹ "The endurance" to suffer the persecution by Antichrist is needed by "the saints" who will remain in the great tribulation.

12² "The saints" who will remain in the great tribulation are of two peoples: the Jews "who keep the commandments of God" and the believers "who keep the faith of Jesus."

13¹ "The dead" here refers to martyrs under the persecution of Antichrist during the great tribulation. This is proved by 20:4.

13² This book, written under the degradation of the church, stresses "the Spirit." It does not say here, "says the Scripture," but, "says the Spirit."

14¹ In 10:1, Christ was still "clothed with a cloud," whereas here He is "on the cloud," corresponding with 1 Thessalonians 4:17 and indicating that the Lord's coming back is now made public.

14² At His coming back, the Lord Jesus will still be "the Son of Man." As "the Son of Man" He is qualified to execute God's judgment on everyone (John 5:27).

14³ The "golden crown on His head" indicates that the Lord is the One crowned with glory (Heb. 2:9).

14⁴ The "sharp sickle in His hand" indicates that He is the One who reaps God's field.

cf.
Rev.
18:
9, 18;
19:3
11^b
Rev.
13:
14-15
12^a
Rev.
1:9;
3:10
12^b
Rev.
12:17
12^c
Rev.
2:13;
2 Tim.
4:7;
1 Tim.
1:19
13^a
Phil.
1:21
13^b
Rev.
2:7;
22:17
13^c
Rev.
6:11
14^a
Matt.
24:30;
26:64
14^b
Rev.
1:13;
John
1:51;
Acts
7:56
14^c
Heb.
2:9
15^a
Rev.
15:6
15^b
Rev.
14:17,
11:19;
15:
5-6, 8;
16:
1, 17

ing with a loud voice to Him who sat on the cloud, Send forth Your sickle and reap, for the hour to reap has come, because the ¹harvest of the earth is ²ripe.

16 And He Who sat on the cloud thrust His ¹sickle over the earth, and the earth was ²reaped.

***g. Gathering of the Grapes (the Evil Doers)
at the End of the Great Tribulation
vv. 17-20***

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out of the ^aaltar, having authority over the fire, and he cried *with* a loud voice to ¹him who had the sharp sickle, saying, Send forth your sharp sickle and gather the clusters of the ²vine of the earth, for her grapes are fully ripened.

19 And the angel thrust his sickle into the earth and gathered the vine of the earth and cast *it* into the great ^{1a}winepress of the fury of God.

15¹ "The harvest of the earth" is God's people on earth, the believers in Christ (1 Cor. 3:9). At His first coming to the earth, the Lord sowed Himself into His believers (Matt. 13:3-8, 24). All the believers since that time who have received Him as the seed of life have become the crop of God on the earth. The first ripe ones will be reaped as the firstfruit to God before the great tribulation, as indicated in verses 1-5. The majority will ripen with the help of the sufferings in the great tribulation and will be reaped near the end of the great tribulation.

15² Lit. dried. To be ripe is to be "dried" of all the earthly water. The suffering of the great tribulation will be like the parching sun, drying the earthly waters from the believers who will be left on the earth in the great tribulation that they may ripen.

16¹ "Sickle" here signifies the angels sent by the Lord to reap the harvest (Matt. 13:39).

16² The reaping here will be the rapture of the majority of the believers who will be left on the earth to pass through the greater part of the great tribulation, because it will transpire after Antichrist forces people to worship him and his image (v. 9).

18¹ "Him" refers not to the Lord, but to the angel in verse 17.

18² In the Bible the Jews are likened to the fig tree (Matt. 24:32), the believers to the wheat (Matt. 13:25, 30), and the wicked Gentiles to the grapevine (Rev. 14:19), which is a counterfeit of the true vine comprising Christ and His members (John 15:1-6). The wheat ripens when its water content is dried up, whereas when the grapevine ripens, the water fills it up.

19¹ "The great winepress of the fury of God" will be the war at

15^c
Matt.
13:
30, 39;
Joel
3:13
18^a
Rev.
6:9;
16:7
19^a
Rev.
19:15;
Isa.
63:2-3;
Joel
3:13

20^a 20 And the winepress was trodden outside the ^{1a}city, and ^bblood came out of the winepress up to the bridles of the ^{2c}horses for a ³thousand six hundred ⁴stadia.

Rev.
11:8;
16:19;
Heb.
13:12

20^b

Isa.
63:3

20^c

Rev.
19:18

1^a

Rev.

1:1

1^b

Rev.

16:1;

17:1;

21:9

1^c

Rev.

15:6, 8;

16:21;

21:9;

cf.

Rev.

11:6, 8;

18:4, 8

1^d

Rev.

15:7;

16:1

2^a

Rev.

4:6

2^b

Rev.

20:4

2^c

Rev.

13:1

2^d

Rev.

13:

14-15;

14:

9, 11

2^e

Rev.

13:

17-18

2^f

Rev.

5:8;

14:2

3^a

Exo.

15:

1-18

CHAPTER 15

4. Outpouring of the Seven Bowls

15:1 - 16:21

a. Last Seven Plagues

15:1

1 And I saw another ^asign in heaven, great and wonderful, ^bseven angels having ¹seven ^cplagues, *which are the last*; for in them the ^dfury of God is finished.

b. Praise of the Late Overcomers

15:2-4

2 And I saw as *it were* a ^{1a}glassy sea mingled with fire, and ^{2b}those who had come off victorious from the ^cbeast and from his ^dimage and from the ^enumber of his name, ³standing on the glassy sea, having ^fharps of God.

3 And they sing the ^{1a}song of Moses, the ^bslave of Armageddon (Rev. 16:12-16), where all the Gentile forces will be gathered and the Lord with His overcoming saints will fight against them and destroy them (Rev. 19:11-21; Joel 3:9-13; Isa. 63:1-6).

20¹ "The city" here is the city of Jerusalem.

20² "The horses" here correspond to the horses in 19:18.

20³ "A thousand and six hundred stadia" is the distance from Bozrah (Isa. 63:1) to Armageddon (Rev. 16:16), 182 miles.

20⁴ A stadion, the singular of stadia, equals about 600 feet.

1¹ "The seven plagues" are the fury of God contained in the seven bowls (16:1). This will be the third woe (11:14), carried out at the sounding of the seventh trumpet (11:15, 18).

2¹ See note 6¹ in chapter 4.

2² We may consider these as the late overcomers who will pass through most of the great tribulation and overcome Antichrist and his worship. They will be martyred under the persecution of Antichrist, then resurrected to reign with Christ in the millennium (20:4).

2³ "Standing on the glassy sea" signifies that: 1) they are resurrected from the dead; 2) they are raptured to the heavens (in 4:6 there were no people standing on the glassy sea); and 3) they are above God's fiery judgment.

3¹ "The song of Moses" recorded in Exodus 15:1-19 praises God

3^b 1:1;

Rev. 22:6

God, and the ^{2c}song of the Lamb, saying, "Great and ^ewonderful are Your ³works, ¹Lord God the Almighty; righteous and true are Your ^{3g}ways, O ^hKing of the ⁴nations.

4 Who will not ^afear, O Lord, and glorify Your name? For *You* alone are ^{1b}holy; for ^call the nations will come and worship before You, for Your ^arighteous acts have been made manifest.

c. Scene in Heaven
before the Outpouring of the Seven Bowls
15:5-8

5 And after these things I saw, and the ^{1a}temple of the ^btabernacle of the ²testimony in heaven was opened,

6 And the seven angels who had the seven plagues ^acame out of the temple, ¹clothed in pure bright ^blinen, and ^cgirded around the breasts with golden girdles.

for victory over the forces of Pharaoh by God's triumphant deliverance through the judging waters of the Red Sea. Moses and the children of Israel sang that song on the shore of the Red Sea. Now these late overcomers sing the song again on the glassy sea, indicating that they are victorious over the power of Antichrist, who is judged by God with the fire of the glassy sea (19:20).

3² "The song of Moses" indicates God's triumphant judgment over the enemy of His people, whereas "the song of the Lamb" indicates Christ's redemption experienced by God's people in the presence of their enemy. The late overcomers are positioned to stand on the glassy sea because of two facts: 1) God's judgment over the enemy, and 2) Christ's redemption for His people.

3³ God's "ways" are His governing principles, while His "works" are His "acts" (v. 4). Moses knew God's ways, but the children of Israel knew only His acts (Psa. 103:7). God's ways are "righteous" in His principles and "true" in His promises, while His works are "great" in manifestation and "wonderful" in nature.

3⁴ Some manuscripts read "ages."

4¹ Gk. *hosios*. This word refers to the sum of the qualities which suit and form the divine character. Hence, "holy" refers to God's nature, while "righteous" refers to God's principles.

5¹ See note 19¹ in chapter 11.

5² "The testimony" is the law of God which testifies God and which was put into the ark (Exo. 25:16). Since the ark was put in the tabernacle, the tabernacle is called "the tabernacle of the testimony." Here it is the one in heaven.

6¹ The seven angels are "clothed" like the priests (Ezek. 44:17).

6 ^a	6 ^b	Rev.	6 ^c	Rev.
Rev.	cf.	19:8	cf.	1:13
14:15				

3^c
cf.
Rev.
5:9-10
3^a
Psa.
111:2
3^c
Psa.
139:14
3¹
Rev.
1:8
3^a
Psa.
103:7
3^b
Rev.
17:14;
19:16;
Psa.
47:2;
89:27
4^a
Rev.
14:7;
Acts
10:2;
1 Pet.
2:17
4^b
Lev.
11:44;
1 Sam.
2:2
4^c
Psa.
86:9
4^a
Rev.
19:2;
1 Sam.
12:7;
Psa.
145:17
5^a
Rev.
11:19
5^b
Rev.
13:6;
Heb.
8:2;
9:11;
cf.
Exo.
38:21;
Num.
1:50

7^a 7 And one of the "four living creatures gave to the
 Rev. seven angels seven golden ^bbowls full of the fury of God,
 4:6 who ^clives ¹forever and ever.
 7^b

Rev. 8 And the "temple was filled with "smoke from the
 16:1 "glory of God and from His power, and ^{1d}no one could
 7^c enter into the temple until the seven plagues of the
 Rev. seven angels should be finished.
 4:9;
 10:6

8^a
 Rev.
 11:19
 8^b

CHAPTER 16

d. First Bowl:

A Sore upon the Worshippers of Antichrist 16:1-2

8^c
 Isa. 1 And I heard a loud voice out of the "temple, say-
 6:4 ing to the ^bseven angels, Go and pour out the seven
 8^d ¹bowls of the "fury of God into the earth.
 Exo. 10:11
 40:35

2 And the first went and poured out his bowl into the
 1^a "earth; and there came an evil and malignant ^{1b}sore
 Rev. upon the men who have the "mark of the beast and wor-
 11:19 ship his image.
 1^b

Rev.
 15:1
 1^c
 Rev.
 15:1

e. Second Bowl: The Sea Becoming Blood 16:3

2^a 3 And the second poured out his bowl into the "sea,
 Rev. and it became ^bblood like *that* of a dead *man*; and every
 8:7 living soul that was in the sea died.
 2^b

Exo. 9:9-11;
 Deut. 28:
 27, 35

7¹ Lit. to the ages of the ages.

2^c 8¹ This means that no one can enter the temple to pray to appease
 Rev. the fury of God until it is fully poured out upon the rebellious people
 13: instigated by Satan and influenced by Antichrist.

14-17; 1¹ "Bowls" signify here that though the last seven plagues of the
 14: seven bowls are the ultimate fury of God, yet His fury is nonetheless
 9: 11; limited; otherwise, the entire earth with its inhabitants would be de-
 15:2; stroyed. For the fulfillment of His eternal purpose, God still exercises
 20:4 limitation in His ultimate fury in judgment upon the earth.

3^a 2¹ In His last fury, God will mark the rebellious ones with "a sore"
 Rev. on their skin because they bear the mark of the beast.
 8:8-9

3^b
 Rev. Exo.
 16:4; 7:
 11:6; 17-20

f. Third Bowl:
The Rivers and Springs Becoming Blood
16:4-7

4 And the third poured out his bowl into the "rivers and the springs of waters; and they became blood.

5 And I heard the angel of the waters saying, You are ^{1a}righteous, ^{2b}who is and who was, the ^{3c}holy One, because You have ^djudged these;

6 For they poured out *the* "blood of saints and prophets, and You have given them blood to drink; they ¹deserve it.

7 And I heard the "altar saying, Yes, ^bLord God the Almighty, ^{1c}true and righteous *are* Your judgments.

g. Fourth Bowl:
The Sun Burning Men with Fire
16:8-9

8 And the fourth poured out his bowl upon the "sun; and it was given to it to burn men with fire.

9 And men were burned with great heat, and they ^ablasphemed the name of God, who has the authority over these plagues, and they did ^bnot repent to ^cgive Him glory.

h. Fifth Bowl:
The Kingdom of Antichrist Becoming Darkened
16:10-11

10 And the fifth poured out his bowl on the "throne of the beast; and his ^bkingdom became ^cdarkened; and they gnawed their tongues for pain,

11 And they ^ablasphemed the ^bGod of heaven for their

^{5¹} See note 4¹ in chapter 15.

^{5²} Both here and in 11:17 it does not say, "who is coming," as in 1:8 and 4:8. This proves that the Lord's coming back must be after 4:8 and precede 11:17.

^{5³} See note 4¹ in chapter 15.

^{6¹} Lit. are worthy.

^{7¹} See note 3³ in chapter 15.

10^b	<i>Dan.</i>	10^c	<i>Exo.</i>	11^a	11^b	10^a
<i>Rev.</i>	<i>7:</i>	<i>Rev.</i>	<i>10:</i>	<i>Rev.</i>	<i>Rev.</i>	<i>Rev.</i>
<i>17:17;</i>	<i>23-24</i>	<i>8:12;</i>	<i>21-22</i>	<i>16:9</i>	<i>11:13</i>	<i>13:2</i>

4^a
Rev.
8:10
5^a
Rev.
16:7;
15:3, 4;
19:2
5^b
Rev.
1:4
5^c
Rev.
15:4
5^d
Rev.
6:10
6^a
Rev.
6:10;
17:6;
18:24;
Matt.
23:35
7^a
Rev.
6:9;
14:18
7^b
Rev.
15:3
7^c
Rev.
15:3;
19:2
8^a
Rev.
6:12;
8:12
9^a
Rev.
13:6;
16:
11, 21
9^b
Rev.
2:21;
9:
20-21;
Jer.
8:6
9^c
Rev.
11:13;
14:7

11^a pains and for their 'sores; and they did 'not repent 'of
 Rev. 16:2 their works.

11^a
 Rev. 16:9

i. Sixth Bowl:
The Euphrates Dried Up
16:12

12^a

Rev. 9:14

12^b

Isa. 11:15

12^c

Rev. 7:2;

Isa. 41:25

13^a

Rev. 12:3

13^b

Rev. 13:1

13^c

Rev. 13:

11-14;

19:20;

20:10

13^d

Rev. 18:2;

Matt. 10:1;

Mark 1:26

13^e

Exo. 8:6

14^a

Luke 4:33;

1 Tim. 4:1

14^b

Rev. 13:13;

19:20;

Matt. 24:24

14^c

Rev. 3:10

14^d

Rev. 17:14;

19:19;

Joel 3:2.

11ⁱ Lit. out of.

12ⁱ The plague of the second bowl is more severe than that of the second trumpet (8:8-9); the plague of the third bowl, more than that of the third trumpet (8:10-11); the plague of the fourth bowl, more than that of the fourth trumpet (8:12). The plague of the fifth bowl, the judgment upon the throne of Antichrist and his kingdom, is related to the fifth trumpet, in which Antichrist is the king of the demonic locusts tormenting men (9:7-11); and the plague of the sixth bowl is related to the sixth trumpet (9:14), because the plagues of both are related to the same river, Euphrates.

15ⁱ According to the context, this word should be spoken by the Lord at the end of the great tribulation before the war at Armageddon. This proves that at that time there will still be some believers left on earth (of the gleanings). To them the appearing of the Lord in His coming back will still be as "a thief," in an hour unknown to them.

14^a

Rev. 9:12;

Zech. 6:17;

Zeph. 1:14

15^a

Rev. 3:3;

Matt. 24:43;

1 Thes. 5:4

15^b

Matt. 24:42;

Mark 13:33;

35-37;

Luke 21:36

15^c

Rev. 3:4, 18;

19:8

15^d

Rev. 3:17

16 And they ^{1a}gathered them to the place which in Hebrew is called, ^bArmageddon.

j. Seventh Bowl:

The Greatest Earthquake and the Great Hail

16:17-21

17 And the seventh poured out his bowl upon the air; and a loud voice came out of the ^atemple from the ^bthrone, saying, It is ^{1c}done.

18 And there were ^alightnings and voices and thunders; and there was a great ^{1b}earthquake, such as there had ^cnot been since man was on the earth, such an earthquake, so great.

19 And the ^{1a}great city was *divided* into three parts, and the cities of the nations fell. And ^{2b}Babylon the great was ^cremembered before God to give her the ^dcup of the ³wine of the fury of His wrath.

20 And every ^aisland fled, and mountains were not found.

16¹ At the end of the great tribulation, three unclean spirits out of the mouths of Satan, Antichrist, and the false prophet, will go forth to stir up the rulers of the whole inhabited earth (vv. 13-14) and gather their forces, including the two hundred million cavalry troops mentioned in 9:14-16 (See last part of note 12¹ in this chapter), to the war at Armageddon, which will be the last war among mankind before the millennium. In that war Satan's intention is to destroy Israel (Zech. 14:12) and fight against Christ and His army. For this he uses all rebellious mankind (Rev. 17:12-14; 19:11-19). Christ and His chosen overcomers will defeat and destroy them all (Rev. 19:20-21; Micah 4:11-13; Zeph. 3:8; Zech. 14:3, 12-15; 12:4, 9) and save the nation of Israel (Zech. 12:3-8; 14:4-5; Joel 3:14-17). This is the treading of the winepress recorded in Revelation 14:17-20, Isaiah 63:1-6, and Joel 3:9-13.

17¹ Or, over, past, accomplished.

18¹ This earthquake is the same as that of the seventh trumpet in 11:19. See note 19² in chapter 11.

19¹ "The great city" refers to the city of Jerusalem. See note 8¹ in chapter 11.

19² The religious, mysterious Babylon in 14:8 is destroyed at the beginning of the great tribulation (See note 8¹ in chapter 14); therefore "Babylon the great" here, which will be destroyed after, at, or before the war at Armageddon at the end of the great tribulation, must be the material Babylon, the city of Rome. The one in 14:8 corresponds to the one in chapter 17, while the one here corresponds to the one in chapter 18. The sketches of the two Babylons are recorded in 14:8 and in this verse; the details are given in chapters 17 and 18.

19³ Rome gave the wine of the fury of her fornication to the faithful saints among the nations (18:3). Now God in vengeance gives her "the wine of the fury of His wrath."

16^a
Rev.
16:14;
19:19
16^b
Judg.
5:19;
2 Kings
23:29;
Zech.
12:11
17^a
Rev.
11:19
17^b
Rev.
4:2
17^c
cf.
Rev.
21:6
18^a
Rev.
4:5
18^b
Rev.
6:12;
8:5;
11;
13, 19
18^c
Dan.
12:1;
Matt.
24:21
19^a
Rev.
11:8
19^b
Rev.
18:2;
cf.
Rev.
14:8;
17:5
19^c
Rev.
18:5
19^d
Rev.
14:10;
cf.
Rev.
18:6
20^a
Rev.
6:14

21^a
Rev.
8:7;
11:19;
Exo.
9:
18-25

21 And great ^ahail, *every stone* about the weight of a ¹talent, comes down out of heaven upon men; and men ^bblasphemed God because of the plague of the hail, for the plague of it is exceeding great.

21^b
Rev.
16:9

CHAPTER 17

5. *Babylon the Great and her Destruction*

17:1 - 19:4

a. *The Religious Aspect*

17:1-18

(1) *The Great Prostitute*

vv. 1-6

1^a
Rev.
15:1;
21:9
1^b
Rev.
16:1
1^c
Rev.
4:1;
21:9
1^d
Rev.
19:2
1^e
Rev.
17:15;
cf.
Jer.
51:13

1 And one of the ^aseven angels who had the ^bseven bowls came and spoke with me, saying, "Come here, I will show you the ^djudgment of the ¹great ²prostitute who sits on ^emany waters,

2 With whom the kings of the earth have committed ^{1a}fornication, and they who ^bdwell on the earth have been made ^cdrunk with the ²wine of her fornication.

3 And he ^acarried me away in ^{1b}spirit into a ²wilderness; and I saw a ^cwoman sitting on a ³scarlet

21¹ A talent equals about 100 pounds.

1¹ "Great" here corresponds to "greater" in Matthew 13:32.

1² "Prostitute" here refers to the apostate Roman Catholic Church. A prostitute does not have a husband. This indicates that God has never admitted having any relationship with the apostate church.

2¹ What the apostate church commits is not adultery, the sin of an unfaithful spouse, but "fornication," the sin of a prostitute. This is more sinful than adultery. The fornication of the apostate church consists of her sinful relationships with the rulers of the earth for her profit, just as a prostitute commits sin for gain. Hers is spiritual fornication. The kings of the earth commit fornication directly with her.

2² "Wine" here refers to the heretical doctrines of the apostate church. They confound, as wine does, those who become involved in her religion. This is "the wine of her fornication." It is in an indirect manner that "they who dwell on the earth" are made drunk with this wine.

3¹ See note 10² in chapter 1.

3² "A wilderness" is a desert place. This indicates that the apostate church is in a desert, where there are no springs of water prepared by God. In order to show the Apostle John that the apostate church is in such a desolate place, the angel carried him there.

3³ "Scarlet" is dark red, the color of the great dragon. (See note 3¹ in chapter 12.) This indicates that Antichrist will be one with Satan in appearance.

2^a
Rev.
2:
20, 22;
18:3, 9
2^b
Rev.
8:13
2^c
Rev.
14:8
3^a
Rev.
21:10
3^b
Rev.
1:10;
4:2;
21:10;
22:6
3^c
Rev.
2:20;
Matt.
13:33

^{4d}beast, full of ^enames of ⁵blasphemy, having ^{6f}seven ^{3a}heads and ⁸ten horns. Rev. 13:1

4 And the woman was ^aclothed in ¹purple and ²scarlet, and gilded with ³gold and precious stone and pearls, having in her hand a ^{4b}golden cup full of ^cabominations and the ^dunclean things of her fornication; 3^c Rev. 13:1; 3^b Rev. 13:1; 3^a Rev. 13:1; 17:9-10

5 And upon her ^aforehead a name *was* written, ^{1b}Mystery, ^cBabylon the Great, The ²Mother of the Prostitutes and the ³Abominations of the Earth. 3^a Rev. 17:12, 16; Dan. 7:7, 20, 24

6 And I saw the woman ¹drunk with the ^ablood of the saints and with the blood of the ^{2b}witnesses of Jesus. And I marveled, seeing her, *with* great marvel. 4^a Rev. 18:16

3⁴ "Beast" here refers to both the Roman Empire and Antichrist. 4^b Jer. 51:7;

3⁵ Nearly all the Caesars called themselves god. This was sheer blasphemy against God. Rev. 18:2

3⁶ See note 1³ in chapter 13. 5^a cf. Rev. 7:3; 13:16; 14:1; 22:4

4¹ "Purple" signifies dignity with authority (John 19:2-3). The color purple is a blend of blue and red; it signifies the blending of heavenly things with earthly. This is the appearance of the apostate church. 5^b Rev. 17:7; 25-26

4² "Scarlet," dark red, is the characteristic of the apostate Roman Church. 4^a Rev. 18:2

4³ "Gold, precious stone, and pearls" are the materials with which the New Jerusalem is built (21:18-19, 21). But "the woman," the apostate church, is not solidly built with these precious things; she is only "gilded" with these treasures as an ornament for outward display. This is a deception to attract people. 5^c Rev. 7:3; 13:16; 14:1; 22:4

4⁴ Gold in figure signifies the divine nature of God. Hence, the "golden cup" here means that the apostate church does have something of God in outward appearance. But within, her "golden cup" is "full of abominations and the unclean things of her fornication," full of idolatry, pagan practices, and satanic things in a heretical religious relationship. 5^d Rev. 17:7; cf. Eph. 5:32

5¹ "Mystery" here indicates that "Babylon the Great" in this chapter is not the material one as in chapter 18, but the religious one. The religious Babylon, the apostate church, is truly mysterious in what she is, in what she practices, and in what she teaches. 5^e Rev. 14:8; cf. Rev. 16:19; 18:2

5² Since the "Mother of the Prostitutes" is the apostate church, the prostitutes, her daughters, should be all the different sects and groups in Christianity who hold to some extent the teaching, practices, and traditions of the apostate Roman Church. The pure church life has no evil transmitted from the apostate church. 6^a Rev. 16:6

5³ "Abominations" are idols (Deut. 7:25-26), with which the apostate Roman Church is filled. 6^b Acts 1:8; Rev. 2:13

6¹ The Roman Church does not kill the saints directly, but indirectly through the Roman Empire. She is "drunk with the blood of the saints and with the blood of the witnesses of Jesus."

6² Or, martyrs. "The saints" are those who are separated, sanc-

7 And the angel said to me, Why did you marvel? I will tell you the mystery of the woman and of the beast who carries her, who has the seven heads and the ten horns.

8^a
Rev.
11:7;
cf.
Rev.
13:1
8^b

8^c
Rev.
19:20;
20:10
8^d

Rev.
3:10
8^v
Rev.
13:8
8ⁱ
Rev.
3:5
8^u

Rev.
13:3
9ⁿ
Rev.
13:18
9ⁿ
Rev.
17:3

82 Lit. scroll.

10¹ The "seven kings" are the seven Caesars of the Roman Empire. The first "five have fallen," i.e., they have died unnaturally (Judg 3:25; 2 Sam. 1:10, 25, 27). They are Julius Caesar, Tiberius, Caligula, Claudius, and Nero, all of whom either were murdered or committed suicide before John wrote this book. The sixth "one," Domitian, who was also murdered, was living when this book was written; therefore it is said of him that he "is." "The other," the seventh, who will be Antichrist, had "not yet come" at that time. "When he comes he must remain a little while" and will be slain and resurrected with the spirit of the fifth, who is Nero, to be the eighth.

11 And the beast who was, and is not, he ¹also is *the* eighth, and is of the seven, and goes into destruction.

12 And the ^aten horns which you saw are ¹ten kings, who have not yet received a ^bkingdom, but receive authority as kings one hour with the beast.

13 These have one ^{1a}mind, and they give their power and authority to the beast.

14 These shall make ^{1a}war with the ^bLamb, and the Lamb shall ^covercome them, for He is ^aLord of lords and King of kings; and they who are ^ewith Him *are* called and ^{2r}chosen and ³faithful.

15 And he said to me, The ^awaters which you saw, ¹where the prostitute sits, are ^bpeoples and multitudes and nations and tongues.

**(3) Destruction of the Prostitute
by the Beast
vv. 16-17**

16 And the ^aten horns which you saw and the beast, these shall ¹hate the prostitute and shall make her

11¹ Antichrist will be the coming seventh Caesar. But he “also is the eighth.” According to 13:3, Antichrist will be slain and resurrected. In that resurrection, the spirit of Nero (the fifth Caesar) which comes up out of the abyss, will animate the dead body of the seventh Caesar, Antichrist. This one, composed of the fifth and seventh Caesars, is the eighth. Hence, he “is of the seven.” It is no wonder people marvel at the sight of such an extraordinary being (v. 8).

12¹ “Ten kings” will be raised up before the great tribulation in the revived Roman Empire. They will be one with Antichrist in opposing God and persecuting His people—the Jews and the believers. These ten kings are likened to the ten toes of the great image seen by Nebuchadnezzar in his dream (Dan. 2:42). They will submit themselves and their kingdom to Antichrist (v. 17).

13¹ The mind expressed, as opinion.

14¹ The “war” here is the same as that mentioned in 19:11-21, the war at Armageddon (16:14, 16).

14² “Chosen” is mentioned after “called.” To be called is to be saved, whereas to be chosen is to be approved of the Lord by an overcoming life. Many are called today, but few will be chosen in the future (Matt. 22:14).

15¹ The prostitute sitting on “the waters,” which “are the peoples and multitudes and nations and tongues,” is fulfilled by the apostate Roman Church riding on peoples and nations throughout the world.

16¹ That “the ten horns and the beast shall hate the prostitute and make her desolate” means that Antichrist and the ten kings shall persecute the apostate Roman Church. This should transpire at the

12^a
Rev.
17:3
12^b
Rev.
17:17
13^a
Rev.
17:17
14^a
Rev.
19:19
14^b
Rev.
5:6
14^c
Rev.
3:21;
5:5
14^d
Rev.
19:16;
1 Tim.
6:15
14^e
Rev.
19:14
14^f
Matt.
22:14
14^g
Rev.
2:
10, 13
15^a
Rev.
17:1
15^b
Rev.
5:9
16^a
Rev.
17:
3, 12

^{16b} desolate and naked, and shall eat her flesh and shall
^{Rev.} burn her utterly with fire;
^{18:}

^{17, 19:} 17 For ¹God has put *it* into their hearts to do His
^{Jer.} ²mind, and to come to one ^{2a}mind, and to give their
^{50:13;} ^bkingdom to the beast until the words of God shall be
^{51:26} accomplished.
^{16c}

^{Rev.} 18 And the ¹woman whom you saw is the "great city,
^{18:8;} which has a kingdom over the kings of the earth.
^{19:3}

^{17a}
^{Rev.}
^{17:13}

CHAPTER 18

b. The Material Aspect

18:1-24

(1) Shout of Christ:

"Babylon the Great Is Fallen"

vv. 1-3

^{10, 16,} 1 After these things I saw ^{1a}another Angel coming
¹⁸⁻¹⁹ down out of heaven, having great authority; and the
^{1a} earth was illumined with His glory.
^{Rev.}

^{7:2;} beginning of the great tribulation. (See note 8¹ in chapter 14.) They
^{8:3;} shall make the Roman Church "desolate and naked," destroying her,
^{10:1} robbing her of her riches, and exposing her; they "shall eat her flesh,"
^{1p} killing her members; and they "shall burn her utterly with fire,"
^{Ezek.} annihilating her altogether. This also indicates that Babylon the Great
^{43:2} mentioned in this chapter is the religious one.

^{17¹} It will be of God that Antichrist and his ten kings destroy the
apostate Roman Church. This should not be considered as martyrdom,
but the avenging judgment of God.

^{17²} See note 13¹ in this chapter.

^{18¹} While "the prostitute" denotes the religious Babylon, signifying
the Roman Church, "the woman" here denotes the material Babylon,
signifying the city of Rome. This is called "the great city, which
has a kingdom over the kings of the earth." When John wrote this
book, Rome was the city that had a kingdom over the kings of the
earth. What Antichrist and his ten kings will hate is "the prostitute,"
the Roman Church, not "the woman," the city of Rome, where their
administration is based.

^{1¹} "Another Angel" is Christ, "coming down out of heaven," with
whose glory the earth is illumined. In 10:1 Christ was still "clothed
with a cloud," and in 14:14 He was sitting "on the cloud," whereas
here His glory shines over the earth, indicating that His coming back
to earth is closer than the coming mentioned in 10:1 and 14:14. He will
come out of heaven firstly in the cloud secretly, then on the cloud
openly, and eventually He will shine over the earth to destroy Babylon
the Great, the city of Rome, with "great authority."

2 And He cried with a strong voice, saying, ^{1a}Fallen, ^{2a}fallen is Babylon the great! And she has become a ^bdwelling place of demons and a ^{2b}hold of every ^cunclean spirit and a ³cage of every unclean and hateful bird;

3 For all the nations ¹have ^{2a}drunk of the wine of the fury of her fornication, and the kings of the earth have ^bcommitted fornication with her, and the ^cmerchants of the earth have become ^drich by the power of her ^eluxury.

(2) *Call for Separation:*

"Come Out of Her"

vv. 4-5

4 And I heard another voice out of heaven, saying, ^{1a}Come out of her, My people, that you may not ²participate in her sins, and that you may not receive of her plagues;

5 For her sins have been ¹piled up ^ato heaven, and God has ^bremembered her ²wrongs.

(3) *Babylon's Pride and Destruction*

vv. 6-8

6 ^aPay her back even as she has paid, and ¹double to her double according to her works. In the ^bcup which she has mixed, mix to her double.

²¹ This will be the fall of material Babylon, the city of Rome, at the end of the great tribulation. (See note 8¹ in chapter 14, note 19² in chapter 16, and notes 5¹ and 18¹ in chapter 17.)

²² Or, prison.

²³ Or, prison.

³¹ Some manuscripts read, have fallen by.

³² Rome, signifying Babylon the Great in a twofold way, has both religious and material aspects. "The nations have drunk of the wine . . . and the kings of the earth have committed . . ." refers to the religious aspect, while "the merchants of the earth have become . . ." refers to the material aspect.

⁴¹ Since Babylon the Great is twofold, to "come out of her" means to come out of both religious Babylon and material Babylon.

⁴² The word here means to jointly participate.

⁵¹ Lit. joined together.

⁵² Or, crimes, misdeeds.

⁶¹ Double recompense was required according to the Levitical law (see Exo. 22:4, 7, 9). Here that double recompense is doubled.

^{6b} *Rev.* 17:4
Psa. 137:8;
Jer. 50:15, 29

^{2a} *Rev.* 14:8
^{2b} *Isa.* 13:21-22;
Jer. 50:39;
Jer. 51:37
^{2c} *Rev.* 16:13
^{3a} *Rev.* 14:8
^{3b} *Rev.* 18:9;
Rev. 17:2
^{3c} *Rev.* 18:11,
15, 23
^{3d} *Rev.* 18;
15, 19
^{3e} *Rev.* 18:7, 9
^{4a} *Isa.* 52:11;
Jer. 50:8;
51:6,
9, 45;
2 *Cor.* 6:17
^{5a} *cf.* *Jer.* 51:9
^{5b} *Rev.* 16:19;
Hosea 7:2;
8:13;
9:9
^{6a} *Psa.* 137:8;
Jer. 50:15, 29

7^a 7 As much as she has "glorified herself and lived
Isa. luxuriously, so much torment and sorrow give to her;
 13:19 for she says in her heart, I sit a "queen, and I am not a
 7^b "widow, and I will never see sorrow.
Rev. 18:3, 9

7^c 8 Therefore in "one day her plagues shall come,
Isa. death and sorrow and famine, and she shall be utterly
 47:7 "burned with fire; for the Lord God who "judges her is
 7^d strong.
Isa. 47:8

8^a
Isa. 47:9
 8^b
Rev. 17:16
 8^c
Rev. 19:2
 9^a
Rev. 18:3;
 17:2
 9^b
Rev. 18;
 11, 19
 9^c
Rev. 14:11;
 19:3
 10^a
Rev. 18;
 15, 17
 10^b
Rev. 18;
 16, 19
 10^c
Rev. 18;
 16, 18,
 19, 21
 10^d
Rev. 16:19
 10^e
Rev. 18;
 17, 19
 10^f
Rev. 19:2

(4) *Weeping Over Babylon*

vv. 9-19

9 And the kings of the earth, who have "committed fornication and lived luxuriously with her, shall "weep and wail over her when they see the "smoke of her burning,

10 "Standing afar off through fear of her torment, saying, "Woe, woe, the "great city, "Babylon, the strong city, for in "one hour your "judgment has come!

11 And the merchants of the earth weep and mourn over her, because no one buys their cargo anymore:

12 ¹Cargo of gold and silver and precious stone and pearls and fine linen and purple and silk and scarlet, and every *kind* of ²thyine wood and every article of ivory and every article of most precious wood and brass and iron and marble,

13 And cinnamon and "amomum and incense and ointment and frankincense and wine and oil and fine flour and wheat and cattle and sheep, and *cargo* of

8¹ In 17:16 religious Babylon is utterly burned. Here, both the religious and the material Babylon are "burned." In chapter 17 the destruction of only religious Babylon is recorded; in chapter 18, the destruction of the twofold Babylon.

12¹ Since the "cargo" listed in verses 12-13 consists of various material things, "Babylon the Great" in this chapter is proven to be the material one. The cargo is of seven categories: 1) from "gold" to "pearls," ornament; 2) from "fine linen" to "scarlet," clothing; 3) from "thyine wood" to "marble," furniture and decoration; 4) from "cinnamon" to "frankincense," spice; 5) from "wine" to "sheep," food; 6) "horses" and "carriages," transportation; and 7) "bodies" and "souls of men," employment.

12² An aromatic and coniferous tree.

13¹ A spice plant.

horses and carriages and ^{2a}bodies, and ^{3b}souls of men. 13^a

14 And the ripe fruits of the lust of your soul have gone from you, and all the sumptuous and splendid things have perished from you, and they shall find them no more at all. *cf. Rom. 12:1* 13^b

15 The merchants of these things, who were made rich by her, shall stand afar off because of the fear of her torment, weeping and mourning, *cf. Matt. 16:26*

16 Saying, Woe, woe, the great city, which was "clothed in fine linen and purple and scarlet, and gilded with gold and precious stone and pearl; 16^a *Rev. 17:4*

17 For in one hour such great wealth has been made "desolate! And every shipmaster and everyone sailing to a place and sailors, and all who work on the sea, stood afar off, 17^a *Rev. 18:19; 17:16*

18 And cried out, seeing the "smoke of her burning, saying, What city is like the great city? 18^a *Rev. 18:9*

19 And they cast dust on their heads and cried out, weeping and mourning, saying, Woe, woe, the great city, by which all those who have ships on the sea became rich by her ¹wealth, for in one hour she has been made desolate!

(5) *Rejoicing in Heaven*
v. 20

20 "Rejoice over her, O heaven and saints and ^bapostles and prophets, because God has ¹judged your ^cjudgment upon her. 20^a *Rev. 12:12; 19:7; Deut. 32:43; Jer. 51:48; Isa. 14:7*

(6) *Declaration of*
Babylon's Absolute Destruction
vv. 21-24

21 And ^{1a}a strong angel took up a ^astone like a great 20^b

13² "Bodies" of people for slavery. *Luke 11:49*

13³ Of the "cargo" carried by Babylon, the first item is "gold" and the last is the "souls of men." "Souls of men" are men themselves sold for employment. This depicts not only the coming Babylon but also today's world. People sell their soul, their life, themselves, to their occupation, neglecting God and their eternal destiny. 20^c *Rev. 6:10; 19:2*

19¹ Lit. costliness. *Jer. 51:63-64*

20¹ This is a part of the answer to the martyrs' prayer in 6:9-10.

21¹ Lit. one.

22^a millstone and threw *it* into the sea, saying, Thus will
 Isa. 24:8
 22^b Babylon the great city be ²thrown down with violence
 and shall be found no more at all.

Jer. 25:10
 23^a 22 And *the* sound of ^aharp singers and musicians and
 Jer. 25:10
 23^b flutists and trumpeters shall be heard no more at all in
 you, and no craftsman of any craft shall be found any
 Rev. 6:15
 23^c more at all in you, and *the* ^bsound of a millstone shall be
 heard no more at all in you,

Rev. 9:21
 24^a 23 And *the* ^alight of a lamp shall shine no more at all
 Rev. 16:6;
 17:6;
 Matt. 23:35
 24^b in you, and *the* voice of bridegroom and bride shall be
 heard no more at all in you; for your merchants were the
^bgreat ones of the earth, for by your ^{1c}witchcraft all the
 nations were deceived.

24 And in her was found *the* ^ablood of prophets and of
 saints and of all who have been slain on the earth.

1^a
 Jer. 51:48

CHAPTER 19

c. Praise in Heaven

19:1-4

Rev. 19:
 3, 4, 6;
 Psa. 104:
 35;
 146:1;
 150:6
 1^a
 Rev. 7:10;
 12:10
 1^b
 Rev. 4:11
 2^a
 Rev. 16:7;
 Psa. 19:9
 2^b
 Rev. 17:1
 2^c
 Rev. 16:6;
 17:2;
 18:3
 2^d
 Rev. 6:10;
 16:6;
 17:6;
 18:24
 3^a
 Rev. 14:11
 4^a
 Rev. 4:6
 4^b
 Rev. 4:4
 4^c
 Rev. 4:10
 4^d
 Rev. 5:14;
 22:21;
 Psa. 106:
 48

1 After these things I heard as it were a ^aloud voice of
 a ^bgreat multitude in heaven, saying, ^cHallelujah! The
^dsalvation and the ^eglory and the power of our God:

2 For ^atrue and righteous *are* His judgments; for He
 has judged the ^bgreat prostitute who corrupted the earth
 with her ^cfornication, and He avenged the ^dblood of His
 slaves at her hand.

3 And a second time they said, Hallelujah! And her
^asmoke goes up ¹forever and ever.

4 And the ^atwenty-four elders and the ^bfour living
 creatures ^cfell down and worshipped God, ^dwho sits
 upon the throne, saying, ^eAmen, Hallelujah!

21² This will probably occur through the earthquake mentioned in
 16:18-20.

23¹ Or, enchantment, poisonous charm.

3¹ Lit. to the ages of the ages.

6. Marriage of the Lamb**19:5-10****a. Praise of a Great Multitude****vv. 5-6**

5 And a ^{1a}voice came out from the throne, saying, ^bPraise our God, all His slaves, and those who ^cfear Him, the small and the great.

6 And I heard as it were *the* ^avoice of a great multitude, and as *the* sound of ^bmany waters, and as *the* sound of mighty ^cthunders, saying, Hallelujah! For *the* ^dLord our God the Almighty ^ereigns!

b. The Lamb's Marriage and His Marriage Dinner**vv. 7-9**

7 Let us ^arejoice and exult, and let us give the glory to Him, for the ^{1b}marriage of the Lamb is come, and His ^{2c}wife has made herself ^dready.

8 And it was given to her that she should be ^aclothed

^{5¹} This may be the "voice" of Christ as the angel of God (7:2; 8:3; 10:1).

^{7¹} Right after the destruction of Babylon is "the marriage of the Lamb." The judgment and destruction upon Babylon the Great, both religious and material, bring in "the marriage of the Lamb" and the reign of God—the kingdom of God (v. 6). This is the reason the great multitude of the saved rejoice and praise with hallelujahs (vv. 1, 3, 6), and the twenty-four elders and the four living creatures join them in praising God (v. 4).

The reign of God, the kingdom, is related to the marriage of the Lamb, and the marriage of the Lamb is the issue of the completion of God's New Testament economy. God's economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride with the overcoming believers will be ready. Simultaneously, the kingdom of God will come. This corresponds with the Lord's prophecy in Matthew 26:29.

^{7²} "His wife" refers to the church (Eph. 5:24-25, 31-32), the bride of Christ (John 3:29). However, according to verses 8-9, the wife, the bride of Christ, here consists only of the overcoming believers during the millennium; whereas the bride, the wife, in 21:2 is composed of all the saved saints after the millennium for eternity. The readiness of the bride depends upon the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals, but a corporate bride. For this aspect, building is needed. They are not only mature in life, but built together as one bride.

cf. Rev. 17:4
Psa. 45:13-14;

5^a
Rev. 16:17

5^b
Psa. 150:1

5^c
Rev. 11:18;
Psa. 115:

13
6^a
Rev. 11:15;
12:10

6^b
Rev. 1:15;
14:2

6^c
Rev. 6:1
6^d
Rev. 1:8

6^e
Rev. 11:15

7^a
Rev. 18:20
7^b
Matt. 25:10

7^c
Rev. 21:2, 9;
John 3:29;
Eph. 5:

23-25
7^d
Matt. 24:44;
25:10

8^a
Rev. 19:14;
Matt. 22:

11-12;
Rev. 3:4-5,
18;

Psa. 45:13-14;

^{8b} in fine linen, bright *and* ¹pure; for the fine linen is the ^{2b}righteousnesses of the saints.

Matt.
5:20;
Joh
29:14;
cf.
Isa.
64:6

9 And he said to me, Write, "Blessed *are* they who are invited to the ^{1b}marriage ²dinner of the Lamb. And he said to me, These are the ^ctrue words of God.

c. Spirit of Prophecy

v. 10

9^a
Rev.
1:3;
14:13;
16:15;
20:6;
22:
7, 14
9^b
Matt.
22:2;
8:11;
Luke
14:15;
22:16
9^c
Rev.
21:5;
22:6

10 And I ^afell before his feet to worship him. And he said to me, ¹Don't do that! I am a fellow slave of yours and of your brothers who have the ^btestimony of Jesus. ^cWorship God! For the testimony of Jesus is the ²spirit of the ^dprophecy.

7. War at Armageddon

19:11-21

a. Christ Coming to Tread the Great Winepress

vv. 11-16

10^a
Rev.
22:8-9
10^b
Rev.
1:2
10^c
Rev.
14:7
10^d
Rev.
1:3;
10:11;
22:
7, 10,
18-19
11^a
Rev.
4:1;
Matt.
3:16;
John
1:51
11^b
Rev.
19:14;
cf.
Rev.
6:2

11 And I saw ^aheaven opened, and behold, a ^bwhite

^{8¹} Or, clean, referring to the nature; whereas "bright" refers to the expression.

^{8²} Or, righteous acts. "Righteousnesses," plural, does not refer to the righteousness (which is Christ) we received for our salvation (Phil. 3:9; 1 Cor. 1:30). The righteousness we received for our salvation is objective, that we might meet the requirement of the righteous God; whereas the righteousnesses of the overcoming saints here are subjective, that they may meet the requirement of the overcoming Christ. In Psalm 45, the queen has two garments (vv. 13-14): one corresponds with the objective righteousness for our salvation, and the other with the subjective righteousnesses for our victory. The latter is equivalent to the "marriage garment" in Matthew 22:11-12.

^{9¹} "The marriage dinner of the Lamb" here is the "marriage feast" in Matthew 22:2 (Gk.). It will be a reward to the overcoming believers. Only the overcomers will be "invited to" it, not all the saved ones. The five foolish virgins in Matthew 25:8-13 will miss it. However, after being dealt with by the Lord in the kingdom age, they will participate in the New Jerusalem for eternity. Hence, to be invited to the marriage feast of Christ, which will usher the overcoming believers into the enjoyment of the millennium, is to be "blessed." The overcoming believers invited to the marriage dinner of the Lamb will also be the bride of the Lamb.

^{9²} The chief meal, usually in the evening.

^{10¹} Lit. See, no!

^{10²} "The spirit of the prophecy" is the reality, substance, disposition, characteristic, of the prophecy. Thus, "the testimony of Jesus" is the reality, substance, disposition, characteristic, of the prophecy of this book.

horse, and ¹He who sits on it called ^cFaithful and True, and in ^drighteousness He judges and makes ^ewar.

12 And His ^aeyes *are* a flame of fire, and on His head *are* many ^bdiadems, having a ^cname written which no one knows but Himself.

13 And *He* is clothed with a ^agarment ¹dipped in blood; and His name is called The ^{2b}Word of God.

14 And the ^{1a}armies which *are* in heaven ^bfollowed Him on white horses, ^{2c}dressed in fine linen, white and ³pure.

15 And out of His ^amouth proceeds a sharp ^{1b}sword, that with it He might ^csmite the nations; and He will ^{2d}shepherd them with an iron rod; and He treads the ^ewinepress of the wine of the fury of the wrath of God the ^fAlmighty.

16 And He has on His garment and on His ^athigh a ^bname written, ^cKing of kings and Lord of lords.

11¹ After His wedding Christ will come as a fighting General with His bride, the overcoming believers invited to His marriage feast, as His army to fight Antichrist and the kings under him and their armies at Armageddon.

13¹ The garment of Christ is "dipped in blood" and becomes red by His treading "the winepress of the wine of the fury of the wrath of God" (v. 15; Isa. 63:1-3) at Armageddon (16:14, 16), where the blood will rise "up to the bridles of the horses" (14:20).

13² As "The Word of God" Christ imparts life as grace to God's chosen people in the Gospel of John (1:1, 4, 14), but executes God's judgment upon the rebellious people in the Revelation of John.

14¹ "The armies" here are the called and chosen believers in 17:14 and those who are invited to the marriage dinner of the Lamb in verse 9.

14² The garment of the overcoming believers qualifies them both to attend the marriage dinner of the Lamb (vv. 8-9) and to fight with the Lord against His enemy.

14³ Or, clean.

15¹ The "sword," which proceeds out of the mouth of Christ, Who is The Word of God, is the word which will judge the rebellious (John 12:48).

15² To "shepherd" here means to rule; "iron rod" signifies strong power. Christ will firstly smite the nations with His judging word; then He will shepherd those who remain with His strong power. His ruling with strong power is His shepherding. He will rule over the nations by shepherding them.

16 ^a	16 ^b	16 ^c	15 ¹
<i>Psa.</i>	<i>Rev.</i>	<i>Rev.</i>	<i>Rev.</i>
45:3	19:12	17:14	1:8

11^c
Rev.
3:14
11^a
Rev.
19:2
11^c
Rev.
17:14
12^a
Rev.
1:14
12^b
Heb.
2:9
12^c
Rev.
3:12;
cf.
Rev.
2:17
13^a
Isa.
63:1-3
13^b
John
1:1-2
14^a
Rev.
17:14
14^b
Rev.
14:4
14^c
Rev.
19:8
15^a
Rev.
19:21;
1:16;
2 Thes.
2:8
15^b
Rev.
1:16
15^c
Isa.
11:4
15^d
Rev.
2:27
15^e
Rev.
14:
19-20

17^aEzek.
39:1717^bRev.
8:1318^aEzek.
39:

18-20

18^bRev.
6:1519^aRev.
13:119^bRev.
16:12,
14, 1619^cRev.
9:1619^dRev.
16:1619^eRev.
17:14;
19:1119^fRev.
19:1420^aRev.
13:1120^bRev.
13:20^cRev.
13-1420^dRev.
13:20^eRev.
16-1720^fRev.
13:1520^g2 Thes.
2:8;Dan.
7:11;

8:25

20^hRev.
20:10,
14-15;

21:8

b. A Great Dinner**vv. 17-18**

17 And I saw ¹an angel standing in the sun, and he cried out with a loud voice, saying to all the "birds that fly in ²mid-heaven, Come, gather yourselves to the ³great dinner of God,

18 That you may ⁴eat the flesh of kings and the flesh of ⁵captains and the flesh of mighty *men* and the flesh of horses and of those who sit on them and the flesh of all *men*, both ⁶free and slave, and small and great.

c. Defeat and Perdition of Antichrist and the False Prophet**vv. 19-21**

19 And I saw the "beast and the ¹kings of the earth and their ²armies ³gathered together to make ⁴war with Him Who sits on the horse and with His ⁵army.

20 And the beast was seized, and with him the "false prophet who in his presence had done the ¹signs, by which he deceived those who received the "mark of the beast and those who ²worship his image. These two were ³cast alive into the ⁴lake of fire which burns with ⁵brimstone.

21 And the rest were killed with the "sword which proceeds out of the mouth of Him who sits on the horse, and all the birds were gorged with their flesh.

17¹ Lit. one.

17² "The great dinner of God" is in contrast to the marriage dinner of the Lamb. The latter is for the invited overcomers; the former is for the invited "birds."

18¹ Gk. captain over one thousand men.19¹ This "war" will be at Armageddon (16:14, 16).

20¹ Antichrist and the false prophet will be the first cast into the lake of fire (cf. 20:10, 15). They will be "cast alive into the lake of fire," without passing through death and resurrection like all the others who perish.

20^a 21^a

Rev. Rev.

14:10 19:15

CHAPTER 20

8. *Imprisonment of Satan*
20:1-3a. *For One Thousand Years*
vv. 1-2

1 And I saw an angel coming down out of heaven, having the ^akey of the ^babyss and a great ^cchain ¹in his hand.

2 And he laid hold of the ^adragon, the ancient ^bserpent, who is *the* Devil and Satan, and ^{1c}bound him a thousand years,

b. *In the Abyss*
v. 3

3 And ^acast him into the abyss, and ^bshut *it* and sealed *it* over him, that he should not ^cdeceive the nations any longer until the thousand years should be completed. After these things he must be ^dloosed *for* a little time.

9. *Millennial Kingdom*
20:4-6a. *In the Best Resurrection*
vv. 4-5

4 And I saw ^athrones, and ¹they sat upon them, and judgment was given to them. And *I saw* the ^{2b}souls of those who had been beheaded because of the ^ctestimony of Jesus and because of the word of God, and ³who did not ^dworship the beast nor his image, and did not receive the ^emark on their forehead and on their hand; and they

¹ Lit. on.

² Following the defeat of Antichrist is the binding and imprisonment of Satan to clear up the rebellious earth that the kingdom of Christ may come (vv. 4-6).

⁴ "They" are the overcomers. They are now sitting upon thrones, and authority to judge has been given to them. Having authority to judge means having the kingdom (cf. Dan. 7:10, 18, 22). This indicates that they have received the kingdom and are enjoying it.

⁴ These are the martyrs throughout the church age, as mentioned in 6:9.

⁴ These are the martyrs in the great tribulation (13:7, 15).

1^a
Rev.
1:18;
9:1
1^b
Rev.
9:1
1^c
Jude
6
2^a
Rev.
12:3
2^b
Rev.
12:9
2^c
Jude
6
3^a
Isa.
14:15;
Ezek.
28:8;
cf.
2 Pet.
2:4
3^b
cf.
Num.
16:33
3^c
Rev.
20:
8, 10;
12:9
3^d
Rev.
20:7
4^a
Matt.
19:28;
Rev.
3:21
4^b
Rev.
6:9
4^c
Rev.
1:2
4^d
Rev.
13:15
4^e
Rev.
13:
16-17

⁴lived and ¹reigned with ⁵Christ a thousand years.

⁵ The ^{1a}rest of the dead did not live until the thousand years were completed. This is the ^{2b}first resurrection.

Rev.

5:10;

2 Tim.

2:12;

Heb.

2:5-8;

Psa.

2:8-9;

cf.

Rev.

22:5

^{5a}

1 Cor.

15:

23-24

^{5b}

Luke

14:14;

20:

35-36;

John

5:29;

Phil.

3:11

^{6a}

Rev.

1:3

^{6b}

Rev.

3:7;

22:11

^{6c}

Rev.

2:11;

20:14

^{6d}

Rev.

1:6

b. With the Priesthood and Kingship for One Thousand Years

v. 6

⁶ ^{1a}Blessed and ^bholy is he ²who has part in the first resurrection: over these the ^{3c}second death has no authority; but they shall be ^{4d}priests of God and of ⁵Christ and shall reign with Him ^{6a}a thousand years.

10. The Last Rebellion

20:7-10

a. Loosing of Satan

v. 7

⁷ And when the thousand years are completed, Satan will be loosed out of his prison,

^{4a} "Lived" here and in verse 5 means that they were resurrected.

^{4b} Lit. the Christ.

⁵ These are the unsaved who will participate in the resurrection of judgment after the millennium (John 5:28-29; 1 Cor. 15:23-24; Rev. 20:12).

⁵ Or, best. "The first resurrection" is the best one. It is not only the resurrection of life (John 5:29; 1 Cor. 15:23b; 1 Thes. 4:16), but also the resurrection of reward (Luke 14:14), the ex-resurrection, i.e., the extraordinary resurrection which the Apostle sought for (Phil. 3:11), the resurrection of kingship as a reward to the overcomers that they may reign as co-kings with Christ in the millennial kingdom (vv. 4, 6). Hence, "blessed is he who has part in the first resurrection" (v. 6).

⁶ Or, happy.

⁶ Not only the resurrected overcomers, such as the man-child in 12:5 and the later martyrs in 15:2, but also the raptured living ones, such as the firstfruit in 14:1-6, have "part in the first resurrection."

⁶ See note 11² in chapter 2.

⁶ The overcomers "shall be priests" to contact God, and co-kings with Christ to reign over the nations in the millennium (2:26-27; 12:5). As priests they shall bring man in his need to God and minister God to man, and as kings they shall bring God in His authority to man and represent God to shepherd man. This is a reward to them. The believers who are defeated in this age will forfeit this reward. However, after being dealt with by the Lord in the millennium, they will participate in the service of God and in the kingship in the new heaven and new earth for eternity (22:3, 5).

⁶ Lit. the Christ.

⁶ Some ancient authorities have the definite article, the.

**b. Rebellion of the Nations
and Their Destruction**
vv. 8-9

8 And shall go out to ^a“deceive the nations which are in the ^bfour corners of the earth, ¹Gog and ^cMagog, to ^dgather them together to ²war, whose number is as the sand of the sea.

9 And they ^awent up over the breadth of the earth and surrounded the ¹camp of the saints and the ^bbeloved ¹city; and ^cfire came down ²out of heaven and devoured them.

c. Satan's Perdition in the Lake of Fire
v. 10

10 And the ^aDevil who deceived them was cast into the ^{1b}lake of fire and brimstone, where also the beast

^{8¹} “Gog and Magog,” according to Ezekiel 38:2-3 and 39:1-2, must be Russia. Ezekiel 38:2 (ASV) indicates that Gog and Magog are of Rosh, Meshech, and Tubal, answering to Russia, Moscow, and Tobolsk. Ezekiel 39:2 (ASV) refers to these places as “the uttermost parts of the north.” What is mentioned concerning Gog and Magog in Ezekiel 38 and 39 will occur before the millennium, whereas the record concerning them in Revelation 20 will transpire after the millennium. Revelation 20:8 shows that Satan’s deceiving of “the nations which are in the four corners of the earth” is his deceiving of “Gog and Magog.” This may indicate that in the last rebellion of mankind against God instigated by Satan, Gog and Magog will take the lead and the nations will follow.

^{8²} This will be the last “war” on earth. It will be caused by the last rebellion of mankind, instigated by Satan, God’s enemy, after the millennium. Although mankind will be restored for one thousand years, his rebellious nature will still remain. It will be exposed by Satan’s last instigation and will be purged away by the Lord’s final judgment on mankind.

^{9¹} “The camp of the saints” is the lodging of the overcoming believers, who are the heavenly armies (19:14) camping on earth. “The beloved city” is the city of Jerusalem, the dwelling place of the remnant of Israel. The overcoming believers and the remnant of Israel are God’s faithful people on earth in the millennium, standing with God and for God. At the end of the millennium, Satan will instigate rebellious mankind from the uttermost parts of the north to attack God’s people.

^{9²} Some ancient authorities insert, from God.

^{10¹} “The lake of fire” is “prepared for the Devil and his angels” (Matt. 25:41). However, “the beast and the false prophet” are cast into it a thousand years earlier than the Devil (19:20). After the thousand years, the Devil is thrown into it.

^{8^a} Rev. 20:3
^{8^b} Rev. 7:1
^{8^c} Gen. 10:2; Ezek. 38:2; 39:1, 6
^{8^d} cf. Ezek. 38:15; 39:2
^{9^a} Ezek. 38:9, 16
^{9^b} Psa. 87:2-3
^{9^c} Rev. 11:5; Ezek. 38:22; 39:6
^{10^a} Rev. 2:10
^{10^b} Rev. 19:20; Matt. 25:41

10^a and the false prophet *were*; and they shall be ^ctorment-
 Rev. ed day and night ²forever and ever.
 14:10

11. Judgment at the Great White Throne **20:11-15**

a. Earth and Heaven Fleeing Away

v. 11

11^a 11 And I saw a great ¹white throne and ²Him who sat
 Matt. upon it, from whose face ^aearth and heaven fled away,
 5:18; and no place was found for them.
 Heb.

b. Unbelieving Dead Being Judged

v. 12

12^a 12 And I saw the ^adead, the great and the small,
 Acts ¹standing before the throne, and ^{2b}books were opened;
 10:42; and another ³book was opened, which is the ^cbook of life.
 2 Tim. And the dead were judged by the things which were
 4:1 written in the ²books, ^daccording to their works.
 12^b
 Dan.

c. Demons Being Judged

v. 13

13^a 13 And the ^{1a}sea gave up the dead which *were* in it,
 Rom. and death and ^bHades gave up the dead which *were* in
 2:6

13^a 10² Lit. to the ages of the ages.

Rev. 11¹ "White" here signifies righteous, indicating that the Lord's
 21:1 great throne for His judgment is righteous.

Rev. 11² "Him" must be the Lord Jesus. God the Father "has given all
 6:8; judgment to the Son" (John 5:22) and has ordained Him to be the
 Luke Judge of the living and the dead (Acts 10:42; 17:31; 2 Tim. 4:1; Rom.
 16:23; 2:16). Matthew 25:31-46 speaks of the Lord as the Judge of the living
 Prov. before the millennium. Here, the Lord is the Judge of the dead after
 23:14; the millennium.
 27:20

12¹ "Standing" here indicates that "the dead" have been
 resurrected. This is the resurrection of the unbelievers, the
 "resurrection of judgment," after the millennium (John 5:28-29;
 1 Cor. 15:23-24).

12² Lit. scrolls. These scrolls are the record of the works, the deeds,
 of the unbelievers, according to which they will be judged.

12³ Lit. scroll. This is the record of the names of the believers (13:8;
 17:8; Luke 10:20).

13¹ Since the dead unbelievers who were drowned in the sea are in-
 cluded among those in Hades, "the dead" given up by "the sea"
 should not be any unbelieving human beings; they may be the spirits
 (the demons today—Matt. 8:31-32; 12:43) of the living beings of the

them; and they were judged everyone according to their works.

**d. Death and Hades
Being Cast into the Lake of Fire
v. 14**

14 And ^{1a}death and Hades were cast into the ^blake of fire. This is the ^{2c}second death, the lake of fire.

14^a
1 Cor.
15:26;
Rev.

**e. Perdition of the Unbelievers
and Demons in the Lake of Fire
v. 15**

21:4
14^b
Rev.

15 And if anyone was ¹not found ^awritten in the ²book of life, he was cast into the ³lake of fire.

19:20
14^c
Rev.
20:6

preadamic age (see Life-study of Genesis, Message 2). This may indicate that today's demons will be judged at the great white throne along with the unbelieving human beings.

15^a
Rev.
13:8

14¹ "The lake of fire" is the "trash can" for the entire universe, into which all negative things, including "death and Hades," will be cast. "Death" will be the last enemy destroyed by the Lord (1 Cor. 15:26).

14² In the first death, the soul and spirit are separated from the body and perish in the suffering section of Hades (Luke 16:22-24). In "the second death," the soul and spirit, after being rejoined to the body in resurrection, are cast with the body into "the lake of fire." This means that the unbelievers' whole being—spirit, soul, and body—will perish in eternal torment in "the lake of fire."

15¹ The perishing unbelievers will be judged "according to the books," which are a record of their works (vv. 12-13), but they will be "cast into the lake of fire" according to "the book of life." This indicates that they are condemned by the Lord because of their evil deeds, but they perish because of their unbelief, not having their names written in the book of life. Not believing in the Lord Jesus is the unique sin that causes people to perish (John 16:9).

15² Lit. scroll.

15³ "The lake of fire" is prepared for the Devil and his angels (Matt. 25:41). Since the unbelievers have followed the Devil, they share the Devil's judgment (John 16:11) and will become joint partakers of the Devil's eternal torment. The demons, having also followed the Devil, will share the same destiny.

CHAPTER 21

12. New Heaven and New Earth**21:1-8****a. The First Heaven and the First Earth
Having Passed Away; No More Sea****v. 1**

^{1a} 1 And I saw a ^{1a}new heaven and a new earth; for the
^{Isa.} ^bfirst heaven and the first earth passed away, and the
^{65:17;} ²sea is no more.
^{66:22;}

^{2 Pet.}^{3:13}^{1^a}^{Rev.}^{20:11}**b. The New Jerusalem
Coming Down to
the New Earth****v. 2**

¹ In eternity past God purposed to have a corporate expression that He might be fully expressed and glorified (Eph. 3:9-11; 1:9-11). For this, He created the heavens, the earth, and mankind. Since creation He has used four dispensations—the dispensation of the Patriarchs, from Adam to Moses (Rom. 5:14); the dispensation of law, from Moses to Christ (John 1:17); the dispensation of grace, from Christ's first coming until "the restoration of all things" at Christ's second coming (Acts 3:20-21); and the dispensation of the kingdom, from Christ's second coming to the end of the millennium (Rev. 11:15; 20:4, 6)—to accomplish His purpose by perfecting and completing His chosen people that they may be His eternal corporate expression. All four dispensations belong to the old heaven and old earth. Although the dispensation of the kingdom will be the dispensation of restoration, it will still transpire in the old heaven and old earth, because God's perfecting and completing work in His chosen people will not be accomplished until the end of that dispensation. When by the dispensation of the kingdom God finishes this work, the old heaven and old earth will pass away through fire and be renewed into the new heaven and new earth (2 Pet. 3:10-13), into which the New Jerusalem will come for God's eternal expression.

¹² "The sea" is a result of the waters of judgment, which God used to judge the preadamic world (see Life-study of Genesis, Message 2). The work of God's re-creation was to recover the land by restricting the result of the waters of judgment (Gen. 1:9-10; Jer. 5:22). The living creatures of the preadamic world, after being judged by the waters, became the inhabitants of the sea. After they are dealt with by Christ and His believers (Matt. 8:29-32; Luke 10:17; Acts 16:16-18; 19:12) and the sea has given them up to the judgment of the great white throne (20:13), there will be no need of the sea. Since the work of God's re-creation, God has intended to abolish the sea by dealing with Satan and his demons. Hence, to say "the sea is no more" indicates that Satan and his evil followers have all been dealt with and will not be found in the new heaven and new earth.

2 And I saw the ^a“holy city, ^{1b}New Jerusalem, ²coming down out of heaven from God, ^c“prepared as a ^d“bride adorned for her ^e“husband.

c. Peoples on the New Earth

vv. 3-4

3 And I heard a ^aloud voice out of the throne, saying, Behold, the ^{1b}tabernacle of God *is* with men, and He shall ^ctabernacle with them, and ^d“they shall be His peoples, and God Himself shall be with ²them.

²¹ “New Jerusalem” is a living composition of all the saints redeemed by God throughout all generations. It is the “bride” of Christ as His counterpart (John 3:29) and “the holy city” of God as His habitation. This is the city, the heavenly Jerusalem (Heb. 12:22), which God has prepared for us and which Abraham, Isaac, and Jacob longed after (Heb. 11:10, 16). This is also the Jerusalem which is above and which is the mother of us all (Gal. 4:26). As the bride of Christ, New Jerusalem comes out of Christ, “her Husband,” and becomes His counterpart, just as Eve came out of Adam, her husband, and became his counterpart (Gen. 2:21-24). She is “prepared” by participating in the riches of the life and nature of Christ. As the holy city of God, she is wholly sanctified unto God and fully saturated with God’s holy nature to be His habitation.

In both the Old and the New Testaments, God likens His chosen people to a spouse (Isa. 54:6; Jer. 3:1; Ezek. 16:8; Hosea 2:19; 2 Cor. 11:2; Eph. 5:31-32) and a dwelling place for Himself (Exo. 29:45-46; Num. 5:3; Ezek. 43:7, 9; Psa. 68:18; 1 Cor. 3:16-17; 6:19; 2 Cor. 6:16; 1 Tim. 3:15). The spouse is for His satisfaction in love, and the dwelling place is for His rest in expression. Both of these aspects will be ultimately consummated in the New Jerusalem. In her, God will have the fullest satisfaction in love and the utmost rest in expression for eternity.

²² After all God’s redeemed saints are raptured to the heavens, they will be the New Jerusalem “coming down out of heaven from God.” This indicates that heaven will not be our dwelling place for eternity, but the New Jerusalem on the new earth.

³¹ As God’s habitation, New Jerusalem will be “the tabernacle of God with men” for eternity. The tabernacle made by Moses was a type of this tabernacle (Exo. 25:8-9; Lev. 26:11). That type was firstly fulfilled in Christ as God’s tabernacle among men (John 1:14), and will eventually be fulfilled in the fullest way in the New Jerusalem, which will be the enlargement of Christ as God’s dwelling place. This tabernacle will also be the eternal dwelling place of God’s redeemed people. God will overshadow us with Christ. (See note 15² in chapter 7.) Hence, New Jerusalem will be a mutual habitation for both God and us.

³² Some ancient manuscripts add, their God.

³^a 31:1;
Jer. Ezek.
24:7; 11:20

²^a
Rev.
21:10;
22:19;
Heb.
11:
10, 16
²^b
Rev.
3:12;
21:10;
Gal.
4:26;
Heb.
12:22
²^c
cf.
Rev.
19:7
²^d
Rev.
21:9;
22:17;
Isa.
61:10;
John
3:29
²^e
Isa.
54:5;
62:5;
Jer.
3:14;
31:32;
Hosea
2:16
³^a
Rev.
19:5
³^b
Exo.
25:9;
40:2;
Rev.
7:15;
13:6
³^c
Exo.
29:45;
Lev.
26:11;
Ezek.
37:27;
John
1:14;
2 Cor.
6:16

4^a 4 And He shall ^{1a}wipe away every tear from their
 Rev. eyes; and ^{2b}death shall be no more; nor ^csorrow, nor
 7:17 crying, nor pain—they shall be no more; for the ^dformer
 4^b things have passed away.
 Isa. 25:8;

2 Tim. 1:10;
 1 Cor. 15:54;
 Rev. 20:14

d. Sons of God in Eternity

vv. 5-7

5 And He ^awho sits upon the throne said, Behold, I
 Rev. make all things ^bnew. And He said, Write, for these
 20:14 words are ^cfaithful and true.
 4^c

Isa. 35:10;
 51:11;
 65:19

6 And He said to me, ¹They are come to pass. I am
 Isa. the ^aAlpha and the Omega, the ^bbeginning and the end.
 65:17; I will give to him who ^cthirsts from the ^dspring of the
 4^d ^ewater of life freely.

Isa. 12:27
 Heb. 12:27

7 He who ^{1a}overcomes shall inherit these things, and
 5^a ^bI will be God to him, and he shall be a ^{2c}son to Me.

Rev. 4:2, 9
 5^b

e. The Perished in the Lake of Fire

v. 8

Isa. 42:9;
 43:19;
 2 Cor. 5:17

8 But the fearful and unbelieving and ^aabominable
 5^c ^{4¹} In the new heaven and new earth there will be full satisfaction
 Rev. and rest; there will be no more cause for tears.
 22:6

^{4²} Since death will be wholly swallowed up by life (1 Cor. 15:54)
 6^a and cast into the lake of fire (20:14), in the new heaven and new earth
 Rev. there will be no more death.
 1:8

^{6¹} "They" refers to "these words" in verse 5.

^{7¹} The meaning of "overcome" here differs from its meaning in
 Rev. chapters 2 and 3, where it is used seven times. Here it means to over-
 22:13 come by believing, as in 1 John 5:4-5. The overcoming in chapters 2
 6^c and 3 qualifies the overcoming believers for participation in the enjoy-
 Rev. ment of the millennial kingdom as a particular reward in God's
 22:17; dispensational administration, whereas the overcoming here qualifies
 John 4:10; all believers for participation in the New Jerusalem with all its enjoy-
 Isa. ment as the common portion of God's eternal salvation.
 55:1

^{7²} The "peoples" in verse 3 will be "the nations" in verse 24. They
 6^d will live on the new earth outside the New Jerusalem and enjoy the
 Rev. common blessings in the new heaven and new earth. (See note 24¹
 7:17; in this chapter.) The "son" in this verse is the believer who will dwell in
 John 4:14; the New Jerusalem, participate in all its enjoyment, serve God and the
 6^e Lamb, and reign for eternity (22:3-5).
 Rev. 22:

1, 17;
 John 4:10;
 7:38

7^a
 1 John 5:4-5

7^b
 Jer. 7:23;
 24:7;

Ezek. 37:27;
 Heb. 8:10

7^c
 Hosea 1:10;
 2 Cor. 6:18;

John 1:12;
 1 John 3:1;

Rom. 8;
 14-16;
 Heb. 2:10

8^a
 Rev. 21:27;
 22:15

and murderers and ^bfornicators and sorcerers and ^{8^b} idolaters and all the false, their part *shall be* in the ^{Gal. 5: 19-21;} ^{1^c}lake which burns with fire and brimstone, which is the ^{Eph. 5:5} ^{8^c} ^{2^d}second death.

13. New Jerusalem 21:9-27

a. The Bride, the Wife of the Lamb v. 9

9 And ¹one of the ^aseven angels who had the seven ^{9^a} bowls full of the seven last plagues came and spoke with me, saying, ^bCome here, I will show you the ^{2^c}bride, the ^{9^b} ^{wife of the Lamb.}

b. The Holy City v. 10

10 And he ^acarried me away ^bin spirit onto a ¹great ^{10^a} and high mountain and showed me the ^choly city, ^{Rev. 17:3} Jerusalem, coming down out of heaven from God, ^{10^b}

^{8¹} In the old heaven and old earth there was the sea of water to hold the result of God's judgment, whereas in the new heaven and new earth there will be the lake of fire to replace it. All negative and filthy things, after being judged by God, will be in the lake of fire for eternity. According to 22:15, the lake of fire will be outside the New Jerusalem, as Topheth, where the filthy things were (Jer. 19:11-13), was outside the old Jerusalem (2 Kings 23:10; Isa. 30:33). The lake of fire is much more restricted than the sea of water.

^{9¹} It is "one of the seven angels" who executed "the seven last plagues" that shows New Jerusalem to John. This signifies that the judgment of the seven bowls is for New Jerusalem.

^{9²} "The bride" is mainly for the wedding day, while "the wife" is for the entire life. The New Jerusalem will be the bride in the millenium for one thousand years as one day (2 Pet. 3:8), and the wife in the new heaven and new earth for eternity.

^{10¹} The "great and high mountain" is in contrast with the wilderness in 17:3. To see Babylon, the great prostitute, John was carried to the wilderness. To see the bride, the New Jerusalem, John was carried to a great and high mountain. We need to be uplifted to a "high mountain" that we may see God's dwelling place for the fulfilling of His eternal purpose.

c. Her Glory and Appearance**v. 11**

11^a 11 Having the ^{1a}glory of God. Her ^{2b}light *was* like a most ^{3c}precious stone, as a ^{4d}jasper stone, clear as ^ecrystal;

11^a
Rev.
21:23;
Isa.
60:
1, 19;
John
1:14;
2 Cor.
3:18;
Rom.
8:
17-18;
30;
Col.
3:4;
1 Cor.
2:7;
Heb.
2:10
11^b
Rev.
22:5;
Matt.
5:
14-16;
Eph.
5:8;
Phil.
2:15
11^c
Rev.
21:19
11^d
Rev.
21:
18, 19;
4:3
11^e
Rev.
22:1;
4:6;
Ezek.
1:22
12^a
cf.
Psa.
51:18;
Neh.
4:6;
6:1;
6, 15;
Isa.
60:18;
Psa.
122:7

d. Her Structure and Measurement**vv. 12-21**

12 Having a ¹great and high ^awall; having ^{2b}twelve ^cgates, and at the gates twelve ³angels, and names in-

11¹ "The glory of God" is the expression of God, God expressed. We have been ordained for this glory and called to this glory (1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12). We are being transformed into this glory (2 Cor. 3:18) and will be brought into it (Heb. 2:10). Eventually we will be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God's expression in the New Jerusalem.

11² Lit. *luminary*, or *light-bearer*. Today the believers as children of light (Eph. 5:8) are the light of the world (Matt. 5:14), shining in the midst of a crooked and perverse generation (Phil. 2:15). Eventually, New Jerusalem as a composition of all the saints will be the light-bearer, shining forth God as light over the nations around her (v. 24).

11³ The "precious stone" is not the light, but the light-bearer. It does not have light in itself, but the light which is God has been wrought into it and shines out through it. This indicates that as a part of the coming New Jerusalem, we must be transformed into precious stones with God wrought into our being as the shining light that we may be the light-bearer to shine as God's expression.

11⁴ "Jasper" is the appearance of God. (See note 3¹ in chapter 4.) The light of the New Jerusalem is like jasper stone, bearing the appearance of God to express God by her shining.

12¹ The "wall" is for separation and protection. New Jerusalem will be absolutely separated unto God and will fully protect the interest of God. It will be "great and high." Today all believers need such a great and high wall for their separation and protection.

12² The "gates" are for communication, coming in and going out. "Twelve" is the number of absolute perfection and eternal completion in God's administration. Hence, "twelve gates" indicate that the communication in the New Jerusalem is absolutely perfect and eternally complete for God's administration.

12³ "Angels" are ministering spirits in God's eternal economy. They do service for those who inherit salvation and participate in the eternal blessing of the New Jerusalem, the center of the new heaven and new earth. They will be the gatekeepers in our possession, while we will be the enjoyers of the rich inheritance in God's eternal economy. This is all in the significance of the number twelve.

12^b	12^c	cf.
cf.	Rev.	Psa.
Ezek.	21:25;	87:2;
48;	22:14;	122:2
31-34		

scribed, which are the names of the twelve tribes of *the* sons of ⁴Israel:

13 ¹On *the* east three gates, and ¹on *the* north three gates, and ¹on *the* south three gates, and ¹on *the* west three gates.

14 And the wall of the city had twelve ^{1a}foundations, and on them twelve names of the ^btwelve ²apostles of the Lamb.

15 And he who spoke with me had a ¹golden reed as a

12¹ "Israel" here represents the law of the Old Testament, indicating that the law is represented at the gates of New Jerusalem. It watches and observes to insure that all the communications, the comings in and goings out, of the holy city meet its requirements. Israel here also indicates that New Jerusalem is composed of all the redeemed saints of the Old Testament.

14^a
Rev.
21:19;
Heb.
11:10;
Eph.
2:20
14^b
Matt.
10:2-3;
Acts
1:26

13¹ Lit. from. "The city lies square" (v.16) with "three gates" on each of the four sides. "The east" side at the front, toward the glory of the sunrising, ranks first; "the north" side at the top ranks second; "the south" side at the bottom ranks third; and "the west" side at the rear ranks fourth. The gates on the four sides are toward the four directions of the earth, signifying the availability of the entrance of the holy city to all the peoples on earth. (Compare with the four heads of the river in Genesis 2:10-14.) The "three gates" on each side signify that the Triune God—Father, Son, and Spirit— work together to bring people into the holy city. This is indicated in the three parables in Luke 15 and implied in the Lord's word in Matthew 28:19. To be baptized into the Father, the Son, and the Spirit is the real entrance into the holy city. Three gates each on four sides, constituting the number twelve, also implies the mingling of the Triune God with man the creature. (The number four signifies the creatures—4:6.)

14¹ The "foundations" are not "the foundation" which is Christ, as mentioned in 1 Corinthians 3:10-11. They are "the twelve apostles of the Lamb." Today the church is built upon the foundation of the apostles and prophets (Eph. 2:20). Since in eternity there will be no more need of the prophets, the foundations of the holy city will consist only of the apostles.

14² "Apostles" here represent the grace of the New Testament, signifying that the New Jerusalem is built upon the grace of God. While the entrance to the holy city is according to the law of God, the city is built upon the grace of God. "Apostles" here also imply that New Jerusalem is not only composed of the Old Testament saints, represented by Israel, but also of the New Testament saints, represented by the apostles.

15¹ The "reed" is for measuring, and measuring signifies to take possession (Ezek. 40:5; Zech. 2:1-2; Rev. 11:1). Since gold signifies the divine nature of God, "golden" here signifies that the measuring of the city, its gates and its wall, is according to God's divine nature. Anything that does not match the divine nature of God does not belong to the New Jerusalem. The whole city, with its gates and wall, can pass the measuring and testing of the divine nature of God; hence, it is fitting for God's possession.

15^a measure, that he might "measure the city and its gates and its wall.

Rev.
11:1
Ezek.
40:3;
Zech.
2:1-2

16 And the city lies ^{1a}foursquare, and its length is the same as the breadth. And he measured the city with the reed, at ²twelve thousand ³stadia; the length and the breadth and the height of it are ^{4b}equal.

16^a
cf.
Ezek.
42:
16-20

17 And he measured its wall, a ¹hundred and forty-four cubits, a measure of a ²man, that is, of an ^{2a}angel.

16^b
cf.

18 And the building material of its wall *was* ^{1a}jasper; and the city *was* ²pure ^{3b}gold, like ²pure glass.

1 Kings
6:
19-20

19 The ^{1a}foundations of the wall of the city were

17^a
Matt.
22:30

16¹ "Square" here signifies that New Jerusalem is perfect and complete in every way, absolutely straight, and not in the least oblique.

18^a
Rev.
21:

16² "Twelve thousand" is one thousand times twelve. Since twelve signifies absolute perfection and eternal completion in God's administration, twelve thousand signifies a thousand times this.

11, 19;
4:3

16³ See note 20⁴ in chapter 14.

18^b
Rev.
21:21;
1:12;
1 Cor.
3:12

16⁴ The dimensions of the Holy of Holies, both in the tabernacle and the temple, are equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20). Hence, that "the length and the breadth and the height" of New Jerusalem are "equal" signifies that the entire New Jerusalem will be the Holy of Holies.

19^a
Rev.
21:14

17¹ "A hundred and forty-four" is twelve times twelve. Twelve times twelve signifies absolute perfection and eternal completion of absolute perfections and eternal completions. How perfect and complete is the wall of the holy city in God's eternal administration!

The city proper is like a mountain with a height of twelve thousand stadia, whereas the wall itself from the foundation to the top is a hundred and forty-four cubits.

17² It is in resurrection that man will be like the angels (Matt. 22:30). Hence, "a measure of a man, that is, of an angel" signifies that the wall of the city is not natural but in resurrection.

18¹ "Jasper" is the appearance of God (4:3). Hence, the jasper wall signifies that the whole city, as the corporate expression of God in eternity, bears the appearance of God.

18² Or, clear.

18³ Since gold signifies the divine nature of God, the city being "pure gold" signifies that New Jerusalem is altogether of God's divine nature. The "pure gold like pure glass" signifies that the whole city is transparent and not in the least opaque.

19¹ New Jerusalem is a city of "foundations" (Heb. 11:10). These are the twelve apostles of the Lamb (v. 14), each one of whom is signified by a "precious stone." When Peter, the first of the twelve apostles, was brought to the Lord, He changed his name to "a stone" (John 1:42). Later, the Lord called him by this name when He spoke concerning the building of His church (Matt. 16:18). Precious stones are not created but transformed from things created. All the apostles

adorned with every ^bprecious stone: the first foundation, ²jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

20 The fifth, ^asardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

21 And the ^atwelve gates were twelve ^{1b}pearls; each

were created pieces of clay, but they were regenerated and transformed into precious stones for God's eternal building. This regeneration and transformation is required for every believer who will be a part of the New Jerusalem.

The colors of the twelve precious stones of the foundation, which signify the twelve apostles, are as follows: the first is green, the second and third are blue, the fourth is green, the fifth and sixth are red, the seventh is yellow, the eighth is bluish-green, the ninth is yellow, the tenth is apple-green, the eleventh and twelfth are purple. The twelve layers of the foundation in the above colors give the appearance of a rainbow, signifying that the city is built upon and secured by God's faithfulness in keeping His covenant (Gen. 9:8-17).

19² The first layer of the wall's foundation, as well as the entire wall of New Jerusalem, is built with jasper (v. 18). This indicates that the main material in the building of the holy city is jasper. Since jasper signifies God expressed in His communicable glory (4:3), the main function of the holy city is to express God in bearing His glory (v. 11).

21¹ "Pearls" are produced by oysters in the waters of death. When the oyster is wounded by a particle of sand, it secretes its life-juice around the sand and makes it a precious pearl. This depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life over us to make us precious pearls for the building of God's eternal expression. That the twelve gates of the holy city are "twelve pearls" signifies that regeneration through the death-overcoming and life-secreting Christ is the entrance into the city. This meets the requirement of the law as represented by Israel and observed by the guarding angels (v. 12).

New Jerusalem is built of three kinds of precious materials, signifying the building by the Triune God. Firstly, the city proper with its street is of gold (vv. 18, 21). Gold, the symbol of the divine nature of God, signifies the Father as the source, producing the element for the substantial existence of the city. Secondly, the twelve gates of the city are pearls, which signify the Son's overcoming death and life-imparting resurrection, through which entrance to the city is gained. Thirdly, the wall of the city and its foundation are built of precious stones. This signifies the Spirit's work of transforming the redeemed and regenerated saints into precious stones for the building of God's eternal habitation that they may express God corporately in His permeating glory. In the garden of Eden these three kinds of treasures were merely materials (Gen. 2:11-12), whereas in the city of New Jerusalem these precious materials are built up for the fulfillment of God's eternal purpose, His corporate expression.

19^b
1 Cor.
3:12;
cf.
Exo.
25:7;
28;
17-20;
Isa.
54;
11-12
20^a
Gen.
2:12
21^a
Rev.
21:12
21^b
Gen.
2:12;
Num.
11:7

one of the gates was, respectively, of ²one pearl. And the ³street of the city *was* pure ⁴gold as ⁴transparent glass.

21^a
Rev.
21:18

22^a

cf.

Rev.

3:12;

7:15;

11;

1, 19;

15:8

22^b

Psa.

90:1;

Isa.

8:14;

Ezek.

11:16;

Rev.

7:15

22^c

Rev.

1:8

22^d

Rev.

5:6;

7:17

23^a

Rev.

22:5;

Isa.

60:19;

cf.

Isa.

24:23

e. The Enlarged Temple

v. 22

22 And I saw ¹no ^{2a}temple in it, for its ^{2b}temple is the ^cLord God the Almighty and the ^dLamb.

f. Her Light and Lamp

v. 23

23 And the city has ^{1a}no need of the sun nor of the

21^a Each gate of the holy city is "one pearl," signifying that the entrance to the city is unique and once for all, that is, only through the once-for-all regeneration by Christ's overcoming death and life-imparting resurrection.

21^b The gates are for entering into the city, whereas "the street" is for the daily walk, the daily living. The entering into the city is through Christ's death and resurrection, whereas the daily walk, the daily living, in the city is according to the divine nature of God, signified by the street being "pure gold." Following the entrance of regeneration, the daily life and walk of the saints must be in the way of God's divine nature. The divine nature of God is their way.

21^c The pure gold, which symbolizes the street and city proper of New Jerusalem, is "as transparent glass" (v. 18), signifying that the whole city is transparent. Although the pearls may be opaque, every one of them is a great open gate, which will not be shut by day or by night (v. 25).

22¹ In the Old Testament the tabernacle of God was a precursor of the temple of God. New Jerusalem as the tabernacle of God (v. 3) will be the temple of God. This indicates that in the new heaven and new earth the temple of God will be enlarged into a city. The three equal dimensions of the city (v. 16) indicate that the whole city will be the Holy of Holies, the inner temple. Hence, there will be "no temple in it."

22² Gk. *naos*, the inner temple. This inner temple is "the Lord God the Almighty and the Lamb," signifying that God and the Lamb Themselves will be the place in which we serve God. The holy city as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for us to dwell in. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for both God and man for eternity.

23¹ In the millennium the light of the sun and the moon will be intensified (Isa. 30:26). But in the New Jerusalem in the new heaven and new earth there is "no need of the sun nor of the moon." The sun and moon will be in the new heaven and new earth, but they will not be needed in New Jerusalem; for God, the divine light, will shine much more brightly.

moon that they should shine in it, for the ^aglory of God illumined it, and its ^{2c}lamp is the Lamb.

23^b
Rev.
21:11
23^c
Rev.
4:5

g. The Nations around Her
vv. 24-27

24 And the ^{1a}nations shall walk by its light; and the ^{2b}kings of the earth bring their ³glory into it.

24^a
Rev.
22:2;
Isa.
60:3;
Matt.
25:
32-34

25 And its gates shall by ^ano means be ¹shut by day, for ^{2b}night shall not be there.

26 And they shall bring the ^{1a}glory and the ²honor of the nations into it.

24^b
Psa.
72:
10-11;
Isa.
60:
11, 16

23² The Lamb as the "lamp" shines with God as the light to illumine the city with "the glory of God," the expression of the divine light. Since such a divine light will illumine the holy city, it has no need of any other light, whether created by God or made by man (22:5).

24¹ At the end of this age a great part of the inhabitants of the earth will be killed by the sixth and seventh trumpets. The rest will be judged by Christ at the throne of His glory when He comes back to earth. The condemned ones, the "goats," will be cursed to perish in the lake of fire, while the justified ones, the "sheep," will be blessed to inherit the kingdom prepared for them from the foundation of the world (Matt. 25:31-46). They will not be saved and regenerated as the New Testament believers; they will only be restored to the original state of man as created by God. They will be the nations as citizens of the millennial kingdom, in which the overcoming believers will be the kings (20:4, 6) and the saved remnant of Israel will be the priests (Zech. 8:20-23). After the millennial kingdom, a part of these nations, deceived by the Devil, will rebel against the Lord and will be consumed by fire from heaven (20:7-9). The rest will be transferred to the new earth as "the nations," living around the New Jerusalem and walking "by its light." They will be the "peoples" mentioned in verses 3 and 4. They, as the created but unregenerated man, will be maintained to live forever in their created state by the healing of the leaves of the tree of life (22:2). Even to them there will be no more death (v. 4). Under the shining of the New Jerusalem with the divine glory, neither will they be in darkness.

25^a
Isa.
60:11
25^b
Rev.
22:5;
1 John
1:5
26^a
Isa.
60:5

24² "The kings of the earth" here are the kings of the nations in the new earth. The redeemed and regenerated saints will be kings over these kings (22:5), and Christ will be the King of kings for eternity.

24³ "Glory" here refers to the choice produce (Gen. 31:1, 16; Esth. 1:4).

25¹ The wall of the city will separate the city from the nations, but the gates will keep it open to them continually.

25² In the new heaven and new earth there will still be the distinction between day and night, but in the New Jerusalem there will be no such distinction.

26¹ See note 24² in this chapter.

26² "Honor" refers to preciousness in condition and dignity in position.

27^a 27 And anything ^acommon and he who makes an ^babomination and a ^clie shall by no means ^denter into it, but only ^ethose who are ^ewritten in the Lamb's ²book of life.

Isa.
52:1;
35:8
27^b
Rev.
21:8
27^c
Rev.
22:15
27^d
Rev.
22:14
27^e
Rev.
13:8

CHAPTER 22

14. *The River of Water of Life and the Tree of Life*

22:1-2

a. *River of Water of Life*

v. 1

1 And ¹he ^ashowed me a ^{2b}river of ^{3c}water of life, bright as ^{4d}crystal, ^eproceeding out of the ^{5f}throne of God

1^a
Rev.
21:9
1^b
Gen.
2:10;
Psa.
36:8;
46:4;
65:9;
Ezek.
47:5, 9;
John
7:38
1^c
Rev.
22:17;
21:6;
7:17;
John
4:14
1^d
Rev.
21:11
1^e
Ezek.
47:12
1^f
Rev.
4:2;
Heb.
4:16;
cf.
Dan.
7:9-10

27¹ Since the nations living on the new earth outside the New Jerusalem will bring their glory and honor into it, "those who are written in the Lamb's book of life" must include them.

27² Lit. scroll.

1¹ "He" refers to the angel in 21:9.

1² The "river," as typified by the rivers in Genesis 2:10-14, Psalm 46:4, and Ezekiel 47:5-9, signifies the abundance of life in its flow. It is one river, flowing through the four directions of the holy city like the four heads of the one river in Genesis 2:10-14. This one river with its riches becomes many rivers in our experience, as indicated in John 7:38.

1³ This "water of life" is a symbol of God in Christ as the Spirit, flowing Himself into His redeemed people to be their life and life supply. It is typified by the water that came out of the riven rock (Exo. 17:6; Num. 20:11) and symbolized by the water that flowed out of the pierced side of the Lord Jesus (John 19:34). Here, this water of life becomes a river, "proceeding out of the throne of God and of the Lamb" to supply and saturate the entire New Jerusalem. Thus it is filled with the divine life to express God in His glory of life.

1⁴ The water of life is "bright as crystal" with no dimness nor opaqueness. When this water of life flows in us, it purifies and makes us transparent as crystal.

1⁵ "The throne of God and of the Lamb," one throne for both God and the Lamb, signifies that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity, the very God Who sits on the throne is our redeeming God, from Whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit, symbolized by the water of life—dispenses Himself to His redeemed under His headship (implied in the authority of the throne) for eternity.

and of the Lamb in *the* ⁶middle of its ⁸street.

b. Tree of Life

v. 2

2 And on this ^aside and on that side of the river *was* *the* ^{1b}tree of life, producing twelve ^{2c}fruits, yielding its fruit ³each ⁴month, and the ^{5d}leaves of the tree *are* for *the* ^ehealing of the ^fnations.

¹⁶ The street of the holy city is gold (21:21), which symbolizes the divine nature. The river of water of life proceeding "in the middle of its street" signifies that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people. Where the divine life flows, there is the divine nature as the holy way by which His people walk; and where the holy way of the divine nature is, there the divine life is flowing. The divine life and the divine nature as the holy way always go together.

²¹ The one "tree of life" growing on the two sides of the river signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God's people to receive and enjoy. It fulfills, for eternity, what God intended from the beginning (Gen. 2:9). The tree of life was closed to man due to his fall (Gen. 3:22-24), but opened to believers by the redemption of Christ (Heb. 10:19-20). Today the enjoyment of Christ as the tree of life is the believers' common portion (John 6:35, 57). In the millennial kingdom the over-coming believers will enjoy Christ as the tree of life as their reward (2:7). Eventually, in the new heaven and new earth, for eternity, all God's redeemed will enjoy Christ as the tree of life as their eternal portion (22:14, 19). Christ, as the tree of life, is the life supply available along the flow of the Spirit as the water of life. Where the Spirit flows, there the life supply of Christ is found. This is all in and with the divine nature as our holy way, as signified by the street. This is the supply of the holy city, and this is the way the city is supplied.

²² The "fruits" of the tree of life will be the food of God's redeemed for eternity. They will be continually fresh, produced every month, twelve fruits yearly.

²³ Lit. according to each month.

²⁴ "Month" indicates that in the new heaven and new earth the moon will still be there to divide the twelve months. The sun will also be there to separate day and night into periods of twelve hours each. While the number which represents the church is seven, signifying that God is added to His creature man in His present dispensation, twelve is the number of the New Jerusalem, signifying that God is mingled with His creature man in His eternal administration. In the New Jerusalem are the twelve foundations with the names of the twelve apostles, twelve gates which are twelve pearls with the names of the twelve tribes, and twelve fruits of the tree of life. Spacewise the city proper is twelve thousand stadia, one thousand times twelve, in three dimensions, and its wall is one hundred forty-four cubits, which is

1^a
Rev.
21:21
2^a
Ezek.
47:
7, 12
2^b
Gen.
2:9;
3:22;
24;
Rev.
22:
14, 19;
2:7
2^c
Ezek.
47:12
2^d
Ezek.
47:12
2^e
Mal.
4:2
2^f
Rev.
21:24

15. Blessings of God's Redeemed in Eternity**vv. 3-5****a. No More Curse****b. Having the Throne of God and of the Lamb****c. Serving God and the Lamb****v. 3**

3^a 3 And there shall no longer be ^{1a}any ^{2a}curse. And the
 Gen. 3:17; ^{3a}throne of God and of the Lamb shall be in it, and His
 Gal. 3:13; ^bslaves shall ^{4c}serve ⁵Him;
 Zech. 14:11

d. Seeing the Face of God and the Lamb**e. The Name of God and the Lamb****on Their Forehead****v. 4**

3^b
 Rev. 1:1
 3^c
 Rev. 7:15;
 1:6;
 5:10
 4^a

4 And they shall ^{1a}see His ^bface, and His ^cname *shall be* on their forehead.

Matt. 5:8;
 Psa. 42:2
 4^b
 Num. 6:
 25-26;
 Psa. 17:15;
 42:5;
 44:3
 4^c
 Rev. 3:12;
 14:1

twelve times twelve. Timewise, in the new heaven and new earth, there are twelve months yearly, twelve hours daily, and twelve hours nightly.

2⁵ "The leaves" of the tree of life are "for the healing of the nations." In the Bible, leaves are a symbol of man's deeds (Gen. 3:7). The leaves of the tree of life symbolize the deeds of Christ. The regenerated believers eat the fruit of the tree of life, receiving Christ as their life and life supply inwardly, that they may enjoy the divine life for eternity; whereas the restored nations are healed by the leaves of the tree of life, taking the deeds of Christ as their guide and regulation outwardly, that they may live the human life forever.

3¹ Or, anything accursed.

3² The "curse" came in through Adam's fall (Gen. 3:17) and was dealt with by Christ's redemption (Gal. 3:13). Since in the new heaven and new earth there will be no more fall, "there shall no longer be any curse."

3³ "The throne of God and of the Lamb" is one of the blessings which God's redeemed will enjoy in eternity. They will no longer suffer any curse, but the throne of God and of the Lamb will be their eternal portion.

3⁴ To "serve" God and the Lamb will also be a blessing to God's redeemed in eternity.

3⁵ "Him" refers to God and the Lamb; God and the Lamb are one in eternity. It is the same with "His" in verse 4.

4¹ To "see" the "face" of God and the Lamb and to have "His name on their forehead" will also be blessings to God's redeemed in eternity.

*f. Under the Illumination of the Lord God**g. Reigning Forever*

v. 5

5 And ^{1a}night shall be no more; and they have ^bno need of *the* ²light of a lamp and *the* light of *the* sun, for *the* ³Lord God shall illumine them; and they shall ^{4c}reign ⁵forever and ever.

5^a
Rev.
21:25
5^b
Rev.
21:23
5^c
Rev.
5:10;
20:4

**V. Conclusion—The Lord's Last Warning
and the Apostle's Last Prayer**
22:6-21

6 And ¹he said to me, These words *are* ^afaithful and true; and the ²Lord, the ^bGod of the ^{3c}spirits of the ^dprophets, sent His angel to ^eshow to His slaves the things which must swiftly take place.

6^a
Rev.
21:5
6^b
Num.
16:22;
27:16
6^c

7 And behold, I ^{1a}come quickly. ^bBlessed is he who keeps the words of the prophecy of this ²book.

1 Cor.
14:32
6^d

8 And I ^aJohn *am* he who heard and saw these things. And when I heard and saw, I ^bfell to worship before the feet of the angel who showed me these things.

Rev.
22:9;
10:7;
11:18;
16:6;
18;
20, 24;

5¹ See note 25² in chapter 21.

5² "The light of a lamp" is made by man, and "the light of the sun" is created by God.

5³ That "the Lord God shall illumine them" is another blessing to God's redeemed in eternity.

5⁴ To "reign forever" will be the final blessing to God's redeemed in eternity.

5⁵ Lit. to the ages of the ages.

6¹ "He" refers to the angel in 21:9.

6² "The Lord, the God," who "sent His angel to show the things" in this book, is the Lord Jesus (1:1; 22:16).

Eph.
2:20;
4:11
6^e
Rev.
1:1
7^a

6³ In this book the Lord God is "the God of the spirits of the prophets." This indicates that all the prophecies in this book are inspired by the very God who inspired the spirits of the prophets in both the Old and New Testaments. It also indicates that these prophecies are related to those in the Old and New Testaments, all of which were spoken by the prophets in their spirit under the inspiration of God. Hence, to comprehend these prophecies, we also need to be in our spirit under God's anointing.

Rev.
22;
12, 20;
3:11
7^b
Rev.
22:14;
1:3

7¹ "I come quickly" is the Lord's warning. If we take heed to this warning, we will be "blessed"; otherwise, we will forfeit the blessing.

8^a
Rev.
1:9-12
8^b
Rev.
19:10

7² Lit. scroll.

9^a 9 And he said to me, ^{1a}"Don't do that! I am a fellow
 Rev. slave of yours and of your brothers the ^{1b}"prophets, and of
 19:10 those who ^{1c}"keep the words of this ²book. ^{1d}"Worship God.

9^a 10 And he said to me, Do ¹not ^{2a}"seal the words of the
 Rev. ^{2b}"prophecy of this ²book, for the ^{2c}"time is near.
 22:6

11 ¹He who does unrighteousness, let ^{2a}"him still do un-
 Rev. righteous; and he who is filthy, let him still be made
 22:7; filthy; and he who is righteous, let him still do right-
 1:3 eousness; and he who is holy, let him still be made holy.

12 Behold, I ^{1a}come quickly, and My ^{2b}reward is with
 Rev. Me to render to each one ³according to his work.
 14:7; Matt. 4:10

13 ¹I am the ^{2a}"Alpha and the Omega, the ^{2b}"First and
 cf. the Last, the ^{2c}"beginning and the end.
 Rev. 5:1, 5;

Dan. 8:26; 9¹ Lit. See, no!
 12:4, 9 9² Lit. scroll.

10^b 10¹ Daniel's prophecies were sealed, because they were given long
 Rev. before the time of the end; whereas the prophecies of this book should
 22:7; 18, 19; "not" be sealed "for the time is near."
 1:3;

10:11; 10² Lit. scroll.
 19:10

11^a 11¹ Whatever one is, whether unrighteous or righteous, whether
 Rev. filthy or holy, is a serious matter in the age of this book. To be right-
 1:3 eous is to walk according to the righteous ways of God outwardly,
 11^a whereas to be holy is to live according to the holy nature of God in-
 Dan. wardly. In the age of this book we must walk and live in this way that
 12:10 we may receive the reward; otherwise, we will be condemned as
 12^a unrighteous and filthy and receive punishment at the Lord's coming
 Rev. back (v. 12).
 22:7

12^b 12¹ "I come quickly" is the Lord's repeated warning that we may
 Rev. consider His "reward" at His coming back.
 11:18

13^a 12² Lit. wages. At the Lord's coming, this "reward" will be
 Rev. rendered "to each one" of the believers, after their rapture, at the judg-
 1:8; 21:6 ment seat of Christ (2 Cor. 5:10; 1 Cor. 4:5; Rom. 14:10; Matt. 16:27).

13^b 12³ Lit. as his work is.

13^c 13¹ This is the Lord's declaration at the close of this book
 Rev. corresponding to what God declared in the opening of this book (1:8).
 1:17 This indicates that the Lord Jesus is the very God.
 13^c 13² The Lord Jesus is not only "the first" but also "the beginning,"
 Rev. not only "the last" but also "the end." The first indicates that none is
 21:6 before Him, and the last that none is after Him; whereas the beginning
 means that He is the origination of all things, and the end that He is
 the consummation of all things. Hence, the indication here is not only
 that there is nothing before nor after the Lord Jesus, but also that
 there is no origination nor consummation without Him.

14 ^{1a}Blessed *are* those who ^{2b}wash their *robes*, that ³they may have ^{4a}right to the ^etree of life, and may ^fenter ^{5b}by the ^ggates into the city.

15 ^{1a}Outside *are* the ^bdogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone who loves and ^cmakes a lie.

16 I Jesus have ^asent Mine angel to testify to you these things ¹for the ^{2b}churches. I am the ^{3c}Root and the ^dOffspring of David, the bright ^{4e}morning star.

14¹ Verse 14 may be considered a promise for the enjoyment of the tree of life, which is Christ with all the riches of life; and the second half of verse 17 may be considered a call to take the water of life, which is the life-giving Spirit. Thus this book ends in a promise and a call, both of which are for eating and drinking the all-inclusive Christ as the life-giving Spirit.

14² "Robes" here symbolize the conduct of the believers. To "wash their robes" is to keep their conduct clean through the washing of the blood of the Lamb (7:14; 1 John 1:7). This gives them the "right" to participate in "the tree of life" and "enter into the city." Both the tree of life and the city will be an enjoyment to them in eternity.

14³ Lit. it will be their authority over the tree of life.

14⁴ After his creation, man was put before the tree of life (Gen. 2:8-9), indicating that he was privileged to partake of it. But due to the fall of man, the tree of life was shut to man by God's glory, holiness, and righteousness (Gen. 3:24). Through Christ's redemption, which has fulfilled all the requirements of God's glory, holiness, and righteousness, the way to the tree of life is opened again to believers (Heb. 10:19-20). Hence, the believers who wash their robes in the redeeming blood of Christ have the "right" to enjoy the tree of life as their eternal portion in the holy city, the paradise of God in eternity (2:7).

14⁵ To "enter by the gates into the city" is to enter the New Jerusalem as a realm of God's eternal blessing by regeneration through the death-overcoming and life-imparting Christ. (See note 21² in chapter 21.)

15¹ "Outside" means outside the city, where the lake of fire keeps all the perished sinners. (See note 8¹ in chapter 21.)

16¹ Lit. upon, or over.

16² The testimony of this book was made by the Lord Jesus "for the churches." Hence, to comprehend and keep it, we need to be in the churches and for the churches.

16³ In His divinity, Christ is the "Root of David," his source; in His humanity, He is the "Offspring of David," his issue. Hence, He is both the Lord as the Root, and the seed, the branch of David, as the Offspring (Matt. 22:42-45; Rom. 1:3; Jer. 23:5).

16⁴ At His coming back, Christ will be the rising Sun to His people generally (Mal. 4:2), but "the morning star" to His watching lovers

14^a
Rev.
22:7;
1:3

14^b
Rev.
7:14;
1 John
1:7, 9

14^c
Rev.
3:4-5,
18;

6:11;
19;
8, 14

14^d
cf.
Gen.
3:24

14^e
Rev.
22:2;
2:7

14^f
Rev.
21:27

14^g
Rev.
21:12

15^a
Rev.
21;
8, 27

15^b
Phil.
3:2;
Matt.
7:6;

2 Pet.
2:22;
Deut.
23:18

15^c
John
8:44

16^a
Rev.
1:1;
22:6

16^b
Rev.
1:4, 11

16^c
Rev.
5:5;
Isa.
11:10

16^d
Matt.
1:1;
22:42;

John
7:42;
Rom.
1:3;

Jer.
23:5

16^e
Rev.
2:28;
cf.

Matt.
2:2;
Nun.
24:17

17^a 17 And the ^{1a}Spirit and the ^{1b}bride say, ^{2a}Come! Let
 Rev. 2:7
 17^b ^{3a}also ^{3b}come; ^{4a}he who wills, let him take *the* ^{1c}water of life
 Rev. 21:2, 9
 17^c freely.

18 ¹I testify to everyone who hears the words of the
 Rev. 22:20,
 2 Tim. 4:8
 18^a "prophecy of this ²book: If anyone ³adds to them, God
 shall add to him the ^{3a}plagues which are written in this
 18^b ²book;

19 And if anyone ¹takes away from the words of the
 Rev. 21:6,
 John 4:14,
 Isa. 44:3
 19^a ¹book of this prophecy, God shall take away his part

particularly. This will be a reward to the overcomers (2:28). Christ as the Root and Offspring of David is related to Israel and the kingdom, whereas His being the bright morning star is related to the church and the rapture. The morning star appears before the darkest hour, prior to the dawn. The great tribulation will be this darkest time, after which the day of the kingdom will dawn. In the kingdom, the Lord will appear publicly to His people as the Sun, but He will appear privately to His overcomers before the great tribulation as the morning star.

17^d 17^d In chapters 2 and 3 it was the Spirit speaking to the churches, here, at the end of the book, it is "the Spirit and the bride," the church, speaking together as one. This indicates the improvement of the church in experiencing the Spirit.

17^e 17^e "Come" is the response of the Spirit and the bride to the Lord's word in verse 16 and His repeated warning in verses 7 and 12. It is the desire for the Lord's coming. Whosoever "hears" this response should "also say, Come!" thus expressing a joint desire for the Lord's coming. All believers who love the Lord's appearing (2 Tim. 4:8) should express such a joint desire.

17^f 17^f The Spirit and the bride, on one hand, desire that the Lord will come, and on the other hand, yearn that the "thirsty" sinner will "also come" to "take the water of life" for his satisfaction. When we have a sincere desire for the Lord's coming, we also have an earnest concern for the sinner's salvation.

17^g 17^g See note 14^d in this chapter.

18^d 18^d "I" should be the Lord Jesus, according to verses 16 and 20, or could refer to John, according to 1:2. In any case, John was one in spirit with the Lord in this solemn warning.

18^e 18^e Lit. scroll.

18^f 18^f The main items of the "plagues" unveiled in this book are the three woes of the great tribulation and the second death, that is, the perishing of the whole man—spirit, soul, and body—in the lake of fire. The outstanding features of the blessing revealed in this book are the "tree of life" and "the holy city." Whether one will suffer the plagues or share in the blessing depends upon how he deals with the prophecy of this book. We should not add to it nor should we take away anything from it. We must receive it as it is written.

19^d 19^d Lit. scroll.

from the ^{2b}tree of life and out of the 'holy city, which are ^{19b}written in this ¹book.

20 He who testifies these things says, Yes, I ^{1a}come quickly, ^bAmen. ^{2c}Come, Lord Jesus!

21 The ^{1a}grace of the Lord Jesus ^{2b}be with all ³the ^bsaints. 'Amen.

19² See note 18³ in this chapter.

20¹ This is the third time in this chapter the Lord warns us with His soon coming.

20² This is the Apostle John's prayer and response to the Lord's warning. It is also the last prayer in the Bible. After listening to this book we should all have such a prayer and response—"Come, Lord Jesus!"

21¹ After seeing all the visions and hearing all the prophecies of this book, what we need is still the Lord's "grace." Only "the grace of the Lord Jesus" can enable us to live and walk according to these visions and prophecies. Not only this book, but also the entire Bible closes with this grace, the grace to experience the all-inclusive Christ and participate in the Triune God that we may become His eternal corporate expression for the fulfillment of His eternal purpose, that He and we may enjoy absolute satisfaction and complete rest mutually for eternity.

21² Some ancient authorities add, Christ.

21³ Some ancient authorities omit, the saints, Amen.

Rev.

22:

2: 14

19^c

Rev.

21:

2: 10

20^a

Rev.

22:

7: 12

20^b

Rev.

1:6, 7;

3:14

20^c

Rev.

22:17;

1 Cor.

16:22

21^a

Rev.

1:4;

2 Cor.

13:14;

2 Tim.

4:22;

Gal.

6:18

21^b

Rev.

5:8;

8:3;

11:18;

13:

7: 10;

14:12;

16:6;

17:6;

18:24;

19:8;

20:9

21^c

1 Chron.

16:36;

Psa.

89:52;

Neh.

8:6